

Two Important Interviews Regarding Physicians' Wages --(Late in 1913, the leading brethren of the Pacific Union Conference conferred with Mrs. E. G. White at her "Elmshaven" home in regard to the remuneration of our Sanitarium physicians. The first interview was held on Thursday, December 4. A stenographic report was made by Elder C. C. Crisler, and is filed as Manuscript 12, 1913. The ribbon copy bears a handwritten note of endorsement by Mrs. White in these words: "This is correctly presented, and I repeat this for the benefit of others. May the Lord help us and teach and guide us at every step in our difficulties." [Cf: 1MR81.02] p. 1, Para. 1, [1913MS].

The First Interview --Present: Mrs. Ellen G. White, Elders F. M. Burg, G. W. Reaser, W. M. Adams, J. H. Behrens, C. L. Taggart, A. G. Christiansen, W. C. White; also C. C. Crisler. [Cf: 1MR81.04] p. 1, Para. 2, [1913MS].

[After introductions and greetings, Elder White said in part, "All day yesterday we were considering the interests of our various schools in the Pacific Union Conference. In these schools located at Angwin, Lodi, Fernando, Armona, and Loma Linda, there are between six and seven hundred students in training. We were encouraged as we took counsel together regarding these schools.] [Cf: 1MR81.05] p. 1, Para. 3, [1913MS].

["Today we must enter into consideration of Sanitarium problems, particularly the question of the wages we should pay to physicians and surgeons. We have in our St. Helena Sanitarium a God-fearing physician who has won the confidence of all his associates,--A man whom God has blessed greatly in his ministry to the sick. He wants to remain, and everybody wants him to remain; and he feels that it would be right for him to remain if his brethren could grant him wage about twice as large as that paid to our average workers. He loves to give freely, and he wishes to have funds with which to live and to use for this purpose. We are much perplexed, and we would be glad to know if you have any light on this matter."] [Cf: 1MR82.01] p. 1, Para. 4, [1913MS].

Sister White: "If he is granted considerably more than other physicians, they will come to believe they are not treated right unless they have more also. We must move cautiously and understandingly, and not allow wages to creep up so high that many will be tempted. There may have to be a coming down rather than a going up, in physicians' wages, because there is a great work to be done. Unless you have some clear light from the Lord, it is not advisable to pay one man considerably more than another doing a similar work. For, if you do, the others will think it perfectly proper to expect similar high wages. We must look at things on all sides, and it is of no use for us to think that we can offer a successful worker a high wage simply because he may demand it. We must, rather, consider what we can afford to do at the present time, when the fields are opening upon which we shall henceforth have to expend much more means than we have spent hitherto. These are matters that will test the faith of our people." [Cf: 1MR82.02] p. 1, Para. 5, [1913MS].

[W. C. White: "They do test our faith, Mother,--especially when a group of workers have labored with a man until they have learned to love him and admire him, and they believe that he can do better work

than any other man. Then it is natural for them to think that it is wrong for the brethren to withhold from him that which he might use to advantage. They think, 'what is a thousand dollars, or fifteen hundred dollars, extra, when life is involved?' They say, 'Here is such and such a case that he has just brought through, and there is another whose life he has saved;' and they feel as it it would be awfully mean of us not to meet his requirements. They say, 'There is no one who has to work and suffer as does a surgeon. Think of the hours of arduous labor, of anxiety, of mental anguish, they have to endure, when a precious life is hanging by a slender thread.' [Cf: 1MR83.01] p. 1, Para. 6, [1913MS].

["But, on the other hand, in considering this matter, we must remember that other institutions are influenced by our action. We see a poor struggling Sanitarium situated in a beautiful place, in a position to do a large business, and with every prospect of making money if only they can have a brilliant physician; and they can get a good physician if they are encouraged to pay only three or five hundred dollars more than the wage scale recommended. They say, 'If you will only let us pay a few hundred dollars more than you have advised, we can gain five thousand dollars to cover this small additional expense for wages.' And thus it seems--when we look at it from a business point of view. [Cf: 1MR83.02] p. 2, Para. 1, [1913MS].

Sister White: "You see there is a selfishness that underlies that, that the Lord is not pleased with. We must work harmoniously. It is through harmonious action that our work is to be carried forward, and some will have a very hard time. Some will have an easier time. But all these things will have to be taken just as they come, and the workers must remember what Jesus gave in coming to our world. I think of it over and over and over again, and it seems to me that we can do an excellent work if we set a right example. But if we desire that which the most of our brethren cannot receive, this injures our influence. One brother says, 'Such and such a brother has a certain wage, and I must have a wage to correspond.' And so the wages will climb, and keep climbing, higher and still higher. The fact is, that the wages of some may have to be lower and still lower in order that we may meet the extensive requirements of the work that is before us in warning the world. . . . [Cf: 1MR83.03] p. 2, Para. 2, [1913MS].

"As we bring ourselves into right relationship with God, we shall have success wherever we go; and it is success that we want, not money--living success, and God will give it to us because He knows all about our self-denial. He knows every sacrifice that we make. You may think that your self-denial does not make any difference, that you ought to have more consideration, and so on. But it makes a great difference with the Lord. Over and over again I have been shown that when individuals begin to reach out after higher and still higher wages, something comes into their experience that places them where they stand no longer on vantage ground. But when they take the wage that carries on the face of it the fact that they are self-sacrificing, the Lord sees their self-denial and He gives them success and victory. This has been presented to me over and over again. The Lord that seeth in secret will reward openly for every sacrifice that His tried servants have been willing to make. . . . [Cf: 1MR84.01] p. 2, Para. 3, [1913MS].

"In years past, when this subject of wages has been under

consideration, I have told my brethren that the Lord knows all about the spirit that prompts us to action, and that He can turn matters in our favor at times when we do not expect it. As we set a right example, the blessing of the Lord will rest upon us. I have seen the Lord work in many ways and in many places to help the very ones that view these matters in the right light and set a self-sacrificing example. And, brethren, as you labor earnestly, prayerfully, humbly, in the spirit of Christ, God will open doors before you. The people will see your self-denial. [Cf: 1MR84.02] p. 3, Para. 1, [1913MS].

"At times when my brethren have come to me, seeking advice as to whether they should demand a higher wage, I have told them they might gain a little means by asking for higher wages, but that the blessing of God will accompany those who follow a different course. God sees the self-denial; the Lord God of Israel sees every motive; and when you come into a hard place, the angels of God are there to help you, and to give you victory after victory. [Cf: 1MR85.01] p. 3, Para. 2, [1913MS].

"I have been very clear in counseling my brethren not to demand large wages, for this is not the impelling motive that leads us to spend our energies in the work of soul saving. We are not to let the wage question stand in the way of our responding to the call of duty, wherever our service may be required. The Lord can bring matters around so that a blessing will attach to our labors far exceeding any compensation we may or may not receive; and He will give to His servants words to speak that are of the highest consequence to perishing souls. . . . [Cf: 1MR85.02] p. 3, Para. 3, [1913MS].

"In the future, our work is to be carried forward in self-denial and self-sacrifice even beyond that which we have seen in past years. God desires us to commit our souls to Him, that He may work through us in manifold ways. I feel intensely over these matters. Brethren, let us walk in meekness and lowliness of mind, and put before our associates an example of self-sacrifice. If we do our part in faith, God will open ways before us now undreamed of. . . . [Cf: 1MR85.03] p. 3, Para. 4, [1913MS].

"If someone proposes something that is not in accordance with self-sacrificing principles on which our work is based, let us remember that one stroke of God's hand can sweep away all seeming benefit because it was not to His name's glory." *Ms. 12, 1913, pp. 1-4, 7-11, 13, 17.* ("Interview at Mrs. E. G. White's Home," December 4, 1913.) [Cf: 1MR85.04] p. 3, Para. 5, [1913MS].

[*The Second Interview* --(Partial report of interview of Elder E. E. Andross with Mrs. Ellen G. White, "Elmshaven," Sanitarium, California, December 12, 1913, 2 P. M.)] [Cf: 1MR86.01] p. 3, Para. 6, [1913MS].

[Elder Andross: "I thought I would like to ask your counsel, Sister White, a little further about the matter we were considering the other day,--the matter of wages of employees, especially physicians, in our institutions. If you have any further counsel for us with reference to the wages that our physicians should receive, we should be glad to hear it." [Cf: 1MR86.02] p. 3, Para. 7, [1913MS].

Mrs. Ellen G. White: "If our physicians set themselves to demand

higher and higher wages, the Lord will not prosper them. Over and over again this has been presented before me, during the night season. The Lord desires us to stand in a position where we can look to Him for guidance, and rely on Him for light, and follow on to know Him, whom to know aright is life eternal." [Cf: 1MR86.03] p. 4, Para. 1, [1913MS].

[Elder Andross: "The question confronting us now is, what wages should we pay our physicians? You know some of them feel that we are not dealing with them liberally; that they ought to receive a very much larger wage than they are now receiving--larger than the wage received by ministers and other workers in our cause. They urge that they can earn a large wage in worldly practice--a much larger wage than the minister could earn."] [Cf: 1MR86.04] p. 4, Para. 2, [1913MS].

Sister White: "Yes; and they will have the temptation continually before them. But in the matter of encouraging our physicians to set their own wages, we must be very guarded. I am sorry I am not able to present this matter fully as it has been opened up before me in the night season. I hope to be able to say more in the future regarding this question; but I can say now that I must continue to bear my testimony against the idea that men may be permitted to set their own wages. Let a man begin on this line, and Satan will help him wonderfully. . . . [Cf: 1MR86.05] p. 4, Para. 3, [1913MS].

"Our brethren in positions of responsibility must come into harmony on this matter, and not regard any man as so indispensable that he must be allowed whatever he thinks his services are worth. No one should cherish the idea that he is to be exalted above his brethren who are doing as faithful service as he is. We must have correct views on the wage question, if we expect the Lord to continue to prosper us in our work. Those who persist in following their own way, contrary to the counsels of their brethren, will find that they are on losing ground, and they will finally fail. [Cf: 1MR87.01] p. 4, Para. 4, [1913MS].

"From the beginning, our work has been carried forward on self-sacrificing principles. Over and over again we have proved the value of these principles. And when men have attempted to turn from the way of self-denial, they have not prospered. The Lord has not blessed them in any such course. Let us be true to God in this matter, Elder Andross. . . ." [Cf: 1MR87.02] p. 4, Para. 5, [1913MS].

[Elder Andross: "Some of the brethren feel that a wage considerably in advance of that which the ministers receive, is for them a very small wage; it is not anything in comparison with what they could get out in the world; and so they do not count it a large wage at all. They say, for instance, that forty or fifty dollars a week is a very small wage for a competent physician and surgeon to receive; that this may be a large wage for the ministry, but not for them because of their superior earning power. this is the way they reason."] [Cf: 1MR87.03] p. 4, Para. 6, [1913MS].

Sister White: "Yes, but I wish to say decidedly that we cannot maintain any class of workers in the policy of setting their own wages; and if they are led by God, they will not continue to do it. These matters have come up often in the past, and if I had the time and the strength, I could find in my writings many things that have a direct bearing on this very question; and the outcome of following such a

policy has always been against our cause, and not in favor of its progress. . . . [Cf: 1MR87.04] p. 5, Para. 1, [1913MS].

"I have gone through experience after experience that has taught me that the enemy of our work would be pleased to see introduced a policy regarding wages that would bring us into trial. God is not in any arrangement that permits a man to specify how much he should receive. When one says that he cannot labor in one of our institutions unless he is treated just so and so, why others will feel at liberty to make similar demands. It will not do for us to adopt any policy that will open the way for such results. When this question has been up for consideration in times past, the Lord has given clear light over and over again, that no man be permitted to mark out the exact course he is to pursue; for to allow this would bring the cause very soon into a state of confusion. God will help us, if we walk in the light of His counsel. [Cf: 1MR88.01] p. 5, Para. 2, [1913MS].

"We are coming into a place where the enemy will use against our work every advantage that it is in his power to use. We must all depend wholly upon our God, and be in a position where we can follow on to know the Lord, that we may know His going forth is prepared as the morning. In the past, when this matter of large wages has come up for consideration, the Lord has overruled many times, and men have been saved from falling into a snare of the enemy. When men have urged their seeming necessities, we have dealt faithfully with the principles underlying rewards in God's service, and a blessing has attended our efforts. Our brethren have been led to see what the result to the cause would be in a little while, if we acceded to their requests, and they have wisely chosen a better way." *Ms. 14, 1913, pp. 1-4, 6. (Report of Interview of E. E. Andross with E. G. White, December 12, 1913.)* [Cf: 1MR88.02] p. 5, Para. 3, [1913MS].

Thanks be unto God, which always causeth us to triumph in Christ.-- Letter 7, 1913, p. 1. (To Those Assembled in General Conference, May 4, 1913.) [Cf: 2MR254.06] p. 5, Para. 4, [1913MS].

I am more than pleased to be able to write to you, and I am thankful that you have so good a place as a home. . . . I must tell you that I am of good courage. . . . [Cf: 2MR254.07] p. 5, Para. 5, [1913MS].

I have a great desire to bring before the people the instruction that the Lord has given me for them. I thank Him that He has placed in connection with me workers whom I can trust and who can help me.-- Letter 11, 1913, pp. 1, 3. (To Elder and Mrs. J. E. White, Aug. 28, 1913.) [Cf: 2MR254.08] p. 5, Para. 6, [1913MS].

As I have written you before, I am very well situated here. Our house is comfortable, and the climate is good. We have water of the best quality, which comes from a good spring on the hillside. [Cf: 2MR255.01] p. 6, Para. 1, [1913MS].

I am fairly well healthwise, not suffering much pain. But I realize that old age is reminding me that I am mortal. . . . I am trying to finish my work with joy and not with grief. I have not lost my courage. The Lord is my helper, and day by day He sustains and blesses me. My hope and trust are in Him. . . . [Cf: 2MR255.02] p. 6, Para. 2, [1913MS].

This morning I had an interview with several ministers who have been long in the work. . . . I thank [the Lord] that they appreciated the words spoken. [Cf: 2MR255.03] p. 6, Para. 3, [1913MS].

Dec. 12. I have just picked up this unfinished letter and will add a little, and then send it to you. I am still doing well healthwise. We are having a great blessing in the plenteous rain that has been falling at intervals for about a month. This rain was greatly needed. Today the sky is cloudy, but the sun breaks through now and then and gives us good greeting.--Letter 13, 1913, pp. 1, 2. (To Elder and Mrs. J. E. White, Dec. 4, 1913.) [Cf: 2MR255.04] p. 6, Para. 4, [1913MS].

Willie and his family are well. His twin boys are busy workers. They have recently purchased an automobile, and yesterday I took my first ride in it. It is the easiest machine that I have ever ridden in.-- Letter 11, 1913, p. 2. (To "Dear Children Edson and Emma," Aug. 28, 1913.) [Cf: 3MR181.01] p. 6, Para. 5, [1913MS].

I long to be personally engaged in earnest work in the field, and I should most assuredly be engaged in more public labor did I not believe that at my age it is not wise to presume on one's physical strength. I have a work to do in communicating to the church and to the world the light that has been entrusted to me from time to time all through the years during which the third angel's message has been proclaimed. . . . [Cf: 11MR22.03] p. 6, Para. 6, [1913MS].

During the past four years I have written comparatively few letters. What strength I have had has been given mostly to the completion of important book work. [Cf: 11MR22.04] p. 6, Para. 7, [1913MS].

Occasionally I have attended meetings, and have visited institutions in California, but the greater portion of the time since the last General Conference has been spent in manuscript work at my country home, "Elmshaven," near St. Helena. [Cf: 11MR22.05] p. 6, Para. 8, [1913MS].

I am thankful that the Lord is sparing my life to work a little longer on my books. Oh, that I had strength to do all that I see ought to be done! I pray that He may impart to me wisdom, that the truths our people so much need may be presented clearly and acceptably. I am encouraged to believe that God will enable me to do this.--Manuscript 4, 1913. [Cf: 11MR23.01] p. 6, Para. 9, [1913MS].

I have a company of faithful workers who are helping to prepare matter for the press. They are of good courage, and look on the bright side. We are doing our best to gather together the precious instruction that the people need.--Letter 9, 1913. [Cf: 11MR23.02] p. 6, Para. 10, [1913MS].

The past few months I have not done much letter writing; for I have wished to keep my strength for the reading of important matter in my book work. I have with me an excellent company of workers, men and women who are as true as steel to principle, and whose entire interests are bound up with this work. My faith has increased as I have tried to do my best to complete my writings.--Letter 11, 1913. [Cf: 11MR23.03] p. 7, Para. 1, [1913MS].

I am fairly well healthwise, not suffering much pain, but I realize that old age is reminding me that I am mortal. My book work is still taking my time, and I am trying to finish my work with joy and not with grief. I have not lost my courage.--Letter 13, 1913. [Cf: 11MR23.04] p. 7, Para. 2, [1913MS].

Particular directions were given of God in regard to the manner of observing the Sabbath. All unnecessary work was strictly forbidden, and the day before the Sabbath was made a day of preparation, that everything might be in readiness for its sacred hours. "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 to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." [Cf: ST 07-15-13 para. 01] p. 7, Para. 3, [1913MS].

The Israelites were not in any case to do their own work on the Sabbath. The divine direction was, "Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest." In the busiest seasons of the year, when their fruits and grains were to be secured, they were to remember that their temporal blessings came from the bountiful hand of their Creator, and He could increase or diminish them according to their faithfulness or unfaithfulness in His service. [Cf: ST 07-15-13 para. 02] p. 7, Para. 4, [1913MS].

The Lord places a high estimate upon His Sabbath. Through His prophet He has promised: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." [Cf: ST 07-15-13 para. 03] p. 7, Para. 5, [1913MS].

With God there is no respect of persons. Those who fear Him and work righteousness are precious in His sight; but He requires His people to show their allegiance by strict obedience to all the precepts of the moral law, the Sabbath commandment with the rest. God is jealous of His honor, and let men beware how they remove one jot or tittle of that law that He spoke with His own voice and wrote with His own finger upon tables of stone, and that He has pronounced holy, just, and good. *By Mrs. E. G. White.* [Cf: ST 07-15-13 para. 04] p. 7, Para. 6, [1913MS].

As the sinner looks upon the Saviour dying on Calvary, and realizes that the sufferer is divine, he asks why this great sacrifice was made, and the cross points to the holy law of God which has been transgressed. The death of Christ is an unanswerable argument as to the immutability and righteousness of the law. In prophesying of Christ, Isaiah says, "He will magnify the law, and make it honorable." The law has no power to pardon the evildoer. Its office is to point out his defects, that he may realize his need of One who is mighty to save, his need of One who will become his substitute, his surety, his righteousness. Jesus meets the need of the sinner, for He has taken upon Him the sins of the transgressor. "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." The sin could have cut off the sinner, and forever destroyed him; but the costlier plan was chosen. In His great love He provides hope for the hopeless, giving His only-begotten Son to bear the sins of the world. And since He has poured out all heaven in that one rich gift, He will withhold from man no needed aid that he may take the cup of salvation, and become an heir of God, joint-heir with Christ. [Cf: ST 07-29-13 para. 01] p. 7, Para. 7, [1913MS].

Christ came to manifest the love of God to the world, to draw the hearts of all men to Himself. He said, "And I, if I be lifted up from the earth, will draw all men unto Me." The first step toward salvation is to respond to the drawing of the love of Christ. God sends message after message to men, entreating them to repentance, that He may forgive, and write pardon against their names. Shall there be no repentance? Shall His appeals be unheeded? Shall His overtures of mercy be ignored, and His love utterly rejected? O, then man will cut himself off from the medium through which he may gain life eternal; for God only pardons the penitent! By the manifestation of His love, by the entreating of His Spirit, He woos men to repentance; for repentance is the gift of God, and whom He pardons He first makes penitent. The sweetest joy comes to man through his sincere repentance toward God for the transgression of His law, and through faith in Christ as the sinner's Redeemer and Advocate. It is that men may understand the joy of forgiveness, the peace of God, that Christ draws them through the manifestation of His love. If they respond to His drawing, yielding their hearts to His grace, He will lead them on step by step, to a full knowledge of Himself, and this is life eternal. [Cf: ST 07-29-13 para. 02] p. 8, Para. 1, [1913MS].

Christ came to reveal to the sinner the justice and love of God, that He might give repentance to Israel and remission of sins. When the sinner beholds Jesus lifted up upon the cross, suffering the guilt of the transgressor, bearing the penalty of sin; when he beholds God's abhorrence of evil in the fearful manifestation of the death of the cross, and His love for fallen man, he is led to repentance toward God because of his transgression of the law which is holy, and just, and good. He exercises faith in Christ, because the divine Saviour has become his substitute, his surety, and advocate, the One in whom his very life is centered. To the repenting sinner God can show His mercy and truth, and bestow upon him His forgiveness and love. [Cf: ST 07-29-13 para. 03] p. 8, Para. 2, [1913MS].

But Satan will not permit a soul to escape from the captivity of sin if by any means he can prevent it. Tho all heaven has been poured out in one rich gift--for when God gave His Son, He gave the choicest gift of heaven, and the treasures of heaven are at our command--yet to the repenting soul the enemy will seek to represent God as stern and inexorable, unwilling to pardon the transgressor. At different times letters have come to me from persons who were in despair over their sins. One and another have written: "I fear I am past all help. Is there any hope for me?" To these poor souls the message has been given: "Hope in God. The Father has bread enough and to spare. Arise, and go to your Father. He will meet you a great way off, and will give you His love and compassion." [Cf: ST 07-29-13 para. 04] p. 8, Para. 3, [1913MS].

When the enemy comes in like a flood, and seeks to overwhelm you with the thought of your sin, tell him: "I know I am a sinner. If I were not, I could not go to the Saviour; for He came not 'to call the righteous, but sinners to repentance.' And because I am a sinner, He bids me to come to Christ. I am sinful and polluted, but He suffered humiliation and death, and exhausted the curse that belongs to me. I come. I believe. I claim His sure promise, 'Whosoever believeth in Him should not perish, but have everlasting life.'" [Cf: ST 07-29-13 para. 05] p. 9, Para. 1, [1913MS].

Will such a plea made in contrition of soul be turned away?--No, never. By the suffering and death of Christ is proved His boundless love to man. He is willing and able to save to the uttermost all that come unto God by Him. [Cf: ST 07-29-13 para. 06] p. 9, Para. 2, [1913MS].

Then as a little child come to God, presenting yourself as suppliant at His feet; for we need not ascend into the heavens to bring Jesus down, nor into the earth to bring Him up; for He is ever near us. 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." How willing is Christ to take possession of the soul temple if we will let Him! He is represented as waiting and knocking at the door of the heart. Then why does He not enter? It is because the love of sin has closed the door of the heart. As soon as we consent to give sin up, to acknowledge our guilt, the barrier is removed between the soul and the Saviour. *By Mrs. E. G. White.* [Cf: ST 07-29-13 para. 07] p. 9, Para. 3, [1913MS].

God does not ask you to feel that Jesus is your Saviour, but to believe that He died for you, and that His blood now cleanses you from all sin. You have been bitten by the serpent, and as the serpent was lifted up in the wilderness that the dying might look and live, so Christ was lifted up, that whosoever believeth in Him should not perish, but have eternal life. Saving faith is simplicity itself. You must cry no more; you must cease to hang your head as a bulrush. Look to the uplifted Saviour, and, however grievous may have been your sins, believe He saves you. All the remedies and medicines of the world would have failed to cure one soul who had been bitten by the venomous serpent; but God had provided a remedy that could not fail. "Believe on the Lord Jesus Christ, and thou shalt be saved." Be not among the number to whom the Saviour said, "Ye will not come to Me, that ye might have life." O, how He longed to save them! for while we were yet sinners--not waiting for us to make ourselves good--Christ died for us. [Cf: ST 08-05-13 para. 01] p. 9, Para. 4, [1913MS].

Believe now that God loves you, for He hath declared it; and when Satan tries to fasten the burden of sin and horror upon you, take your Bible, and read, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." You can not repulse the enemy by relating your fearful doubts, by telling him that you are horrified by the thought that you are lost. All this is music in his ears. He wants to make you as miserable as he is himself, but you can answer him by proclaiming the promise that you believe in the Son, and therefore shall not perish. As you turn your eyes away to the Lamb of God, who taketh away the sins of the world, the controversy with the enemy will be ended for

that season. You can repulse him by declaring that "Christ was wounded for my transgressions. He was bruised for my iniquities. The chastisement of my peace was upon Him, and with His stripes I am healed." [Cf: ST 08-05-13 para. 02] p. 9, Para. 5, [1913MS].

Take the word of Jesus Christ as more sure and valuable than any word that can come from the human agent. Thank God with your whole heart and soul and voice that you are barricaded with the rich promises of His infallible word, so that the wicked one shall not touch you. God will give you the Holy Spirit, even tho it may seem to you that it is too good to be true. "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" *By Mrs. E. G. White.* [Cf: ST 08-05-13 para. 03] p. 10, Para. 1, [1913MS].

The Lord, through an apostle, admonishes parents, "Provoke not your children to anger, lest they be discouraged." The word of God is your guide, Christian parents. Depart not from it to gratify any impulse of passion or of affection. [Cf: ST 08-12-13 para. 01] p. 10, Para. 2, [1913MS].

If parents desire to teach their children self-control, they must first form the habit themselves. The scolding and faultfinding of parents encourages a hasty, passionate temper in their children. Love and justice should stand side by side in the government of the household. Let prompt obedience to parental authority be invariably enforced. God has given parents their work, to form the characters of their children after the divine Pattern. By His grace, they can accomplish the task; but it will require patient, painstaking effort, no less than firmness and decision, to guide the will and restrain the passions. A field left to itself produces only thorns and briars. He who would secure a harvest for usefulness or beauty must first prepare the soil and sow the seed, then dig about the young shoots, removing the weeds and softening the earth, and the precious plants will flourish and richly repay his care and labor. [Cf: ST 08-12-13 para. 02] p. 10, Para. 3, [1913MS].

The work of parents is continuous. It should not be laid hold of vigorously for one day, and neglected the next. Many are ready to begin the work, but are not willing to persevere in it. They are eager to do some great thing, to make some great sacrifice; but they shrink from the unceasing care and effort in the little things of everyday life,-- the hourly pruning and training of the wayward tendencies, the work of giving instruction, reproof, or encouragement, little by little, as it is needed. They wish to see children correct their faults and form right characters at once, reaching the mountaintop at a bound, and not by successive steps; and because their hopes are not immediately realized, they become disheartened. Let all such persons take courage as they remember the words of the apostle, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." [Cf: ST 08-12-13 para. 03] p. 10, Para. 4, [1913MS].

Satan has prepared his snares for parents, tempting them to extravagance in dress, to an unnecessary outlay of time and money in the preparation of food, and to needless indulgence in many other forms. The demands of fashion so fully engross the time and attention

that little room is left for communion with God, self-discipline, or the training of children. Thus too many parents let slip from their shoulders the responsibility of family government. It requires earnest heart work to repress evil tendencies, strengthen weak principles, develop good and lovely traits of character, and direct all the powers of mind and body in the right channel. Fathers and mothers, will you not lay hold of your work with energy, perseverance, and love? Sow the precious seed daily, with earnest prayer that God will water it with the dews of grace, and grant you an abundant harvest. The Son of God died to redeem a sinful, rebellious race. Shall we shrink from any toil or sacrifice to save our own dear children? [Cf: ST 08-12-13 para. 04] p. 11, Para. 1, [1913MS].

By precept and example, let the young be taught reverence for God and for His word. Many of our youth are becoming infidels at heart, because of the lack of devotion in their parents. The law of God should be the law of the household. Let fathers and mothers kindly and patiently instruct their children, both from the inspired word and from the book of nature, leading them to understand the character of God. Let them show in their own lives that they are continually seeking to know and to do His will. To secure the approval of their heavenly Father is the great motive to be ever kept before the minds of children. The service of God should be presented, not as an irksome task, but as a precious privilege, by which they may enjoy an honored, useful, and happy life here, and infinitely greater honor, usefulness, and joy in the life hereafter. [Cf: ST 08-12-13 para. 05] p. 11, Para. 2, [1913MS].

God has permitted light from His throne to shine all along the path of life. A pillar of cloud by day, a pillar of fire by night, is moving before us as before ancient Israel. It is the privilege of Christian parents to-day, as it was the privilege of God's people of old, to bring their children with them to the promised land. *By Mrs. E. G. White.* [Cf: ST 08-12-13 para. 06] p. 11, Para. 3, [1913MS].

Let none for a moment deceive themselves with the thought that their sin will not bring its merited punishment. Their transgressions will be visited with the rod, because they have had the light, but have walked directly contrary to it. God will not more lightly pass over any violation of His law now than in the day when He pronounced judgment against Adam. The Saviour of the world raises His voice in protest against those who regard the law of God with carelessness and indifference. Said He: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [Cf: ST 08-26-13 para. 01] p. 11, Para. 4, [1913MS].

It is the grossest presumption for mortal man to venture upon a compromise with the Almighty, in order to secure his own temporal interests. "I the Lord thy God am a jealous God," is thundered from Sinai; and we may not disregard that voice because the words were spoken more than three thousand years ago, and were addressed to the lineal descendants of Abraham. The Lord requires willing sacrifice. No partial obedience, no divided interest, is accepted by Him who declares that the iniquities of the fathers shall be visited upon the children to the third and fourth generation of them that hate Him, and that He will show mercy unto thousands of them that love Him and keep His

commandments. [Cf: ST 08-26-13 para. 02] p. 11, Para. 5, [1913MS].

There is nothing in the word of God to be thrown aside; there is nothing in the plan of redemption that is unimportant or that may be lightly disregarded. The Bible gives us an account of the dealings of God with man from the creation to the coming of the Son of Man in the clouds of heaven; it carries us even farther into the future, and opens before us the glories of the city of God, and the beauty and perfection of the earth made new, the saints' secure abode. But altho the long line of events extends through so many centuries, and new and important truths are from time to time developed, that which was truth in the beginning is the truth still. The increased light of the present day does not contradict or make of none effect the dimmer light of the past. *By Mrs. E. G. White.* [Cf: ST 08-26-13 para. 03] p. 12, Para. 1, [1913MS].

Sin-burdened, struggling souls, Jesus in his glorified humanity has ascended into the heavens to make intercession for us. "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." We should be continually looking unto Jesus, the author and finisher of our faith; for by beholding him we shall be changed into his image, our character will be made like his. We should rejoice that all judgment is given unto the Son, because in his humanity he has become acquainted with all the difficulties that beset humanity. [Cf: The Review and Herald 01-02-13 para. 1] p. 12, Para. 2, [1913MS].

To be sanctified is to become a partaker of the divine nature, catching the spirit and mind of Jesus, ever learning in the school of Christ. "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." It is impossible for any of us by our own power or our own efforts to work this change in ourselves. It is the Holy Spirit, the Comforter, which Jesus said he would send into the world, that changes our character into the image of Christ; and when this is accomplished, we reflect as in a mirror, the glory of the Lord. That is, the character of the one who thus beholds Christ is so like his that one looking at him sees Christ's own character shining out as from a mirror. Imperceptibly to ourselves, we are changed day by day from our own ways and will into the ways and will of Christ, into the loveliness of his character. Thus we grow up into Christ, and unconsciously reflect his image. [Cf: The Review and Herald 01-02-13 para. 2] p. 12, Para. 3, [1913MS].

Professed Christians keep altogether too near the lowlands of earth. Their eyes are trained to see only commonplace things, and their minds dwell upon the things their eyes behold. Their religious experience is often shallow and unsatisfying, and their words are light and valueless. How can such reflect the image of Christ? How can they send forth the bright beams of the Sun of Righteousness into all the dark places of the earth? To be a Christian is to be Christlike. [Cf: The Review and Herald 01-02-13 para. 3] p. 12, Para. 4, [1913MS].

Enoch kept the Lord ever before him, and the Inspired Word says that he "walked with God." He made Christ his constant companion. He was in the world, and performed his duties to the world; but he was ever under

the influence of Jesus. He reflected Christ's character, exhibiting the same qualities in goodness, mercy, tender compassion, sympathy, forbearance, meekness, humility, and love. His association with Christ day by day transformed him into the image of him with whom he was so intimately connected. Day by day he was growing away from his own way into Christ's way, the heavenly, the divine, in his thoughts and feelings. He was constantly inquiring, "Is this the way of the Lord?" His was a constant growth, and he had fellowship with the Father and the Son. This is genuine sanctification. [Cf: The Review and Herald 01-02-13 para. 4] p. 13, Para. 1, [1913MS].

Many who claim to be sanctified become boisterous, passionate, and wholly unlike Christ in words and deportment, if their will is crossed. These show that they are not what they claim to be. The more closely one views Christ, the less disposed will he be to make high claims to holiness. He will have a humble opinion of himself and of his own goodness, but Christ will be revealed in his character. [Cf: The Review and Herald 01-02-13 para. 5] p. 13, Para. 2, [1913MS].

Christ said, "It is expedient for you that I go away." No one could then have any preference because of his location or personal contact with Christ. The Saviour would be accessible to all alike, spiritually, and in this sense he would be nearer to us all than if he had not ascended on high. Now all may be equally favored by beholding him and reflecting his character. The eye of faith sees him ever present, in all his goodness, grace, forbearance, courtesy, and love, those spiritual and divine attributes. And as we behold, we are changed into his likeness. [Cf: The Review and Herald 01-02-13 para. 6] p. 13, Para. 3, [1913MS].

Christ is soon coming in the clouds of heaven, and we must be prepared to meet him, not having spot or wrinkle or any such thing. We are now to accept the invitation of Christ. 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." The words of Christ to Nicodemus are of practical value to us today: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." [Cf: The Review and Herald 01-02-13 para. 7] p. 13, Para. 4, [1913MS].

The converting power of God must be upon our hearts. We must study the life of Christ, and imitate the divine Pattern. We must dwell upon the perfection of his character, and be changed into his image. No one will enter the kingdom of God unless his passions are subdued, unless his will is brought into captivity to the will of Christ. [Cf: The Review and Herald 01-02-13 para. 8] p. 14, Para. 1, [1913MS].

Heaven is free from all sin, from all defilement and impurity; and if we would live in its atmosphere; if we would behold the glory of Christ, we must be pure in heart, perfect in character through his grace and righteousness. We must not be taken up with pleasure and amusement, but be fitting up for the glorious mansions Christ has gone

to prepare for us. If we are faithful, seeking to bless others, and patient in well-doing, at his coming Christ will crown us with glory, honor, and immortality. [Cf: The Review and Herald 01-02-13 para. 9] p. 14, Para. 2, [1913MS].

Prophecy reveals the fact that we are nearing the end of all things, and the people of God are to be the light of the world. In character and life we are to make manifest the requirement of God in humanity; and in order to do this, we must gather up the rays of divine light from the Bible, and let them shine forth to those who are in darkness. Christ must abide in our hearts by faith, that we may know and teach the way to heaven. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." [Cf: The Review and Herald 01-02-13 para. 10] p. 14, Para. 3, [1913MS].

Christ is soon coming in glory, and when his majesty is revealed, the world will wish that they had his favor. At that time we shall all desire a place in the mansions of heaven; but those who do not confess Christ now in word, in life, in character, can not expect that he will confess them then before his Father and the holy angels. By those who have denied him, the cry will be raised, even to the mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" [Cf: The Review and Herald 01-02-13 para. 11] p. 14, Para. 4, [1913MS].

O, how happy will be all those who have made themselves ready for the marriage supper of the Lamb, who are robed in the righteousness of Christ, and reflect his lovely image! They will have on the pure white linen which is the righteousness of the saints, and Christ will lead them by the side of living waters; God will wipe away all tears from their eyes, and they will have the life that runs parallel with the life of God. Mrs. E. G. White. [Cf: The Review and Herald 01-02-13 para. 12] p. 14, Para. 5, [1913MS].

Love, the basis of creation and of redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. The first and great commandment is, "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 12:30,31. To love him, the infinite, the omniscient one, with the whole strength and mind and heart, means the highest development of every power. It means that in the whole being--the body, the mind, as well as the soul--the image of God is to be restored. [Cf: The Review and Herald 01-16-13 para. 1] p. 14, Para. 6, [1913MS].

Like the first is the second commandment, "Thou shalt love thy neighbor as thyself." The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty. [Cf: The Review and Herald 01-16-13 para. 2] p. 15, Para. 1, [1913MS].

Lucifer in heaven desired to be first in power and authority; he

wanted to be God, to have the rulership of heaven; and to this end he won many of the angels to his side. When with his rebel host he was cast out from the courts of God, the work of rebellion and self-seeking was continued on earth. Through the temptation to self-indulgence and ambition, Satan accomplished the fall of our first parents; and from that time to the present the gratification of human ambition and the indulgence of selfish hopes and desires have proved the ruin of mankind. [Cf: The Review and Herald 01-16-13 para. 3] p. 15, Para. 2, [1913MS].

Under God, Adam was to stand at the head of the earthly family, to maintain the principles of the heavenly family. This would have brought peace and happiness. But the law that none "liveth to himself" Satan was determined to oppose. He desired to live for self. He sought to make himself a center of influence. It was this that had incited rebellion in heaven, and it was man's acceptance of this principle that brought sin on earth. When Adam sinned, man broke away from the heaven-ordained center. A demon became the central power in the world. Where God's throne should have been, Satan placed his throne. The world laid its homage, as a willing offering, at the feet of the enemy. [Cf: The Review and Herald 01-16-13 para. 4] p. 15, Para. 3, [1913MS].

The transgression of God's law brought woe and death in its train. Through disobedience man's powers were perverted, and selfishness took the place of love. His nature became so weakened that it was impossible for him to resist the power of evil; and the tempter saw being fulfilled his purpose to thwart the divine plan of man's creation, and fill the earth with misery and desolation. Men had chosen a ruler who chained them to his car as captives. [Cf: The Review and Herald 01-16-13 para. 5] p. 15, Para. 4, [1913MS].

The Remedy.--Looking upon man, God saw his desperate rebellion, and he devised a remedy. Christ was his gift to the world for man's reconciliation. The Son of God was appointed to come to this earth to take humanity, and by his own example be a great educating power among men. His experience in man's behalf was to enable men to resist Satan's power. He came to mold character and to give mental power, to shed abroad the beams of true education, that the true aim of life might not be lost sight of. The sons of men had had a practical knowledge of evil; 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. [Cf: The Review and Herald 01-16-13 para. 6] p. 15, Para. 5, [1913MS].

Christ's life on earth teaches that to obtain the higher education does not mean to gain popularity, to secure worldly advantage, to have all the temporal wants abundantly supplied, and to be honored by the titled and wealthy of earth. The Prince of life left the heavenly courts, laid off his royal robe and kingly crown, and clothed his divinity with humanity. He suffered the inconveniences of poverty, that he might discern the needs of the poor,--he who by his divine power could supply the needs of a hungry multitude. Not to wear the gorgeous robes of the high priest, not to possess the riches of the Gentiles, did he come to this earth, but to minister to the suffering and the needy. His life rebukes all self-seeking. As he went about doing good, he made plain the character of God's law and the nature of his service. [Cf: The Review and Herald 01-16-13 para. 7] p. 16, Para. 1, [1913MS].

Christ might have opened to men the deepest truths of science. He might have unlocked mysteries that have required many centuries of toil and study to penetrate. He might have made suggestions in scientific lines that till the close of time would have afforded food for thought and stimulus for invention. But he did not do this. He said nothing to gratify curiosity or to stimulate selfish ambition. He did not deal in abstract theories, but in that which is essential to the development of character, that which will enlarge man's capacity for knowing God, and increase his power to do good. [Cf: The Review and Herald 01-16-13 para. 8] p. 16, Para. 2, [1913MS].

Instead of directing the people to study men's theories about God, his word, or his works, Christ taught them to behold him as manifested in his works, in his word, and by his providences. He brought their minds in contact with the mind of the Infinite. He unfolded principles that struck at the root of selfishness. [Cf: The Review and Herald 01-16-13 para. 9] p. 16, Para. 3, [1913MS].

Those who are ignorant of education as it was taught and exemplified in the life of Christ are ignorant of what constitutes the higher education. His life of humiliation and death of shame paid the redemption price for every soul. He gave himself for the uplifting of the fallen and the sinful. Can we imagine an education higher than that to be gained in cooperation with him? [Cf: The Review and Herald 01-16-13 para. 10] p. 16, Para. 4, [1913MS].

To every one Christ gives the command, Go work today in my vineyard for the glory of my name. Represent before a world laden with corruption the blessedness of true education. The weary, the heavy laden, the brokenhearted, the perplexed--point them to Christ, the source of all strength, all life, all hope. To teachers the word is spoken, Be faithful minutemen. Seek for the higher education, for entire conformity to the will of God. You will surely reap the reward that comes from its reception. As you place yourselves where you can be recipients of the blessing of God, the name of the Lord will be magnified through you. [Cf: The Review and Herald 01-16-13 para. 11] p. 16, Para. 5, [1913MS].

Not lip service, not profession, but a humble, devoted life, is that for which God is seeking. Teachers and students are to know by experience what it means to live consecrated lives, which reveal the sacred principles that are the basis of Christian character. Those who give themselves to learn the way and will of God are receiving the highest education that it is possible for mortals to receive. They are building their experience not on the sophistries of the world, but upon principles that are eternal. [Cf: The Review and Herald 01-16-13 para. 12] p. 17, Para. 1, [1913MS].

It is the privilege of every student to take the life and teachings of Christ as his daily study. Christian education means the acceptance, in sentiment and principle, of the teachings of the Saviour. It includes a daily, conscientious walking in the footsteps of Christ, who consented to come to the world in the form of humanity that he might give to the human race a power that they could gain by no other means. What was that power?--The power to take the teachings of Christ and follow them to the letter. In his resistance of evil and his labor for others,

Christ gave to men an example of the highest education. [Cf: The Review and Herald 01-16-13 para. 13] p. 17, Para. 2, [1913MS].

He revealed God to his disciples in a way that wrought in their hearts a special work, such as he has long been urging us to allow him to do in our hearts. There are many who in dwelling so largely on theory have lost sight of the living power of the Saviour's example. They have lost sight of him as the self-denying, humble worker. What they need is to behold Jesus. Daily they need the fresh revealing of his presence. They need to follow more closely his example of self-renunciation and sacrifice. [Cf: The Review and Herald 01-16-13 para. 14] p. 17, Para. 3, [1913MS].

We need the experience that Paul had when he wrote: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. [Cf: The Review and Herald 01-16-13 para. 15] p. 17, Para. 4, [1913MS].

The kingdom of God and of Jesus Christ expressed in character is the very highest education. It is the key that opens the portals of the heavenly city. This knowledge it is God's purpose that all who put on Christ shall possess. Mrs. E. G. White. [Cf: The Review and Herald 01-16-13 para. 16] p. 17, Para. 5, [1913MS].

What shall our children read? This is a serious question, and one that demands a serious answer. It troubles me to see in Sabbath-keeping families periodicals and newspapers containing continued stories, which leave no impressions for good on the minds of children and youth. I have watched those whose taste for fiction was thus cultivated. They have had the privilege of listening to the truth, of becoming acquainted with the reasons of our faith; but they have grown to mature years destitute of true piety and practical godliness. They manifest no devotion, and reflect no heavenly light upon their associates to lead them to the Fount of all true knowledge. [Cf: The Review and Herald 01-23-13 para. 1] p. 17, Para. 6, [1913MS].

It is during the first years of a child's life that his mind is most susceptible to impressions, either good or evil. During these years decided progress is made either in a right direction or in a wrong one. On one hand, much worthless information may be gained; on the other, much solid, valuable knowledge. The strength of intellect, the substantial knowledge gained, are possessions which the gold of Ophir could not buy. Their price is above gold or silver. [Cf: The Review and Herald 01-23-13 para. 2] p. 18, Para. 1, [1913MS].

The kind of education that fits the youth for practical life, they naturally do not choose. They urge their desires, their likes and dislikes, their preferences and inclinations; but if parents have correct views of God, of the truth, and of the influences and associations that should surround their children, they will feel that upon them rests the God-given responsibility of carefully guiding the inexperienced youth. [Cf: The Review and Herald 01-23-13 para. 3] p. 18, Para. 2, [1913MS].

Many youth are eager for books. They read anything that they can obtain. I appeal to the parents of such children to control their

desire for reading. Do not permit upon your tables the magazines and newspapers in which are found love-stories. Supply their places with books that will help the youth to put into their character building the very best material,--the love and fear of God, the knowledge of Christ. Encourage your children to store the mind with valuable knowledge, to let that which is good occupy the soul and control its powers, leaving no place for low, debasing thoughts. Restrict the desire for reading matter that does not furnish good food for the mind. The money expended for story magazines may not seem much, but it is too much to spend for that which gives so much that is misleading and so little that is good in return. Those who are in God's service should spend neither time nor money in light reading. [Cf: The Review and Herald 01-23-13 para. 4] p. 18, Para. 3, [1913MS].

Worthless Reading.--The world is deluged with books that might better be consumed than circulated. Books on sensational topics, published and circulated as a money making scheme, might better never be read by the youth. There is a satanic fascination in such books. The heart sickening recital of crimes and atrocities has a bewitching power upon many, exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds. Even the enormities, the cruelties, the licentious practises portrayed in some of the strictly historical writings, have acted as leaven on many minds, leading to the commission of similar acts. [Cf: The Review and Herald 01-23-13 para. 5] p. 18, Para. 4, [1913MS].

Books that delineate the satanic practises of human beings are giving publicity to evil. These horrible particulars need not be lived over, and none who believe the truth for this time should act a part in perpetuating the memory of them. When the intellect is fed and stimulated by this depraved food, the thoughts become impure and sensual. [Cf: The Review and Herald 01-23-13 para. 6] p. 18, Para. 5, [1913MS].

There is another class of books--love stories and frivolous, exciting tales--which are a curse to every one who reads them, even though the author may attach a good moral. Often religious statements are woven all through these books; but in most cases Satan is but clothed in angel robes, to deceive and allure the unsuspecting. The practise of story reading is one of the means employed by Satan to destroy souls. It produces a false, unhealthy excitement, fevers the imagination, unfits the mind for usefulness, and disqualifies it for any spiritual exercise. It weans the soul from prayer and the love of spiritual things. [Cf: The Review and Herald 01-23-13 para. 7] p. 19, Para. 1, [1913MS].

Readers of frivolous, exciting tales become unfitted for the duties of practical life. They live in an unreal world. I have watched children who have been allowed to make a practise of reading such stories. Whether at home or abroad, they were restless, dreamy, unable to converse except upon the most commonplace subjects. Religious thought and conversation were entirely foreign to their minds. With the cultivation of an appetite for sensational stories, the mental taste is perverted, and the mind is not satisfied unless fed upon this unwholesome food. I can think of no more fitting name for those who indulge in such reading than mental inebriates. Intemperate habits of reading have an effect upon the brain similar to that which intemperate

habits of eating and drinking have upon the body. [Cf: The Review and Herald 01-23-13 para. 8] p. 19, Para. 2, [1913MS].

Those who indulge the habit of racing through an exciting story are simply crippling their mental strength, and disqualifying their minds for vigorous thought and research. Some youth, and even some of mature age, have been afflicted with paralysis from no other cause than excess in reading. The nerve power of the brain was kept constantly excited, until the delicate machinery became worn, and refused to act. Some of its fine mechanism gave way, and paralysis was the result. [Cf: The Review and Herald 01-23-13 para. 9] p. 19, Para. 3, [1913MS].

There are men and women now in the decline of life who have never recovered from the effects of intemperance in reading. The habit formed in early years grew with their growth and strengthened with their strength. Their determined efforts to overcome the sin of abusing the intellect were partially successful; but many have never recovered the vigor of mind that God bestowed upon them. [Cf: The Review and Herald 01-23-13 para. 10] p. 19, Para. 4, [1913MS].

Infidel Authors.--Another source of danger against which we should be constantly on guard, is the reading of infidel authors. Such works are inspired by the enemy of truth, and no one can read them without imperiling his soul. It is true that some who are affected by them may finally recover; but all who tamper with their evil influence place themselves on Satan's ground, and he makes the most of his advantage. As they invite his temptations, they have not wisdom to discern or strength to resist them. With a fascinating, bewitching power, unbelief and infidelity fasten themselves upon the mind. [Cf: The Review and Herald 01-23-13 para. 11] p. 19, Para. 5, [1913MS].

We are constantly surrounded by unbelief. The very atmosphere seems charged with it. Only by constant effort can we resist its power. Those who value their salvation should shun infidel writings as they would shun the leprosy. (To be concluded.) Mrs. E. G. White. [Cf: The Review and Herald 01-23-13 para. 12] p. 20, Para. 1, [1913MS].

Preoccupy the Soil.--The best way to prevent the growth of evil is to preoccupy the soil. Instead of recommending your children to read "Robinson Crusoe," or fascinating stories of real life, such as "Uncle Tom's Cabin," open the Scriptures to them, and spend some time each day in reading and studying God's Word. The mental tastes must be disciplined and educated with the greatest care. Parents must begin early to unfold the Scriptures to the expanding minds of their children, that proper habits of thought may be formed. [Cf: The Review and Herald 01-30-13 para. 1] p. 20, Para. 2, [1913MS].

No efforts should be spared to establish right habits of study. If the mind wanders, bring it back. If the intellectual and moral tastes have been perverted by overwrought and exciting tales of fiction, so that there is a disinclination to apply the mind, there is a battle to be fought to overcome this habit. A love for fictitious reading should be overcome at once. Rigid rules should be enforced to hold the mind in the proper channel. [Cf: The Review and Herald 01-30-13 para. 2] p. 20, Para. 3, [1913MS].

Between an uncultivated field and an untrained mind there is a

striking similarity. In the minds of children and youth the enemy sows tares, and unless parents keep watchful guard, these will spring up to bear their evil fruit. Unceasing care is needed in cultivating the soil of the mind, and sowing it with the precious seed of Bible truth. Children should be taught to reject trashy, exciting tales, and to turn to sensible reading, which will lead the mind to take an interest in Bible story, history, and argument. Reading that will throw light upon the Sacred volume and quicken the desire to study it, is not dangerous, but beneficial. [Cf: The Review and Herald 01-30-13 para. 3] p. 20, Para. 4, [1913MS].

The Sabbath-School Lesson.--The Sabbath school affords to parents and children an opportunity for the study of God's Word. But in order for them to gain that benefit which they should gain in the Sabbath school, both parents and children should devote time to the study of the lesson, seeking to obtain a thorough knowledge of the facts presented, and also of the spiritual truths which these facts are designed to teach. We should especially impress upon the minds of the youth the importance of seeking the full significance of the scripture under consideration. [Cf: The Review and Herald 01-30-13 para. 4] p. 20, Para. 5, [1913MS].

Parents, set apart a little time each day for the study of the Sabbath school lesson with your children. Give up the social visit, if need be, rather than sacrifice the hour devoted to the lessons of sacred history. Parents as well as children will receive benefit from this study. Let the more important passages of Scripture connected with the lesson be committed to memory, not as a task, but as a privilege. Though at first the memory may be defective, it will gain strength by exercise, so that after a time one will delight thus to treasure up the words of truth. And the habit will prove a most valuable aid to spiritual growth. [Cf: The Review and Herald 01-30-13 para. 5] p. 20, Para. 6, [1913MS].

The Home Reading Circle.--Let our people show that they have a live interest in medical missionary work. Let them prepare themselves for usefulness by studying the literature that has been prepared for our instruction on these subjects. This work deserves much more attention and appreciation than it has received. Those who study and practise the principles of right living will be greatly blessed, both physically and spiritually. An understanding of the philosophy of health is a safeguard against many of the ever increasing evils. [Cf: The Review and Herald 01-30-13 para. 6] p. 21, Para. 1, [1913MS].

Fathers and mothers, obtain all the help you can from the study of our books and publications. Take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. Teach them the importance of caring for the body, the house they live in. Form a home reading circle, in which every member of the family shall lay aside the busy cares of the day and unite in study. Fathers, mothers, brothers, sisters, take up this work heartily, and see if the church in the home will not be greatly improved. Especially will the youth who have been accustomed to reading novels and cheap story books, receive benefit from joining in the evening family study. Young men and women, read the literature that will give you true knowledge, and that will be a help to the entire family. [Cf: The Review and Herald 01-30-13 para. 7] p. 21, Para. 2,

[1913MS].

The Bible.--Above all, take time to read the Bible--the Book of books. A daily study of the Scriptures has a sanctifying, uplifting influence upon the mind. Bind the Holy Volume to your hearts. It will prove to you a friend and a guide in perplexity. [Cf: The Review and Herald 01-30-13 para. 8] p. 21, Para. 3, [1913MS].

Both old and young neglect the Bible. They do not make it their study, the rule of their life. Especially are the young guilty of this neglect. Most of them find time to read other books, but the Book that points out the way to eternal life is not daily studied. Idle stories are attentively read, while the Bible is neglected. This Book is our guide to a higher, holier life. The youth would pronounce it the most interesting book they ever read, had not their imagination been perverted by the reading of fictitious stories. [Cf: The Review and Herald 01-30-13 para. 9] p. 21, Para. 4, [1913MS].

Youthful minds fail to reach their noblest development when they neglect the highest source of wisdom--the Word of God. That we are in God's world, in the presence of the Creator; that we are made in his likeness; that he watches over us and loves us and cares for us,--these are wonderful themes for thought, and lead the mind into broad, exalted fields of meditation. He who opens mind and heart to the contemplation of such themes as these, will never be satisfied with trivial, sensational subjects. [Cf: The Review and Herald 01-30-13 para. 10] p. 21, Para. 5, [1913MS].

The importance of seeking a thorough knowledge of the Scriptures can hardly be estimated. "Given by inspiration of God," able to make us "wise unto salvation," rendering the man of God "perfect, thoroughly furnished unto all good works" (2 Tim. 3:15-17), the Bible has the highest claim to our reverent attention. We should not be satisfied with a superficial knowledge, but should seek to learn the full meaning of the words of truth, to drink deep of the spirit of the holy oracles. Mrs. E. G. White. [Cf: The Review and Herald 01-30-13 para. 11] p. 22, Para. 1, [1913MS].

Although Peter and John were chosen disciples of Christ, and were counted among the twelve, they were still imperfect in character. Peter was of a zealous, ardent temperament, and ever manifested great earnestness in the cause of Christ. At one time the disciples were on the sea, and the record declares that the ship was in the midst of the sea, tossed with waves, for the wind was contrary; "and in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" [Cf: The Review and Herald 02-06-13 para. 1] p. 22, Para. 2, [1913MS].

This incident illustrates much of the character of impulsive Peter. Faith and unbelief were blended in his words and actions. He said, "Lord, *if* it be thou, bid me come unto thee on the water." The Lord had assured the disciples, "It is I; be not afraid." And when Peter saw the waves around him, saw the boisterous winds, he forgot the power of his Lord, and began to sink; but at his cry of weakness, Jesus was at his side to grasp his outstretched hand, and lift him from the billows. [Cf: The Review and Herald 02-06-13 para. 2] p. 22, Para. 3, [1913MS].

When the Lord sought to prepare the minds of his disciples for their last great trial in his betrayal and crucifixion, Peter felt that he could not bear to have the words of the Lord fulfilled; and, stirred with indignation at the thought of the injustice so soon to come upon Christ and his followers, he exclaimed, "Be it far from thee, Lord: this shall not be unto thee." The impression which Christ desired to make upon the minds of his followers was one directly opposed to the impression that Peter's words would make, and he rebuked his disciple with the sternest rebuke that ever fell from his lips. He said, "Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men." [Cf: The Review and Herald 02-06-13 para. 3] p. 22, Para. 4, [1913MS].

Although Peter had been long with the Master, he had a very imperfect conception of the plan of salvation. He did not desire to see the cross in the work of Christ; but it was through the cross that life and hope were to come to dying men. [Cf: The Review and Herald 02-06-13 para. 4] p. 23, Para. 1, [1913MS].

When Jesus had spoken of his death, declaring that all his disciples would be offended because of him, Peter had said, "Though all men shall be offended because of thee, yet will I never be offended." He assured his Lord that he would go with him both to prison and to death; but Jesus knew Peter much better than the disciple knew himself, and he said to him, "Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice." [Cf: The Review and Herald 02-06-13 para. 5] p. 23, Para. 2, [1913MS].

At the very first trial, Peter failed. While Jesus was bowed in agony in the garden of Gethsemane, Peter was sleeping with the other disciples, and could not watch with his suffering Lord one hour. The thrice repeated prayer was uttered that the bitter cup of woe might pass from the Saviour. Borne down with superhuman agony, Jesus staggered to his disciples, longing for human sympathy; but he found that instead of watching they were sleeping. From his quivering lips came the mild rebuke to Peter, "What, could ye not watch with me one hour?" Then he framed this tender excuse: "The spirit indeed is willing, but the flesh is weak." [Cf: The Review and Herald 02-06-13 para. 6] p. 23, Para. 3, [1913MS].

Jesus had said many things concerning the hour of trial that was to come upon his disciples when he should be made the object of mockery and reproach. He had told them, "All ye shall be offended because of me." But the disciples could not believe that they would manifest such unfaithfulness, and Peter especially had assured the Master that he would never leave him, but would be true to him even if it should lead him to prison and to death. [Cf: The Review and Herald 02-06-13 para. 7] p. 23, Para. 4, [1913MS].

When Jesus was actually in the hands of the armed men, where were the boastful disciples?--They had fled. Even Peter was in the rear, far from his suffering Lord. When the cruel trial began in the judgment hall, had Jesus a defender in the ardent Peter? Was he then by the side of his deserted Lord?--No, but with those who were mocking and reviling. It is true that Peter had a deep interest in the trial, and he did desire to be at the side of his Lord; but he could not endure the scorn, the reproach, that would fall upon him if he should take his place as a disciple of Christ. When one of the women of the palace said to Peter, "Thou also wast with Jesus of Galilee," he denied before all the company, saying, "I know not what thou sayest." He who had made so confident a statement of his fidelity to Christ, now denied his Lord at the question of a maid in the palace. Did he now move nearer to his Lord?--No; he pushed his way out to the porch, seeking to escape the prying eyes of the enemies of his Lord; but again he was recognized, and another said to him, "This fellow was also with Jesus of Nazareth." And again he denied with an oath, "I do not know the man." Peter was irritated that he could not find an escape from the eyes of his enemies, and he returned to the hall, where he could better view the trial, but he stood among the mockers and revilers of Christ. The third time he was recognized, and they said to him, "Surely thou also art one of them; for thy speech betrayeth thee." Peter had been ready to take up arms in defense of Christ, but to acknowledge the Lord when he was the object of scorn and derision was more than he had courage to do. He was a moral coward, and with curses and oaths he denied that he knew [Cf: The Review and Herald 02-06-13 para. 8] p. 23, Para. 5, [1913MS].

Peter had been warned of this temptation; but he did not realize his danger, and therefore had not prepared himself for the trial. He had been filled with self-confidence, and deemed that he was able to withstand any temptation, assuring the Lord that though all others should be offended, he would be ready to go with him to prison and to death. When he took his stand with the revilers of Christ, he placed himself on the enemy's ground, and he fell. [Cf: The Review and Herald 02-06-13 para. 9] p. 24, Para. 1, [1913MS].

At his third denial of his Lord the cock crew, and Jesus turned his eyes upon Peter with a look of peculiar sadness, and the words that Christ had spoken to him came quickly to his mind. All through his life the memory of that look was with Peter. His sinful boasting, his Lord's warning, his denial of the Saviour, all came to him like a flash of lightning; and casting one pitiful look upon his suffering, insulted Lord, he hurried away from the sound of false accusation and reproach, rushed from the palace, plunged into the darkness, and weeping bitterly, hurried to Gethsemane. He began to see himself as he really was. Memory was alive, and his sins were pictured before him in all their heinous light. Peter threw himself on the spot where a few hours before Jesus had prayed and wept in agony, and there the disciple prayed as he never before had prayed. With deep repentance and terrible remorse he pleaded for forgiveness, and he rose a converted man; but he felt that although Jesus would forgive him, he could never forgive himself. [Cf: The Review and Herald 02-06-13 para. 10] p. 24, Para. 2, [1913MS].

Jesus knew all the sorrow and remorse of his erring disciple; and when the heavenly messengers appeared to the women at the sepulcher, they

told them of Christ's resurrection, and bade them tell the disciples and Peter that he went before them into Galilee. How eagerly did Peter receive this word of love and compassion! He knew that his Lord still thought of him, still loved him, and he took this message as a sign of forgiveness. [Cf: The Review and Herald 02-06-13 para. 11] p. 24, Para. 3, [1913MS].

After his resurrection, Jesus showed himself to his disciples at the Sea of Tiberias, "and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea." When the disciples came to land, they found that Jesus had prepared them fish and bread. "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, 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. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." [Cf: The Review and Herald 02-06-13 para. 12] p. 24, Para. 4, [1913MS].

In the answers that Peter gave to the Lord's thrice repeated question, a different spirit is manifested from what we find in the boastful assurances before the crucifixion of Christ. Peter was a converted man, and showed in his life that transforming grace had taken possession of his heart. As firm as a rock, he ever after stood up boldly to witness for Christ. Jesus had said to Peter, "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." Peter had severe trials to pass through, but although he was called to go to prison and to death for Christ's sake, never again did he waver from his allegiance. Mrs. E. G. White. [Cf: The Review and Herald 02-06-13 para. 13] p. 25, Para. 1, [1913MS].

There has been altogether too little attention paid to our children and youth, and they have failed to develop as they should in the Christian life, because the church members have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life. [Cf: The Review and Herald 02-13-13 para. 1] p. 25, Para. 2, [1913MS].

In our large churches very much might be done for the youth. Shall they have less special labor, or shall fewer inducements be held out to

them to become full-grown Christians--men and women in Christ Jesus--than were afforded them in the denominations which they have left for the truth's sake? Shall they be left to drift hither and thither, to become discouraged, and to fall into temptations that are lurking everywhere to catch their unwary feet? If they err and fall from the steadfastness of their integrity, do the members of the church who have neglected to care for the lambs, censure and blame them, and magnify their failures? Are their shortcomings talked of and exposed to others, and are they left in discouragement and despair? [Cf: The Review and Herald 02-13-13 para. 2] p. 25, Para. 3, [1913MS].

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? There ought to be a large number who are stewards of the grace of Christ, who feel not merely a casual but a special interest in the young. There ought to be those whose hearts are touched by the pitiable situation in which our youth are placed, and who realize that Satan is working by every conceivable device to draw them into his net. [Cf: The Review and Herald 02-13-13 para. 3] p. 26, Para. 1, [1913MS].

God requires that the church arouse from her lethargy, and see what is the manner of service demanded of her at this time of peril. The lambs of the flock must be fed. The Lord of heaven is looking on to see who is doing the work he would have done for the children and youth. 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. [Cf: The Review and Herald 02-13-13 para. 4] p. 26, Para. 2, [1913MS].

A Liberal Education to Be Provided.--As a people who claim to have advanced light, we are to devise ways and means by which to bring forth a corps of educated workmen for the various departments of the work of God. We need a well-disciplined, cultivated class of young men and women in our sanitariums, in the medical missionary work, in the offices of publication, in the conferences of different States, and in the field at large. We need young men and women who have high intellectual culture, in order that they may do the best work for the Lord. We have done something toward reaching this standard, but still we are far behind where we should be. [Cf: The Review and Herald 02-13-13 para. 5] p. 26, Para. 3, [1913MS].

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. 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 for lack of skilful laborers who will do their work with earnestness and fidelity. [Cf: The Review and Herald 02-13-13 para. 6] p. 26, Para. 4, [1913MS].

All to Be Trained.--The church is asleep, and does not realize the magnitude of this matter of educating the children and youth. "Why," says one, "what is the need of being so particular to educate our youth thoroughly? It seems to me that if you take a few who have decided to

follow a 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 be so well trained. Will not this answer every essential requirement?" I answer, No, most decidedly not. [Cf: The Review and Herald 02-13-13 para. 7] p. 26, Para. 5, [1913MS].

What selection should we be able to make out of the numbers of our youth? How could we tell who would be the most promising, who would render the best service to God? In our judgment we might do as did Samuel when he was sent to find the anointed of the Lord, and look upon the outward appearance. When the noble sons of Jesse passed before him, and his eye rested upon the handsome countenance and fine stature of the eldest son, to Samuel it seemed that the anointed of the Lord was before him. But the Lord said to him, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Not one of these noble looking sons of Jesse would the Lord accept. But when David, the youngest son, a mere youth, was called from the field, and passed before Samuel, the Lord said, "Arise, anoint him: for this is he." 1 Sam. 16:7, 12. [Cf: The Review and Herald 02-13-13 para. 8] p. 27, Para. 1, [1913MS].

Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education, that they may be fitted for usefulness, qualified for places of responsibility in both 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 as teachers, that others may be trained and disciplined for the great work of the future. [Cf: The Review and Herald 02-13-13 para. 9] p. 27, Para. 2, [1913MS].

A Fund for School Work.--The church should take in the situation, and by their influence and means seek to bring about this much desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated, to work in the interests of the churches. They should present the fact that we can not trust our youth to go to seminaries and colleges established by other denominations, that we must gather them in where their religious training will not be neglected. [Cf: The Review and Herald 02-13-13 para. 10] p. 27, Para. 3, [1913MS].

High Aims.--God would not have us in any sense behind in educational work. Our colleges should be far in advance in the highest kind of education. If we do not have schools, our youth 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 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, "That they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. [Cf: The Review and Herald 02-13-13

para. 11] p. 27, Para. 4, [1913MS].

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 is that which will teach our children and youth the science of Christianity, which will give them an experimental knowledge of God's ways, and will impart to them the lessons that Christ gave to his disciples of the paternal character of God. [Cf: The Review and Herald 02-13-13 para. 12] p. 28, Para. 1, [1913MS].

"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." Jer. 9:23, 24. Let us seek to follow the counsel of God in all things; for he is infinite in wisdom. Though we have come short of doing what we might have done for our youth and children in the past, let us now repent, and redeem the time. [Cf: The Review and Herald 02-13-13 para. 13] p. 28, Para. 2, [1913MS].

The Responsibility of Church Members.--There is no work more important than the education of our youth. I am glad that we have institutions where they can be separated from the corrupting influences so prevalent in the schools of the present day. Our brethren and sisters should be thankful that in the providence of God our colleges have been established, and should stand ready to sustain them by their means. Every influence should be brought to bear to educate the youth and to elevate their morals. They should be trained to have courage to resist the tide of moral pollution in this degenerate age. With a firm hold upon divine power, they may stand in society to mold and fashion, rather than to be fashioned after the world's model. [Cf: The Review and Herald 02-13-13 para. 14] p. 28, Para. 3, [1913MS].

When the youth come to our colleges, they should not be made to feel that they have come among strangers who do not care for their souls. We must guard them, fighting back Satan that he shall not take them out of our arms. There should be fathers and mothers in Israel who will watch for their souls as they that must give an account. Brethren and sisters, do not hold yourselves aloof from the youth, as if you had no particular concern or responsibility for them. You who have long professed to be Christians have a work to do, patiently and kindly to lead them in the right way. You should show them that you love them because they are younger members of the Lord's family, the purchase of his blood. [Cf: The Review and Herald 02-13-13 para. 15] p. 28, Para. 4, [1913MS].

The future of society will be determined by the youth of today. Satan is making earnest, persevering efforts to corrupt the mind and debase the character of every youth; and shall we who have more experience stand as mere spectators, and see him accomplish his purpose without hindrance? Let us stand at our post as minutemen, to work for these youth, and through the help of God to hold them back from the pit of destruction. In the parable, while men slept the enemy sowed tares; and while you, my brethren and sisters, are unconscious of his work, Satan is gathering an army of youth under his banner; and he exults, for through them he carries on his warfare against God. [Cf: The Review and

Herald 02-13-13 para. 16] p. 28, Para. 5, [1913MS].

The Teacher's Privilege.--The teachers in our schools have a heavy responsibility to bear. They must be in words and character what they wish their students to be,--men and women who fear God and work righteousness. If they are acquainted with the way themselves, they can train the youth to walk in it. They will not only educate them in the sciences, but will train them to have moral independence, to work for Jesus, and to take up burdens in his cause. [Cf: The Review and Herald 02-13-13 para. 17] p. 29, Para. 1, [1913MS].

Teachers, what opportunities are yours! What a privilege is within your reach of molding the minds and characters of the youth under your charge! What a joy it will be to you to meet them around the great white throne, and to know that you have done what you could to fit them for immortality! If your work stands the test of the great day, like sweetest music will fall upon your ears the benediction of the Master, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." Matt. 25:21. [Cf: The Review and Herald 02-13-13 para. 18] p. 29, Para. 2, [1913MS].

In the great harvest field there is abundance of work for all, and those who neglect to do what they can, will be found guilty before God. Let us work for time and for eternity. Let us work with all the powers that God has bestowed upon us, and he will bless our well directed efforts. [Cf: The Review and Herald 02-13-13 para. 19] p. 29, Para. 3, [1913MS].

The Saviour longs to save the young. He would rejoice to see them around his throne, clothed in the spotless robes of his righteousness. He is waiting to place upon their heads the crown of life, and to hear their happy voices join in ascribing honor and glory and majesty to God and the Lamb in the song of victory that shall echo and reecho through the courts of heaven. Mrs. E. G. White. [Cf: The Review and Herald 02-13-13 para. 20] p. 29, Para. 4, [1913MS].

The people of God have allowed many things to come in between their souls and God, and their thoughts of God have been far below what it is their privilege to have. They are not on the high vantage ground where God would have them, and they should realize this keenly, that they may repent and turn to God with all the heart. It is sad to think that though they have professed the truth for these many years, many have failed to understand how to take God at his word, that they may be strengthened in the time of temptation. [Cf: The Review and Herald 02-20-13 para. 1] p. 29, Para. 5, [1913MS].

Temptation will come upon all the children of God. James writes: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." The Word does not say that we are to count it all joy when we fall under temptation, but when we fall into temptation. It is not necessary to fall under temptation, for temptation comes upon us for the trying of our faith. And the trying of our faith worketh patience, not fretfulness and murmuring. If we put our trust in Jesus, he will keep us at all times, and will be our strength and shield. We are to learn valuable lessons from our trials. Paul says: "We glory in

tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." [Cf: The Review and Herald 02-20-13 para. 2] p. 29, Para. 6, [1913MS].

Many seem to think that it is impossible not to fall under temptation, that they have no power to overcome; and they sin against God with their lips, talking discouragement and doubt, instead of faith and courage. Christ was tempted in all points like as we are, yet without sin. He said, "The prince of this world cometh, and hath nothing in me." What does this mean?--It means that the prince of evil could find no vantage ground in Christ for his temptation; and so it may be with us. "For we have not a 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 Review and Herald 02-20-13 para. 3] p. 30, Para. 1, [1913MS].

As a people we are looking for the coming of the Lord in the clouds of heaven, and how carefully should we examine our hearts, that we may know whether or not we are in the faith. There seems to be a mist before the eyes of many, for they fail to discern spiritual things, and do not recognize the workings of Satan to entrap their souls. Christians are not to be the slaves of passion: they are to be controlled by the Spirit of God. But many become the sport of the enemy, because when temptation comes they do not rest in Jesus, but worry themselves out of his arms, and in perplexity lose all their faith and courage. They do not remember that Jesus has helped them out of difficulties in the past, that his grace is sufficient for the daily trials, and that he can help in the present trouble. We make failures in our little, daily difficulties, and allow them to irritate and vex us; we fall under them, and so make stumbling blocks for ourselves and others. But blessings of the greatest importance are to result from the patient endurance of these daily vexations, for we are to gain strength to bear greater difficulties. Satan will press upon us the most severe temptations, and we must learn to come to God in any and every emergency, as a child would come to its parents. [Cf: The Review and Herald 02-20-13 para. 4] p. 30, Para. 2, [1913MS].

We profess to be Bible Christians, and we are not left in the dark to take step after step in uncertainty. We are to know where we are going. We can not be in darkness if we are following Christ as our leader; for he says, "He that followeth me shall not walk in darkness, but shall have the light of life." When the way seems beset with difficulty and clouded with darkness, we must believe that there is light ahead, and not turn to the right or left, but press forward, notwithstanding all our trials and temptations. [Cf: The Review and Herald 02-20-13 para. 5] p. 30, Para. 3, [1913MS].

Take courage, tempted soul, for the Lord knoweth them that are his. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Keep talking faith, and the victory is yours; for "this is the victory that overcometh the world, even our

faith." Jesus has said we should not walk in darkness, but should have the light of life, and we believe it. We are to keep talking of the light, to keep praying and believing, and the light will break upon us when our faith has been tried and patience has had its perfect work. [Cf: The Review and Herald 02-20-13 para. 6] p. 31, Para. 1, [1913MS].

We are not to be like the man who said, "I have prayed and prayed, but I do not receive." A companion said to him, "Let us pray together, then, and claim the promise of God." So they bowed in prayer; but when they rose from their knees, the man said, "I don't feel any different, and I didn't expect I should." This is the way that many present themselves before God; they would be surprised if God should answer their prayers. They do not expect the Lord to answer their prayers, nor think that the Lord will hear them, and their petitions are in vain; for they go away as they came. Mrs. E. G. White. [Cf: The Review and Herald 02-20-13 para. 7] p. 31, Para. 2, [1913MS].

We must have faith in God. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Our faith is to be tried by trials and temptations, that patience may have her perfect work and we may be perfect, wanting nothing. We know nothing about the strength of our faith until it is tried. You may not understand the way in which God is leading you, you may not be filled with joy, but may be in heaviness because of temptation; but in all this it is your privilege to say, "I believe the Lord will give me the things I have asked for. I can and will trust God." When you have done this, be thankful, knowing that the trying of your faith worketh patience. Do not become restless, full of faultfinding, under the test and proving of God. Do not fret and talk discouragement and grieve the Holy Spirit of God from you. That which you sow, you will reap; and you will not find that a harvest of doubt is a pleasant thing to reap. You must be careful what kind of seed you sow, for it will bear a harvest after its kind. Talk light and faith and hope, and educate yourself to see light when God reveals it to you. [Cf: The Review and Herald 02-27-13 para. 1] p. 31, Para. 3, [1913MS].

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." If you feel that you lack wisdom in this, plead the promise of God. He says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Come to God with all your needs. Don't go to others with your trials and temptations; God alone can help you. If you fulfil the conditions of God's promises, the promises will be fulfilled to you. If your mind is stayed upon God, you will not go from a state of ecstasy to the valley of despondency when trial and temptation come upon you. You will not talk doubt and gloom to others. You will not say, "I do not know about this or that. I do not feel happy. I am not sure that we have the truth." You will not do this, for you will have an anchor to the soul both sure and steadfast. When we talk discouragement and gloom, Satan listens with fiendish joy; for it pleases him to know that he has brought you into his bondage. Satan can not read our thoughts, but he can see our actions, hear our words; and from his long knowledge of the human family, he can shape his temptations to take advantage of our weak points of character. And how often do we let him into the secret of how he may obtain the victory over us. O, that we might control our words and actions! How strong we would become if our words were of such

an order that we would not be ashamed to meet the record of them in the day of judgment. How different will they appear in the day of God from what they seem when we utter them. [Cf: The Review and Herald 02-27-13 para. 2] p. 31, Para. 4, [1913MS].

What harm is wrought in the family circle by the utterance of impatient words; for the impatient utterance of one leads another to retort in the same spirit and manner. Then come words of retaliation, words of self-justification, and it is by such words that a heavy, galling yoke is manufactured for your neck; for all these bitter words will come back in a baleful harvest to your soul. Those who indulge in such language will experience shame, loss of self-respect, loss of self-confidence, and will have bitter remorse and regret that they allowed themselves to lose self-control and speak in this way. How much better would it be if words of this character were never spoken. How much better to have the oil of grace in the heart, to be able to pass by all provocation, and bear all things with Christlike meekness and forbearance. [Cf: The Review and Herald 02-27-13 para. 3] p. 32, Para. 1, [1913MS].

Home religion is greatly needed, and our words in the home should be of a right character, or our testimonies in the church will amount to nothing. Unless you manifest meekness, kindness, and courtesy in your home, your religion will be in vain. If there were more genuine home religion, there would be more power in the church. We may have a great deal more faith than we now have, by living up to the light God has given. Says the apostle, "Now faith is the substance of things hoped for, the evidence of things not seen." As you would believe in a friend, so you are to trust God. If your friend has never denied your requests, you will not doubt his promise to favor you in some new desire. You are to believe that Jesus knows just what you need, and will supply all your wants; so you can go on in faith, saying, "I have laid my burden upon the Lord, and I will not lay it upon any human being. God will hear and answer my prayers." Satan may say, "You do not feel any better, you are just as miserable as ever." But tell him you believe that God will do just as he has said, and rest your whole weight on his promise. [Cf: The Review and Herald 02-27-13 para. 4] p. 32, Para. 2, [1913MS].

We must have a practical faith, a faith which works by love and purifies the soul. This genuine faith has a purifying, refining influence upon the Christian's character. Those who have this faith will not be careless and rough in word or deportment. They will realize that they are of value in the sight of God, his sons and daughters, and they will be circumspect in deportment, careful in habits and dress. They will realize that they are a spectacle unto men and angels, and will feel the necessity of having a pure mind, of speaking choice words, and acting in a refined manner. They will keep before them the fact that they are preparing for the society of the heavenly angels. [Cf: The Review and Herald 02-27-13 para. 5] p. 33, Para. 1, [1913MS].

Brethren and sisters, do not let every one know your thoughts and emotions. Do not manifest impatience; keep yourself under control, master yourself. Satan will take advantage if you give him the least chance. You must fight the good fight of faith, and lay hold on eternal life. You may gain one victory, but this is not enough; you must gain victory after victory, going from strength to strength. We are to

occupy some place in the Lord's spiritual temple, and the important question is not as to whether you are a large or small stone, but whether you have submitted yourself to God that he may polish you, and make you emit light for his glory. If we are in the Lord's temple, we must emit light. Are we permitting the heavenly Builder to hew, square, and polish us? Have we faith to rest in him? [Cf: The Review and Herald 02-27-13 para. 6] p. 33, Para. 2, [1913MS].

We must have a faith that is not dwarfed and sickly, but one in keeping with the great truth committed to us. O let us come up to the help of the Lord, to the help of the Lord against the mighty! We have a truth that will sanctify the soul, if we will only allow it to work in us and make us holy. Shall we be sanctified through the truth? May God help us to let his grace and light into our souls. Mrs. E. G. White. [Cf: The Review and Herald 02-27-13 para. 7] p. 33, Para. 3, [1913MS].

The True Education.--It is not necessary that our medical missionaries follow the precise track marked out by medical men of the world. They do not need to administer drugs to the sick. They do not need to follow the drug medication in order to have influence in their work. The message was given me that if they would consecrate themselves to the Lord, if they would seek to obtain under men ordained of God a thorough knowledge of their work, the Lord would make them skilful. Some of our medical missionaries have supposed that a medical training according to the plans of worldly schools is essential to their success. To those who have thought that the only way to success is by being taught by worldly men and by pursuing a course that is sanctioned by worldly men, I would now say, Put away such ideas. This is a mistake that should be corrected. It is a dangerous thing to catch the spirit of the world; the popularity which such a course invites, will bring into the work a spirit which the Word of God can not sanction. It is a lack of faith in the power of God that leads our physicians to lean so much on the arm of the law, and to trust so much to the influence of worldly powers. The true medical missionary will be wise in the treatment of the sick, using the remedies that nature provides. And then he will look to Christ as the true healer of diseases. The principles of health reform brought into the life of the patient, the use of nature's remedies, and the cooperation of divine agencies in behalf of the suffering, will bring success. [Cf: The Review and Herald 03-06-13 para. 1] p. 33, Para. 4, [1913MS].

I am instructed to say that in our educational work there is to be no compromise in order to meet the world's standards. God's commandment-keeping people are not to unite with the world to carry various lines of work according to worldly plans and worldly wisdom. [Cf: The Review and Herald 03-06-13 para. 2] p. 34, Para. 1, [1913MS].

Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek the god of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not harken to his commandments. [Cf: The Review and Herald 03-06-13 para. 3] p. 34, Para. 2, [1913MS].

Shall we represent before the world that our physicians must follow the pattern of the world before they can be qualified to act as successful physicians? This is the question that is now testing the

faith of some of our brethren. Let not any of our brethren displease the Lord by advocating in their assemblies the idea that we need to obtain from unbelievers a higher education than that specified by the Lord. [Cf: The Review and Herald 03-06-13 para. 4] p. 34, Para. 3, [1913MS].

The representation of the Great Teacher is to be considered an all-sufficient revelation. Those in our ranks who qualify as physicians are to receive only such education as is in harmony with these divine truths. Some have advised that students should, after taking some work at Loma Linda, complete their medical education in worldly colleges. But this is not in harmony with the Lord's plan. God is our wisdom, our sanctification, and our righteousness. Facilities should be provided at Loma Linda, that the necessary instruction in medical lines may be given by instructors who fear the Lord, and who are in harmony with his plans for the treatment of the sick. [Cf: The Review and Herald 03-06-13 para. 5] p. 34, Para. 4, [1913MS].

I have not a word to say in favor of the world's ideas of higher education in any school that we shall organize for training physicians. There is danger of such physicians attaching themselves to worldly institutions, and working under the ministrations of worldly doctors. Satan is giving his orders to those whom he has led to depart from the faith. I would now advise that none of our young people attach themselves to worldly medical institutions in hope of gaining better success, or stronger influence as physicians. Mrs. E. G. White. [Cf: The Review and Herald 03-06-13 para. 6] p. 34, Para. 5, [1913MS].

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Important lessons are presented to us in the experience of Elijah. When upon Mt. Carmel he offered the prayer for rain, his faith was tested, but he persevered in making known his request unto God. Six times he prayed earnestly, and yet there was no sign that his petition was granted, but with a strong faith he urged his plea to the throne of grace. Had he given up in discouragement at the sixth time, his prayer would have not been answered but he persevered till the answer came. We have a God whose ear is not closed to our petitions; and if we prove his word, he will honor our faith. He wants us to have all our interests interwoven with his interests, and then he can safely bless us; for we shall not then take glory to self when the blessing is ours, but shall render all the praise to God. God does not always answer our prayers the first time we call upon him; for should he do this, we might take it for granted that we had a right to all the blessings and favors he bestowed upon us. Instead of searching our hearts to see if any evil was entertained by us, any sin indulged, we should become careless, and fail to realize our dependence upon him and our need of his help. [Cf: The Review and Herald 03-27-13 para. 1] p. 35, Para. 1, [1913MS].

Elijah humbled himself until he was in a condition where he would not take the glory to himself. This is the condition upon which the Lord hears prayer, for then we shall give the praise to him. The custom of offering praise to men is one that results in great evil. One praises another, and thus men are led to feel that glory and honor belong to them. When you exalt man, you lay a snare for his soul, and do just as

Satan would have you. You should praise God with all your heart, soul, might, mind, and strength; for God alone is worthy to be glorified. If we should realize that our salvation cost the infinite price of the life of the Son of God, we should have more humble views of self. Our Saviour knew that there was no hope of redemption for us except through him, and he came to the world to be wounded for our transgressions, to be bruised for our iniquities, to bear our chastisement, that through his stripes we might be healed. [Cf: The Review and Herald 03-27-13 para. 2] p. 35, Para. 2, [1913MS].

In order to exalt the Lord as we should, we must have genuine faith, which will lead us to render obedience to the law of God. There are many who claim to have faith in God, but it is a faith that does not work; and the apostle says, "Faith without works is dead." It is of like character with the faith possessed by the evil angels, for they "believe and tremble." We must have the faith of the Bible,--the faith that works by love, and purifies the soul. Mrs. E. G. White. [Cf: The Review and Herald 03-27-13 para. 3] p. 35, Para. 3, [1913MS].

"Young men likewise exhort to be sober-minded." Young men are not to be lovers of pleasure, seekers for amusement, ready to squander time and money and influence in selfish gratification; but they are to cultivate sobriety and godliness. They should seek each day to realize that they are now in the sowing time, and that the harvest reaped will be according to the seed sown. Young men should form their plans of life with thoughtful deliberation, and subject their conduct to criticism, as they seek for integrity of heart and action that will stand the test of the judgment. They should be willing to receive counsel from those of experience, that they may be fortified to stand in the perils that will beset their pathway. They will be exposed to influences which will lead them away from fidelity to God, unless they ever keep a realization of their responsibilities. [Cf: The Review and Herald 04-03-13 para. 1] p. 36, Para. 1, [1913MS].

God wants the youth to become men of earnest mind, to be prepared for action in his noble work, and fitted to bear responsibilities. God calls for young men with hearts uncorrupted, strong and brave, and determined to fight manfully in the struggle before them, that they may glorify God and bless humanity. If the youth would but make the Bible their study, would but calm their impetuous desires, and listen to the voice of their Creator and Redeemer, they would not only be at peace with God, but would find themselves ennobled and elevated. It will be for your eternal interest, my young friend, to give heed to the instructions in the Word of God, for they are of inestimable importance to you. [Cf: The Review and Herald 04-03-13 para. 2] p. 36, Para. 2, [1913MS].

I entreat you to be wise, and consider what will be the result of leading a wild life, uncontrolled by the Spirit of God. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." For your soul's sake, for Christ's sake, who gave himself to save you from ruin, pause on the threshold of your life, and weigh well your responsibilities, your opportunities, your possibilities. God has given you an opportunity to fill a high destiny. Your influence may tell for the truth of God; you may be a colaborer with God in the great work of human redemption. [Cf: The Review and Herald 04-03-13 para. 3]

p. 36, Para. 3, [1913MS].

John says: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." O that young men might appreciate the high destiny to which they are called! Ponder well the paths of your feet. Begin your work with high and holy purpose, and be determined that through the power of the grace of God you will not diverge from the path of rectitude. If you begin to go in a wrong direction, every step will be fraught with peril and disaster, and you will go on straying from the path of truth, safety, and success. You need your intellect strengthened, your moral energies quickened, by divine power. The cause of God demands the highest powers of the being, and there is urgent need in many fields for young men of literary qualifications. There is need of men who can be trusted to labor in extensive fields that are now white to the harvest. Young men of ordinary ability who give themselves wholly to God, who are uncorrupted by vice and impurity, will be successful, and will be enabled to do a great work for God. Let young men heed the admonition and be sober-minded. [Cf: The Review and Herald 04-03-13 para. 4] p. 36, Para. 4, [1913MS].

How many youth have wasted their God-given strength in folly and dissipation! How many painful histories rise before me of youth who have become mere wrecks of humanity, mentally, morally, physically, because of indulgence in vicious habits! Their constitutions are ruined, their life usefulness greatly impaired, because of indulgence in unlawful pleasures. I entreat of you, careless, reckless youth of today, be converted and become laborers together with God. Let it be the study of your life to bless and save others. If you seek help from God, his power working in you will bring to naught all opposing powers, and you will become sanctified through the truth. [Cf: The Review and Herald 04-03-13 para. 5] p. 37, Para. 1, [1913MS].

Sin is alarmingly prevalent among the youth of today, but let it be your purpose to do what you can to rescue souls from the power of Satan. Carry light wherever you go; show that you have strength of purpose, that you are not a person of indecision, easily swayed by the persuasions of evil associates. Do not yield a ready assent to the suggestions of those who dishonor God, but rather seek to reform, reclaim, and rescue souls from evil. Resort to prayer, persuade in meekness and lowliness of spirit those who oppose themselves. One soul saved from error and brought under the banner of Christ, will cause joy in heaven, and place a star in your crown of rejoicing. A soul saved will, through his godly influence, bring other souls to a knowledge of salvation, and thus the work will multiply, and only the revealings of the day of judgment will make manifest the extent of the work. Do not hesitate to work for the Lord because you think you can do but little. Do your little with fidelity, for God will work with your efforts. He will write your name in the book of life as one worthy to enter into the joy of the Lord. Let us earnestly entreat the Lord that laborers may be raised up, for the fields are white to the harvest; the harvest is great, and the laborers are few. Mrs. E. G. White. [Cf: The Review

and Herald 04-03-13 para. 6] p. 37, Para. 2, [1913MS].

Our churches are languishing for the want of wholehearted, self-denying workers. Our smaller churches are losing their vitality because their members do not seek to work for those around them. God can work with few as well as with many, but personal responsibility does not seem to be comprehended as it should be by the members of our churches. Can God bless the church that is indolent and selfish? O rouse, my brethren and sisters, and come to Christ, and he will give you life. God has given to each one his work, and hours are as precious jewels to be treasured and improved for the glory of God. Although we should not move rashly, we must not stand in idleness, but go forward as lightbearers for Christ. God would have his followers men and women of undaunted determination and resolution. They are to be as lights in the world, making those with whom they come in contact wiser, purer, happier. [Cf: The Review and Herald 04-10-13 para. 1] p. 37, Para. 3, [1913MS].

Young men should have broad ideas, wise plans, that they may make the most of their opportunities, catch the inspiration and courage that animated the apostles. John says, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." An elevated standard is presented before the youth, and God is inviting them to come into real service for him. Truehearted young men who delight to be learners in the school of Christ can do a great work for the Master if they will only give heed to the command of the Captain as it sounds down along the lines of our time, "Quit you like men, be strong." You are to be men who will walk humbly with God, who will stand before him in your God-given manhood, free from impurity, free from all contamination from the sensuality that is corrupting this age. You must be men who will despise all falsity and wickedness, who will dare to be true and brave, holding aloft the bloodstained banner of Prince Immanuel. Your talents will increase as you use them for the Master, and they will be esteemed precious by him who has bought them with an infinite price. Do not sit down and neglect to do anything, simply because you can not do some great thing, but do whatever your hands find to do, with thoroughness and energy. [Cf: The Review and Herald 04-10-13 para. 2] p. 38, Para. 1, [1913MS].

We each have some power of influence. Men are led to change their plans in temporal matters by the influence of others who approach them in a judicious manner, presenting reasons for such a change. Men lead others to confide in them, to trust their judgment, and to shape their course of action in a different way from what they would otherwise do, simply because of personal influence. Why not use this power of influence to persuade them in matters that pertain to their eternal interests? Use your influence in persuading men to believe the truths of the Bible. Work for God as earnestly in this matter as in things that concern this life; as you exercised your power in society in earthly things, now exercise your power to stay the tide of corruption that is flooding the world. You can save your fellow men from leading a life of sin and unhappiness. Do not wait for better opportunities; work now, while it is called today. Just where you are, take hold of your opportunities. Those who have a heart to work will find openings all around them; for such will be praying and watching for opportunities, and when these appear, they will seize upon them, and make the most of

them. The faithful improvement of small openings will prepare the way for a larger work. [Cf: The Review and Herald 04-10-13 para. 3] p. 38, Para. 2, [1913MS].

Christ is calling for volunteers to enlist under his standard, and bear the banner of the cross before the world. The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the church in the world. Young men are wanted who will resist the tide of worldliness, and lift a voice of warning against taking the first steps in immorality and vice. [Cf: The Review and Herald 04-10-13 para. 4] p. 38, Para. 3, [1913MS].

But first the young men who would serve God and give themselves to his work, must cleanse the soul temple of all impurity, and enthrone Christ in the heart; then they will be enabled to put energy into their Christian effort, and will manifest enthusiastic zeal in persuading men to be reconciled to Christ. Will not our young men respond to the invitation of Christ, and answer, "Here am I; send me"? Young men, press to the front, and identify yourselves as laborers together with Christ, taking up the work where he left it, to carry it on to its completion. [Cf: The Review and Herald 04-10-13 para. 5] p. 39, Para. 1, [1913MS].

We have a most solemn message to bear to the world, and how circumspect should be our conduct, how unblamable our example. If through our influence souls are led astray, the loss will be placed to our account. We shall not only suffer because of our own rejection of Christ, but because our impenitence encouraged others to continue in transgression. The Lord will help all who feel their need of help, who seek him earnestly for strength and divine guidance. Those who will purify their hearts by obeying the truth will be used of God in accomplishing great good. Those who have the love of God in the heart will show it by corresponding works; for they will let their light shine forth in deeds of truth and goodness. "A city that is set on a hill can not be hid." I appeal to you, my brethren and sisters, have root in yourselves. Let your souls be riveted to the eternal Rock. God is not mocked; he knows those who are his. Our profession of truth will not save us; we must be sanctified through the truth. Christ said, "Thy word is truth." We must study the Bible, comparing scripture with scripture. A mere reading through of the Bible will not be sufficient. The heart must be opened to understand what saith the Scriptures in regard to duty. We must have a calm, steady faith, and that moral courage which Jesus alone can impart to us, that we may be strengthened for trial and prepared for duty. We need living faith that we may be closely united with God; for only in this way shall we be able to make a success of the Christian life and be a blessing to others. Mrs. E. G. White. [Cf: The Review and Herald 04-10-13 para. 6] p. 39, Para. 2, [1913MS].

True Christians will be Christlike. The Redeemer clothed his divinity with humanity, and came to our world--a world seared and marred by the curse of sin, a vale of darkness and woe--to accomplish a great work, as he announced in the synagogue of Nazareth: "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." Each church member is to be a representative of the character and spirit of Christ. By precept and example the essential elements of a true, healthy, influential Christianity are to be revealed. Christ should be constantly set forth as the fountain of life, mercy, and love. [Cf: The Review and Herald 04-24-13 para. 1] p. 39, Para. 3, [1913MS].

Brethren, have we any truth in advance of others? Is its influence on our character of any worth to us? When we bring that truth into our hearts, weave it into our characters, carry out its sanctifying principles in our daily lives, we show that we believe it to be worth defending, and that we will individually contend for the faith once delivered to the saints. We shall look to Jesus and catch his spirit. In this age the mind is inclined to lose sight of Jesus, and what is the result?--The tenderness of Christ is not cherished, and hearts are hard and unfeeling. Were Christ on earth today his solemn rebuke would be upon many who profess to be Christians, who have entered into church fellowship, because they do not have the mind of Jesus, are not meek and lowly of heart. When self is exalted there can not be a ready sympathy with the poor and lowly and oppressed. [Cf: The Review and Herald 04-24-13 para. 2] p. 40, Para. 1, [1913MS].

By beholding we become changed. Through close study and earnest contemplation of the character of Christ, his image is reflected in our own lives, and a higher tone is imparted to the spirituality of the church. If the truth of God has not transformed our characters into the likeness of Christ, all our professed knowledge of him and the truth is but as sounding brass and a tinkling cymbal. [Cf: The Review and Herald 04-24-13 para. 3] p. 40, Para. 2, [1913MS].

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." [Cf: The Review and Herald 04-24-13 para. 4] p. 40, Para. 3, [1913MS].

Let all who claim to keep the commandments of God, look well to this matter, and see if there are not reasons why they do not have more of the outpouring of the Holy Spirit. How many have lifted up their souls

unto vanity! They think themselves exalted in the favor of God, but they neglect the needy, they turn a deaf ear to the calls of the oppressed, and speak sharp, cutting words to those who need altogether different treatment. Thus they offend God daily by their hardness of heart. These afflicted ones have claims upon the sympathies and the interest of their fellow men. They have a right to expect help, comfort, and Christlike love. But this is not what they receive. Every neglect of God's suffering ones is written in the books of heaven as if shown to Christ himself. Let every member of the church closely examine his heart and investigate his course of action to see if these are in harmony with the spirit and work of Jesus; for if not, what can he say when he stands before the Judge of all the earth? Can the Lord say to him, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" (To be concluded.) Mrs. E. G. White. [Cf: The Review and Herald 04-24-13 para. 5] p. 41, Para. 1, [1913MS].

Christ has identified his interest with that of suffering humanity; and while he is neglected in the person of his afflicted ones, all our assemblies, all our appointed meetings, all the machinery that is set in operation to advance the cause of God, will be of little avail. This "ought ye to have done, and not to leave the other undone." "Thou art weighed in the balances, and art found wanting." [Cf: The Review and Herald 05-01-13 para. 1] p. 41, Para. 2, [1913MS].

All who are to be saints in heaven will first be saints upon the earth. They will not follow the sparks of their own kindling, they will not work for praise nor speak words of vanity, nor put forth the finger in condemnation and oppression; but they will follow the Light of Life, diffuse light, comfort, hope, and courage to the very ones who need help, and not censure and reproach. [Cf: The Review and Herald 05-01-13 para. 2] p. 41, Para. 3, [1913MS].

Has the truth of God been committed to us? Then let us seek to advance it in every way possible. More is expected of us than we have done; our works should correspond to the light which God has given us; they should advance accordingly. The rich, clear light that has been shining upon our pathway has placed us on vantage ground; and we should improve every opportunity to do good. Christ came from the royal courts of heaven to seek and save the lost, and this is to be our work. The zeal which we manifest in this direction will show the measure of our love for Jesus and our fellow men, of our efficiency and missionary spirit. [Cf: The Review and Herald 05-01-13 para. 3] p. 41, Para. 4, [1913MS].

To every member of the church is committed a work, and his sanctification will be seen in the efficiency, the unselfishness, the zeal and purity and intelligence, with which he does the work. The cause of humanity and religion must not retrograde. Progress is expected of those who have received great light and have many advantages. [Cf: The Review and Herald 05-01-13 para. 4] p. 41, Para. 5, [1913MS].

The church must be a working church if it would be a living church. It should not be content merely to hold its own against the opposing forces of sin and error, not be content to advance with dilatory step, but it should bear the yoke of Christ, and keep step with the leader, gaining new recruits along the way. [Cf: The Review and Herald 05-01-13

para. 5] p. 42, Para. 1, [1913MS].

When we are truly Christ's, our hearts will be full of meekness, gentleness, and kindness, because Jesus has forgiven our sins. As obedient children we shall receive and cherish the precepts he has given, and shall attend to the ordinances he has instituted. We shall be seeking constantly to obtain a knowledge of him. His example will be our rule of life. Those who are Christ's disciples will take the work where he left it, and carry it forward in his name. They will copy the words, the spirit, the practices, of none but him. Their eye is upon the Captain of their salvation. His will is their law. And as they advance, they catch more and clearer views of his countenance, of his character, of his glory. They do not cling to self, but hold fast his word, which is spirit and life. "If ye continue in my word, then ye are my disciples indeed; and ye shall know the truth, and the truth shall make you free." They reduce their knowledge of his will to practise. They hear and do the things that Jesus teaches. [Cf: The Review and Herald 05-01-13 para. 6] p. 42, Para. 2, [1913MS].

In the church is work for all who love God and keep his commandments. The profession one may make is not certain evidence that he is a Christian. The words he may speak give no surety that he is a converted man. Hear the words of Christ: "Why call ye me, Lord, Lord, and do not the things that I say?" Unless the daily life conforms to the will and works of Christ, no one can establish a claim to be a child of God, an heir of heaven. There is a legal religion, which the Pharisees had, but such a religion does not give to the world a Christlike example; it does not represent Christ's character. Those who have Christ abiding in the heart will work the works of Christ. Such are entitled to all the promises of his Word. Becoming one with Christ, they do the will of God, and exhibit the riches of his grace. "Then shalt thou call, and the Lord will answer; thou shalt cry, and he shall say, Here I am." O, precious promise! "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." In marked contrast to the murmuring and complaining of the wicked, the servants of God will sing: "I will praise thee with my whole heart: before the gods will I sing praise unto thee. I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name. In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul. All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord. Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." Then let not a semblance of pride or self-importance be cherished, for it will crowd Jesus out of the heart, and the vacuum will be filled with the attributes of Satan. Mrs. E. G. White. [Cf: The Review and Herald 05-01-13 para. 7] p. 42, Para. 3, [1913MS].

The faith essential for salvation is not mere nominal faith, but an abiding principle, deriving vital power from Christ. It will lead the soul to feel the love of Christ to such a degree that the character will be refined, purified, ennobled. This faith in Christ is not merely

an impulse, but a power that works by love and purifies the soul. It accomplishes something, bringing the soul under discipline, elevating it from defilement, and bringing it into connection with Christ, till it appropriates his virtue to the soul's need. This is saving faith. [Cf: The Review and Herald 05-08-13 para. 1] p. 43, Para. 1, [1913MS].

There are many who claim to have faith, but how shall we know that it is genuine? The Lord has given us a test by which we may prove our profession and the profession of others. The prophet says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." John declares, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." This test applies to those who have been enlightened in regard to the claims of God's law. The principles of the Bible must be brought into everyday life, to enlighten conscience and regulate the conduct. [Cf: The Review and Herald 05-08-13 para. 2] p. 43, Para. 2, [1913MS].

If heavenly light is welcomed by the soul, grace will be given to adorn the character, to dignify the nature, and to fit man for the society of the angels of heaven. Every temptation may be conquered through the strength of Christ. God desires us to have pure characters; purity is power, but sin is weakness and ruin. [Cf: The Review and Herald 05-08-13 para. 3] p. 43, Para. 3, [1913MS].

Christ has said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Christ came to our world, and for our sake he became a man of sorrows and acquainted with grief. He suffered reproach, he was despised and rejected of men. He died a shameful death upon the cross, that we might have eternal life; and shall we dare to flatter ourselves that we may follow a course of sin, choosing our own way, shunning the cross, avoiding reproach and self-denial, and yet have a home in the kingdom of heaven?--No; through faith in Christ we must render obedience to all requirements of God; through his merits we may be elevated to keep God's commandments. [Cf: The Review and Herald 05-08-13 para. 4] p. 43, Para. 4, [1913MS].

Exceeding great and precious promises have been given unto us, whereby we may become partakers of the divine nature, having escaped the corruptions that are in the world through lust. We must appropriate these promises to ourselves that we may overcome unbelief and get the victory over every besetment, perfecting a character that will meet the approval of heaven. We are very anxious to appear well in the sight of men, but of how much greater importance is it that we stand approved in the presence of God! [Cf: The Review and Herald 05-08-13 para. 5] p. 43, Para. 5, [1913MS].

Day by day we are to fight the good fight of faith. Day by day God will give us our work; and though we can not see the end from the beginning, we are to examine ourselves daily to see if we are in the path of righteousness. We must strive to overcome, looking unto Jesus; for in every temptation he will be at our side to give us the victory. Every day should come to us as the last day in which we may be privileged to work for God, and much of it must be given to prayer that we may work in the strength of Christ. This is the way in which Enoch walked with God, warning and condemning the world by manifesting before

them a righteous character. [Cf: The Review and Herald 05-08-13 para. 6] p. 44, Para. 1, [1913MS].

We profess to believe that Christ is soon coming to the earth, and a solemn responsibility rests upon us; for a lost world is to be warned of the hastening judgment. We must not lay off our responsibility; we must carry the burden of the work. Self must be out of sight, and Christ must appear; as faithful, obedient children we must follow the light, and reflect its precious rays to others. We must be living epistles, known and read of all men. If we are to be cleansed, both soul and body, we can not afford to be slothful and negligent. Christ is coming, the third angel's message must be proclaimed to the world; for it brings light upon the commandments of God and the faith of Jesus. O, could we realize how all heaven is interested in the salvation of the world, we should rouse up with holy zeal to be followers of Jesus! Mrs. E. G. White. [Cf: The Review and Herald 05-08-13 para. 7] p. 44, Para. 2, [1913MS].

When Christ left the world, he gave to his disciples the work of carrying the gospel. The professed followers of Christ are held responsible for the warning of the world. How are we doing this solemn work committed to us? We must humble ourselves before God, and not follow the ideas of men. We must come before the world, speaking the words of God, that the world may know that God has sent us, and that heaven's mold is upon the work. O, we must grow up into a glorious temple in the Lord! The enemy will come in, and try to draw our minds away from the important work to be done for this time. He will seek to keep us engaged on trivial matters, to make us think that it is our province to criticize and condemn others; but our work is to deal faithfully with our own souls. We must search our hearts and see if we are right in the sight of God. Peter said to Christ in regard to John, "Lord, and what shall this man do?" But the Lord answered him, "What is that to thee? follow thou me." We each have a work to do for ourselves, and while we are criticizing others, we are neglecting the most important work of all. [Cf: The Review and Herald 05-15-13 para. 1] p. 44, Para. 3, [1913MS].

The great crisis is before us, and every one is to act as if his own soul was at stake. The most important question of all is, How shall I save my soul, for which Christ died? How shall I be holy as he is holy? It is time to be seeking for the forgiveness of your sins, for the assurance that your names are written in the Lamb's book of life. Let every one realize that he is not his own, but has been bought with a price, even with the blood of the Son of God. [Cf: The Review and Herald 05-15-13 para. 2] p. 44, Para. 4, [1913MS].

Live by the day for Christ. Seek to be a victor just for this one day; for you do not know that you have another day to live. Confess your sins today. You have the promises of pardon. [Cf: The Review and Herald 05-15-13 para. 3] p. 45, Para. 1, [1913MS].

The Lord says, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." God is in earnest with us. He has borne long and patiently with us, and the light that has shone upon us from the throne of his glory will not lessen our responsibility, but, if we fail to improve it, will leave us without excuse. God will not be trifled with. You may ask, What shall I do to

advance the light of truth? I answer, Work humbly for God; do not exalt yourself, but remember that you are standing upon holy ground. We are living in the last days, and the great question is, How shall I stand before God? Every one is responsible for the light he has received. What have you done with the light of heaven? Have you put it under a bushel? [Cf: The Review and Herald 05-15-13 para. 4] p. 45, Para. 2, [1913MS].

There is a great work to be done; for we are to reach the people with the divine light of truth, not in our own way, but through the power and Spirit of God. God will use us as instruments in his hand, if we will yield ourselves to him. O, that all may make the effort essential to win eternal life! Every soul is precious in the sight of God. He declares by the prophet, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." This preciousness will be wrought in the soul that is connected with Christ; but our own ways must be abandoned, our own thoughts must be put away. Mrs. E. G. White. [Cf: The Review and Herald 05-15-13 para. 5] p. 45, Para. 3, [1913MS].

"Elmshaven," Sanitarium, Cal., May 4, 1913.--To those assembled in General Conference, Greeting.--My Dear Brethren: "Grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." [Cf: The Review and Herald 05-29-13 para. 1] p. 45, Para. 4, [1913MS].

"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." [Cf: The Review and Herald 05-29-13 para. 2] p. 45, Para. 5, [1913MS].

"We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." [Cf: The Review and Herald 05-29-13 para. 3] p. 45, Para. 6, [1913MS].

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." [Cf: The Review and Herald 05-29-13 para. 4] p. 46, Para. 1, [1913MS].

It is the privilege of our representative men in attendance at the General Conference to cherish a spirit of hopefulness and courage. My brethren, the Saviour has revealed himself to you in manifold ways; he has filled your heart with the sunlight of his presence while you have labored in distant lands and in the home land; he has kept you through dangers seen and unseen; and now, as you meet once more with your

brethren in council, it is your privilege to be glad in the Lord, and to rejoice in the knowledge of his sustaining grace. Let his love take possession of mind and heart. Guard against becoming overworn, careworn, depressed. Bear an uplifting testimony. Turn your eyes away from that which is dark and discouraging, and behold Jesus, our great Leader, under whose watchful supervision the cause of present truth, to which we are giving our lives and our all, is destined to triumph gloriously. [Cf: The Review and Herald 05-29-13 para. 5] p. 46, Para. 2, [1913MS].

The attitude that our representative men maintain during the Conference will have a telling influence upon all throughout the field, as well as upon the delegates themselves. O, let it be seen, my brethren, that Jesus is abiding in the heart, sustaining, strengthening, comforting! It is your privilege to be endowed, from day to day, with a rich measure of his Holy Spirit, and to have broadened views of the importance and scope of the message we are proclaiming to the world. The Lord is willing to reveal to you wondrous things out of his law. Wait before him with humility of heart. Pray most earnestly for an understanding of the times in which we live, for a fuller conception of his purpose, and for increased efficiency in soul saving. [Cf: The Review and Herald 05-29-13 para. 6] p. 46, Para. 3, [1913MS].

Often in the night season I am bidden to urge our brethren in responsible positions to make earnest effort to follow on to know the lord more perfectly. When our workers realize as they should the importance of the times in which we live, there will be seen a determined purpose to be on the Lord's side, and they will become in truth laborers together with God. When they consecrate heart and soul to the service of God, they will find that an experience deeper than any they have yet obtained is essential if they would triumph over all sin. [Cf: The Review and Herald 05-29-13 para. 7] p. 46, Para. 4, [1913MS].

It will be well for us to consider what is soon to come upon the earth. This is no time for trifling or self-seeking. If the times in which we are living fail to impress our minds seriously, what can reach us? Do not the Scriptures call for a more pure and holy work than we have yet seen? [Cf: The Review and Herald 05-29-13 para. 8] p. 47, Para. 1, [1913MS].

Men of clear understanding are needed now. God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation. I see a crisis before us, and the Lord calls for his laborers to come into line. Every soul should now stand in a position of deeper, truer consecration to God than during the years that have passed. [Cf: The Review and Herald 05-29-13 para. 9] p. 47, Para. 2, [1913MS].

During the General Conference of 1909, a work should have been done in the hearts of those in attendance that was not done. Hours should have been given up to heart-searching, which would have led to the breaking up of the fallow ground of the hearts of those who were at the meeting. This would have given them insight to understand the work so essential to be done by them in repentance and confession. But, though opportunities were given for confession of sin, for heartfelt repentance, and for a decided reformation, thorough work was not done.

Some felt the influence of the Holy Spirit, and responded; but all did not yield to this influence. The minds of some were running in forbidden channels. Had there been on the part of all in the assembly a humbling of heart, there would have been manifested a wonderful blessing. [Cf: The Review and Herald 05-29-13 para. 10] p. 47, Para. 3, [1913MS].

For a number of months after the close of that meeting, I bore a heavy burden, and urged upon the attention of the brethren in responsibility those things which the Lord was instructing me to set before them plainly. Finally some of those in positions of trust in connection with the general work, after much prayer and careful study of the various messages given, ventured to undertake by faith the work called for,-- a work they could not fully understand; and as they went forward in the fear of God, they received rich blessing. [Cf: The Review and Herald 05-29-13 para. 11] p. 47, Para. 4, [1913MS].

It has brought great rejoicing to my heart to see the marvelous transformations that have been wrought in the lives of some who thus chose to advance by faith in the way of the Lord, rather than to follow a way of their own choosing. Had those brethren in responsibility continued to view matters in a false light, they would have created a condition of things that would sadly have marred the work; but when they heeded the instruction that was sent and sought the Lord, God brought them into the full light, and enabled them to render acceptable service and to bring about spiritual reformations. [Cf: The Review and Herald 05-29-13 para. 12] p. 47, Para. 5, [1913MS].

When the Lord sets his hand to prepare the way before his ministers, it is their duty to follow where he directs. He will never forsake or leave in uncertainty those who follow his leadings with full purpose of heart. [Cf: The Review and Herald 05-29-13 para. 13] p. 47, Para. 6, [1913MS].

"I rejoice," my brethren, "that I have confidence in you in all things." And while I still feel the deepest anxiety over the attitude that some are taking toward important measures connected with the development of the cause of God in the earth, yet I have strong faith in the workers throughout the field, and believe that as they meet together and humble themselves before the Lord and consecrate themselves anew to his service, they will be enabled to do his will. There are some who do not even now view matters in the right light, but these may learn to see eye to eye with their coworkers, and may avoid making serious mistakes, by earnestly seeking the Lord at this time, and by submitting their wills wholly to the will of God. [Cf: The Review and Herald 05-29-13 para. 14] p. 48, Para. 1, [1913MS].

I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement--a work of revival--going forward in many places. Our people were moving into line, responding to God's call. My brethren, the Lord is speaking to us. Shall we not heed his voice? Shall we not trim our lamps, and act like men who look for their Lord to come? The time is one that calls for lightbearing for action. [Cf: The Review and Herald 05-29-13 para. 15] p. 48, Para. 2, [1913MS].

"I therefore...beseech you," brethren, "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." Ellen G. White. [Cf: The Review and Herald 05-29-13 para. 16] p. 48, Para. 3, [1913MS].

Recently in the night season, my mind was impressed by the Holy Spirit with the thought that if the Lord is coming as soon as we believe he is, we ought to be even more active than we have been in years past in getting the truth before the people. [Cf: The Review and Herald 06-12-13 para. 1] p. 48, Para. 4, [1913MS].

In this connection, my mind reverted to the activity of the advent believers in 1843 and 1844. At that time there was much house-to-house visitation, and untiring efforts were made to warn the people of the things that are spoken of in God's Word. We should be putting forth even greater effort than was put forth by those who proclaimed the first angel's message so faithfully. We are rapidly approaching the end of this earth's history; and as we realize that Jesus is indeed coming soon, we shall be aroused to labor as never before. We are bidden to sound an alarm to the people. And in our own lives we are to show forth the power of truth and righteousness. The world is soon to meet the great Lawgiver over his broken law. Those only who turn from transgression to obedience, can hope for pardon and peace. [Cf: The Review and Herald 06-12-13 para. 2] p. 48, Para. 5, [1913MS].

We are to raise the banner on which is inscribed, "The commandments of God, and the faith of Jesus." Obedience to God's law is the great issue. Let it not be put out of sight. We must strive to arouse church members, and those who make no profession, to see and obey the claims of the law of Heaven. We are to magnify this law and make it honorable. [Cf: The Review and Herald 06-12-13 para. 3] p. 48, Para. 6, [1913MS].

Christ has commissioned us to sow the seeds of truth, and to urge upon our people the importance of the work to be done by those who are living amidst the closing scenes of this earth's history. As the words of truth are proclaimed in the highways and the byways, there is to be a revelation of the working of the Spirit of God on human hearts. [Cf: The Review and Herald 06-12-13 para. 4] p. 49, Para. 1, [1913MS].

O, how much good might be accomplished if all who have the truth, the word of life, would labor for the enlightenment of those who have it not! When the Samaritans came to Christ at the call of the Samaritan woman, Christ spoke of them to his disciples as a field of grain ready for harvesting. "Say not ye, There are yet four months, and then cometh harvest?" he said, "Lift up your eyes, and look on the fields; for they are white already to harvest." Christ abode with the Samaritans for two days; for they were hungry to hear the truth. And what busy days they were! As a result of those days of labor, "many more believed on him because of his own word." This was their testimony: "We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." [Cf: The Review and Herald 06-12-13 para. 5] p. 49, Para. 2, [1913MS].

Who among God's professing people will take up this sacred work, and labor for the souls who are perishing for lack of knowledge? The world must be warned. Many places are pointed out to me as in need of consecrated, faithful, untiring effort. Christ is opening the hearts

and minds of many in our large cities. These need the truths of God's Word; and if we will come into a sacred nearness with Christ, and will seek to draw near to these people, impressions for good will be made. We need to wake up, and enter into sympathy with Christ and with our fellow men. The large and small cities, and places nigh and afar off, are to be worked, and worked intelligently. Never draw back. The Lord will make the right impressions upon hearts, if we will work in unison with his Spirit. [Cf: The Review and Herald 06-12-13 para. 6] p. 49, Para. 3, [1913MS].

I have words of encouragement for you, my brethren. We are to move forward in faith and hope, expecting large things from God. The enemy will seek in every way to hinder the efforts that are being made to advance the truth, but in the strength of the Lord you may gain success. Let no discouraging words be spoken, but only such words as will tend to strengthen and sustain your fellow workers. [Cf: The Review and Herald 06-12-13 para. 7] p. 49, Para. 4, [1913MS].

I long to be personally engaged in earnest work in the field, and I should most assuredly be engaged in more public labor did I not believe that at my age it is not wise to presume on one's physical strength. I have a work to do in communicating to the church and to the world the light that has been entrusted to me from time to time all through the years during which the third angel's message has been proclaimed. My heart is filled with a most earnest desire to place the truth before all who can be reached. And I am still acting a part in preparing matter for publication. But I have to move very carefully, lest I place myself where I cannot write at all. I know not how long I may live, but I am not suffering as much healthwise as I might expect. [Cf: The Review and Herald 06-12-13 para. 8] p. 49, Para. 5, [1913MS].

Following the General Conference of 1909, I spent several weeks attending campmeetings and other general gatherings, and visiting various institutions, in New England, the Central States, and the Middle West. [Cf: The Review and Herald 06-12-13 para. 9] p. 50, Para. 1, [1913MS].

Upon returning to my home in California, I took up anew the work of preparing matter for the press. During the past four years I have written comparatively few letters. What strength I have had has been given mostly to the completion of important book work. [Cf: The Review and Herald 06-12-13 para. 10] p. 50, Para. 2, [1913MS].

Occasionally I have attended meetings, and have visited institutions in California, but the greater portion of the time since the last General Conference has been spent in manuscript work at my country home, "Elmshaven," near St. Helena. [Cf: The Review and Herald 06-12-13 para. 11] p. 50, Para. 3, [1913MS].

I am thankful that the Lord is sparing my life to work a little longer on my books. O, that I had strength to do all that I see ought to be done! I pray that he may impart to me wisdom, that the truths our people so much need may be presented clearly and acceptably. I am encouraged to believe that God will enable me to do this. [Cf: The Review and Herald 06-12-13 para. 12] p. 50, Para. 4, [1913MS].

My interest in the general work is still as deep as ever, and I

greatly desire that the cause of present truth shall steadily advance in all parts of the world. But I find it advisable not to attempt much public work while my book work demands my supervision. I have some of the best of workers--those who in the providence of God connected with me in Australia, with others who have united with me since my return to America. I thank the Lord for these helpers. We are all very busy, doing our best to prepare matter for publication. I want the light of truth to go to every place, that it may enlighten those now ignorant of the reasons of our faith. On some days my eyes trouble me, and I suffer considerable pain in them. But I praise the Lord that he preserves my sight. It would not be strange if at my age I could not use my eyes at all. [Cf: The Review and Herald 06-12-13 para. 13] p. 50, Para. 5, [1913MS].

I am more thankful than I can express for the uplifting of the Spirit of the Lord, for the comfort and grace that he continues to give me, and that he grants me strength and opportunity to impart courage and help to his people. As long as the Lord spares my life, I will be faithful and true to him, seeking to do his will and to glorify his name. May the Lord increase my faith, that I may follow on to know him, and to do his will more perfectly. Good is the Lord, and greatly to be praised. [Cf: The Review and Herald 06-12-13 para. 14] p. 50, Para. 6, [1913MS].

I greatly desire that the old soldiers of the cross, those grown gray in the Master's service, shall continue to bear their testimony right to the point, in order that those younger in the faith may understand that the messages which the Lord gave us in the past are very important at this stage of the earth's history. Our past experience has not lost one jot of its force. [Cf: The Review and Herald 06-12-13 para. 15] p. 50, Para. 7, [1913MS].

Let all be careful not to discourage the pioneers, nor cause them to feel that there is little they can do. Their influence may still be mightily exerted in the work of the Lord. The testimony of the aged ministers will ever be a help and a blessing to the church. God will watch over his tried and faithful standard bearers, night and day, until the time comes for them to lay off their armor. Let them be assured that they are under the protecting care of Him who never slumbers nor sleeps; that they are watched over by unwearied sentinels. Knowing this, and realizing that they are abiding in Christ, they may rest trustfully in the providences of God. [Cf: The Review and Herald 06-12-13 para. 16] p. 51, Para. 1, [1913MS].

I pray earnestly that the work we do at this time shall impress itself deeply on heart and mind and soul. Perplexities will increase; but let us, as believers in God, encourage one another. Let us not lower the standard, but keep it lifted high, looking to him who is the author and finisher of our faith. When in the night season I am unable to sleep, I lift my heart in prayer to God, and he strengthens me, and gives me the assurance that he is with his ministering servants in the home field and in distant lands. I am encouraged and blessed as I realize that the God of Israel is still guiding his people, and that he will continue to be with them, even to the end. [Cf: The Review and Herald 06-12-13 para. 17] p. 51, Para. 2, [1913MS].

I am instructed to say to our ministering brethren, Let the messages

that come from your lips be charged with the power of the Spirit of God. If ever there was a time when we needed the special guidance of the Holy Spirit, it is now. We need a thorough consecration. It is fully time that we gave to the world a demonstration of the power of God in our own lives and in our ministry. [Cf: The Review and Herald 06-12-13 para. 18] p. 51, Para. 3, [1913MS].

The Lord desires to see the work of proclaiming the third angel's message carried forward with increasing efficiency. As he has worked in all ages to give victories to his people, so in this age he longs to carry to a triumphant fulfilment his purposes for his church. He bids his believing saints to advance unitedly, going from strength to greater strength, from faith to increased assurance and confidence in the truth and righteousness of his cause. [Cf: The Review and Herald 06-12-13 para. 19] p. 51, Para. 4, [1913MS].

We are to stand firm as a rock to the principles of the Word of God, remembering that God is with us to give us strength to meet each new experience. Let us ever maintain in our lives the principles of righteousness, that we may go forward from strength to strength in the name of the Lord. We are to hold as very sacred the faith that has been substantiated by the instruction and approval of the Spirit of God from our earliest experience until the present time. We are to cherish as very precious the work that the Lord has been carrying forward through his commandment-keeping people, and which, through the power of his grace, will grow stronger and more efficient as time advances. The enemy is seeking to becloud the discernment of God's people, and to weaken their efficiency, but if they will labor as the Spirit of God shall direct, he will open doors of opportunity before them for the work of building up the old waste places. Their experience will be one of constant growth, until the Lord shall descend from heaven with power and great glory to set his seal of final triumph upon his faithful ones. [Cf: The Review and Herald 06-12-13 para. 20] p. 51, Para. 5, [1913MS].

The work that lies before us is one that will put to the stretch every power of the human being. It will call for the exercise of strong faith and constant vigilance. At times the difficulties that we shall meet will be most disheartening. The very greatness of the task will appall us. And yet, with God's help, his servants will finally triumph. "Wherefore," my brethren, "I desire that ye faint not" because of the trying experiences that are before you. Jesus will be with you; he will go before you by his Holy Spirit, preparing the way; and he will be your helper in every emergency. [Cf: The Review and Herald 06-12-13 para. 21] p. 52, Para. 1, [1913MS].

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." [Cf: The Review and Herald 06-12-13 para. 22] p. 52, Para. 2, [1913MS].

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ throughout all ages, world [Cf: The Review and Herald 06-12-13 para. 23] p. 52, Para. 3, [1913MS].

A. G. Daniells: I have a communication from Sister White, which I will ask permission to read at this time (reading):-- [Cf: The Review and Herald 06-19-13 para. 1] p. 52, Para. 4, [1913MS].

Sanitarium, Cal., Feb. 20, 1913.--To the workers in the message. Last night I seemed to be in earnest conversation with some of our brethren who seemed to be unable to take a broad view of the work that God desired them to do. Some in their efforts were going beyond that which was wise and prudent, while others were falling short of that which was required of them. I was trying to make these brethren understand the necessity of carrying the work forward intelligently, so that one worker would not tear down the work that another was endeavoring to build up. [Cf: The Review and Herald 06-19-13 para. 2] p. 52, Para. 5, [1913MS].

This morning after dressing, I began to look over a collection of manuscripts that lay on my office table. The first on which my eye fell was one in which were laid down principles that lie at the foundation of all successful efforts for souls,--principles that every worker needs prayerfully and carefully to study. Again and again I have been impressed to write that which, if studied under the direction of the Holy Spirit, would enable our brethren to take right views of their privileges and responsibilities. But unless these principles are so studied, they cannot be worked out in the experience. Unless there is a united drawing with God, unless those in positions of leadership lift up their hearts to heaven, confessing their defects of character, and pleading for help to reach a higher standard, they will not discern their own spiritual needs, nor strive successfully for higher attainments. [Cf: The Review and Herald 06-19-13 para. 3] p. 52, Para. 6, [1913MS].

Because a worker does not see the importance of a fellow worker's efforts, he should not pull back and make the work go hard. Every laborer should now be working with zeal and energy, pressing onward and upward. There should be no such thing as backsliding from the light that has guided us for so many years. God is calling upon his people to reach a higher standard of spirituality, to work unitedly. Much of the work being accomplished in the cause of present truth would require not more than half the labor that it now demands if the workers would come unitedly to the help of the Lord, lending their courage and zeal, their faith and influence, to the building up of whatever enterprise is called for. [Cf: The Review and Herald 06-19-13 para. 4] p. 53, Para. 1, [1913MS].

A sad mistake is made when workers take up some work that God has not set them, and carry it forward as if that were the plan of the Lord. The result is disappointment; and when the realization comes that they have been in error, it is often the case that the workers fall into discouragement, and go off on a line that leads directly away from the reformations that God desires to see wrought. [Cf: The Review and Herald 06-19-13 para. 5] p. 53, Para. 2, [1913MS].

There is a great work to be done, and we do not half realize its sacredness, nor appreciate its uplifting influence on the lives that are yielded to its fashioning. We are to learn to take God at his word, for thus only can we carry out his purposes. There should be no holding back on the part of any. With all the light that has been given us, we cannot truthfully say, "We did not understand his will." Let there be a drawing together, every one lifting in spiritual lines. Let us manifest a godlike earnestness of purpose instead of taking an attitude of careless indifference. The indifference manifested by some discourages those who are trying to do faithful work. [Cf: The Review and Herald 06-19-13 para. 6] p. 53, Para. 3, [1913MS].

Not all are pursuing a course of indifference. There are some who are reviewing their past mistakes, and are learning from these mistakes the lessons that God would teach them. They are making close examination of self. These workers are studying their own lives in the light of Christ's perfect example, and are becoming changed into the same image. [Cf: The Review and Herald 06-19-13 para. 7] p. 53, Para. 4, [1913MS].

Our ministers have some experiences to gain that have not yet been gained, standards to reach higher than those yet attained. They have lessons to learn of personal ministry for souls. There is a special work to be done for the newly converted. Do not think when these have embraced the doctrines of the message that you can leave them there. Many have thus been left in spiritual darkness; they know not how to go forward. Go to these souls; pray with them; lift them up. Do not rest until you see that they are striving to reach the standard that God's Word sets for his children. [Cf: The Review and Herald 06-19-13 para. 8] p. 54, Para. 1, [1913MS].

We talk much about the truth; but unless we live the truth, unless we ourselves are reaching its standard, and helping others to reach it, our work will not have the approval of Heaven. [Cf: The Review and Herald 06-19-13 para. 9] p. 54, Para. 2, [1913MS].

We do not realize how untiring are Satan's efforts to sap our spirituality. He is working mightily that the people of God may be only half converted. Then self will swell to large proportions, and there will be no revelation to the world of the transforming power of God. If this power does not rest upon God's people and move them to sanctified action, they cannot do the work in the earth that has been shown us must be done. Without this power, they will not realize their responsibility as his representatives in a world of unbelief. Ellen G. White. [Cf: The Review and Herald 06-19-13 para. 10] p. 54, Para. 3, [1913MS].

"Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead." 1 Kings 11:43. [Cf: The Review and Herald 07-03-13 para. 1] p. 54, Para. 4, [1913MS].

Soon after his accession to the throne, Rehoboam went to Shechem, where he expected to receive formal recognition of authority from all the tribes. "To Shechem were all Israel come to make him king." [Cf: The Review and Herald 07-03-13 para. 2] p. 54, Para. 5, [1913MS].

Among those present was Jeroboam, the son of Nebat,--the same Jeroboam who during Solomon's reign had been known as "a mighty man of valor,"

and to whom the prophet Ahijah the Shilonite had delivered the startling message, "Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." [Cf: The Review and Herald 07-03-13 para. 3] p. 54, Para. 6, [1913MS].

The prophet had spoken plainly regarding the necessity for a division of the kingdom. God had declared that this division must take place, because "they have forsaken me, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father." The kingdom was not to be divided, however, before the close of Solomon's reign. "I will not take the whole kingdom out of his hand," the Lord declared through his prophet; "but I will make him a prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes." [Cf: The Review and Herald 07-03-13 para. 4] p. 54, Para. 7, [1913MS].

To Solomon himself, as well as to Jeroboam, the Lord had revealed the sure result of apostasy. "Forasmuch as . . . thou hast not kept my covenant and my statutes, . . ." was the message of the prophet, "I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son." [Cf: The Review and Herald 07-03-13 para. 5] p. 55, Para. 1, [1913MS].

It was this prophecy of impending ruin that had awakened the apostate king as from a dream, and had led him to repent, and to seek to stay, so far as possible, the terrible tide of evil that during the later years of his reign had been rising high and still higher. But at the time of his repentance, only a few years of life remained to him, and he could not hope to avert the consequences of long years of wrongdoing. His course of evil had set in operation influences that afterward he could never fully control. [Cf: The Review and Herald 07-03-13 para. 6] p. 55, Para. 2, [1913MS].

Especially was this the case in the training of the children born to him through marriage with idolatrous women. Rehoboam, the son whom Solomon chose to be his successor, had received from his mother, an Ammonitess, a stamp of character that led him to look upon sin as desirable. At times he endeavored to serve God, and was granted a measure of prosperity; but he was not steadfast, and at last he yielded to the influences for evil that had surrounded him from infancy. [Cf: The Review and Herald 07-03-13 para. 7] p. 55, Para. 3, [1913MS].

At the meeting in Shechem, at the very beginning of his reign, Rehoboam might have taken a course that would have inspired confidence in his ability to stand at the head of the nation. If he had shown a willingness to keep ever before him the welfare of his subjects, the people would have accepted him as a wise ruler. But in this hour of opportunity, failing to reason from cause to effect, he forever weakened his influence over a large portion of the people. [Cf: The Review and Herald 07-03-13 para. 8] p. 55, Para. 4, [1913MS].

The tribes had long suffered grievous wrongs under the oppressive

measures of their former ruler. The extravagance of Solomon's reign during his apostasy had led him to tax the people heavily, and to require of them much menial service. They now felt that they could no longer bear so many burdens, and before going forward with the coronation of a new ruler, the leading men from among the tribes determined to ascertain whether or not it was the purpose of Solomon's son to lessen these burdens. "So Jeroboam and all Israel came and spake to Rehoboam, saying, Thy father made our yoke grievous; now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee." [Cf: The Review and Herald 07-03-13 para. 9] p. 55, Para. 5, [1913MS].

Desiring to take counsel with his advisers before outlining his policy, Rehoboam said to the men of Israel, "Come again unto me after three days. And the people departed. [Cf: The Review and Herald 07-03-13 para. 10] p. 55, Para. 6, [1913MS].

"And King Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people? And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants forever." [Cf: The Review and Herald 07-03-13 para. 11] p. 56, Para. 1, [1913MS].

Rehoboam then "consulted with the young men that were grown up with him, and which stood before him: and he said unto them, What counsel give ye that we may answer this people, who have spoken unto me, saying, Make the yoke which thy father did put upon us lighter? [Cf: The Review and Herald 07-03-13 para. 12] p. 56, Para. 2, [1913MS].

"And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them. My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions. [Cf: The Review and Herald 07-03-13 para. 13] p. 56, Para. 3, [1913MS].

"So Jeroboam and all the people came to Rehoboam the third day. . . . And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions." [Cf: The Review and Herald 07-03-13 para. 14] p. 56, Para. 4, [1913MS].

"The king harkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. [Cf: The Review and Herald 07-03-13 para. 15] p. 56, Para. 5, [1913MS].

"So when all Israel saw that the king harkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. [Cf: The Review and Herald 07-03-13 para. 16] p. 56,

Para. 6, [1913MS].

"But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them." (To be concluded.) Mrs. E. G. White. [Cf: The Review and Herald 07-03-13 para. 17] p. 56, Para. 7, [1913MS].

Rehoboam made a mistake at Shechem that was irreparable. Unwise and unfeeling in the exercise of power, he and his chosen counselors revealed the pride of position and authority. Had they understood God's purpose concerning Israel, they would have listened to the request of the people for decided reforms in the administration of government. But instead of following a plan in harmony with God's purpose, they announced their intention of perpetuating and adding to the evils introduced in Solomon's reign. [Cf: The Review and Herald 07-10-13 para. 1] p. 56, Para. 8, [1913MS].

The Lord did not allow Rehoboam to carry out the policy he proposed to follow. Among the tribes were many thousands who had become thoroughly aroused over the oppressive measures of Solomon's reign, and these now felt that they could not do otherwise than rebel against the house of David. In doing this, they acted in harmony with the prediction of the prophet concerning the rending of the kingdom. Thenceforth the twelve tribes of Israel were divided, the tribes of Judah and Benjamin forming the lower kingdom of Judah, under the rulership of Rehoboam, and the ten northern tribes forming the kingdom of Israel, with Jeroboam as their ruler. [Cf: The Review and Herald 07-10-13 para. 2] p. 57, Para. 1, [1913MS].

When Rehoboam saw the tribes withdrawing their allegiance from him, he was aroused to action. Through one of the influential men of his kingdom, "Adoram, who was over the tribute," he made an effort to conciliate them. But the ambassador of peace received treatment which bore witness to the feeling against Rehoboam. "All Israel stoned him with stones, that he died." Startled by this evidence of the strength of the revolt, "King Rehoboam made speed to get him up to his chariot, to flee to Jerusalem." [Cf: The Review and Herald 07-10-13 para. 3] p. 57, Para. 2, [1913MS].

At Jerusalem, "he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of the Lord came unto Shemaiah the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house: for this thing is from me. They harkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord." [Cf: The Review and Herald 07-10-13 para. 4] p. 57, Para. 3, [1913MS].

For three years after his return to Jerusalem, Rehoboam tried to profit by his sad experience at the beginning of his reign; and in this effort he was prospered. He "built cities for defense in Judah," and "fortified the strongholds, and put captains in them, and store of victual, and of oil and wine." He was careful to make these fortified cities "exceeding strong." But it is not in these measures that the

secret of Judah's prosperity lay during these first years of Rehoboam's reign. It was their recognition of the God of heaven as the supreme ruler that placed them on vantage ground. To their number were added many God-fearing men from the northern tribes. "Out of all the tribes of Israel," the record reads, "such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon." [Cf: The Review and Herald 07-10-13 para. 5] p. 57, Para. 4, [1913MS].

Well would it have been for Rehoboam had he and his associates and all Judah remained faithful to the true God. But the pen of inspiration has traced the sad record of Solomon's successor as one who also led his people into the way of apostasy. Naturally idolatrous, headstrong, confident, self-willed, nevertheless had he placed his trust wholly in God, Rehoboam would have developed strength of character, faith in God, and submission to the divine requirements. But as time passed, the king began to put his trust in the power of position and in the strongholds that he had fortified. Little by little he gave way to inherited weaknesses, until he threw his influence wholly on the side of idolatry. "It came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him." [Cf: The Review and Herald 07-10-13 para. 6] p. 58, Para. 1, [1913MS].

Sad and full of significance are the words, "And all Israel with him." The people whom God had chosen to stand as a light to the surrounding nations, turned from their source of strength, and sought to become like the nations about them. As it was with Solomon, so it was with Rehoboam. The influence of their wrong example led many astray. And as it was with them, so to a greater or less degree is it with every one who gives himself up to work evil. The influence of wrongdoing is not confined to the doer. "None of us liveth to himself." None perish alone in their iniquity. Every life is either a light to brighten and cheer the path of others, or as a desolating tempest to destroy. We lead others either upward to happiness and immortal life or downward to sorrow and eternal ruin. And if by our acts we strengthen or force into activity the evil powers of those around us, we share their sin. [Cf: The Review and Herald 07-10-13 para. 7] p. 58, Para. 2, [1913MS].

God did not allow this terrible apostasy to remain unpunished. "In the fifth year of King Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt. . . . And he took the fenced cities which pertained to Judah, and came to Jerusalem. Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the Lord, Ye have forsaken me, and therefore have I also left you in the hand of Shishak." [Cf: The Review and Herald 07-10-13 para. 8] p. 58, Para. 3, [1913MS].

The people had not yet gone to such lengths in apostasy that they despised the judgments of God. In the losses sustained by the invasion of Shishak they recognized the hand of God, and for a time they humbled themselves. "The Lord is righteous," they declared. [Cf: The Review and

Herald 07-10-13 para. 9] p. 58, Para. 4, [1913MS].

"And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries. [Cf: The Review and Herald 07-10-13 para. 10] p. 58, Para. 5, [1913MS].

"So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made. Instead of which King Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house. And when the king entered into the house of the Lord, the guard came and fetched them, and brought them again into the guard chamber. And when he humbled himself, the wrath of the Lord turned from him, that he would not destroy him altogether: and also in Judah things went well." [Cf: The Review and Herald 07-10-13 para. 11] p. 59, Para. 1, [1913MS].

But as the hand of affliction was removed, and the nation prospered once more, many forgot their fears, and turned again to idolatry. Among these was King Rehoboam himself. Humbled as he had been by the calamity that befell him from Egypt, he failed to make this experience a decisive turning point in his life. Forgetting the lesson that God had endeavored to teach him, he relapsed into the sins that had brought the judgments of God on the nation. [Cf: The Review and Herald 07-10-13 para. 12] p. 59, Para. 2, [1913MS].

The glory of the kingdom that had been ruled over by David and Solomon had departed, and there remained only a semblance of the former greatness. After a few inglorious years, during which the king "did evil, because he prepared not his heart to seek the Lord," "Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead." Mrs. E. G. White. [Cf: The Review and Herald 07-10-13 para. 13] p. 59, Para. 3, [1913MS].

Placed on the throne by the ten tribes who had rebelled against the house of David, Jeroboam was in a position to do much toward bringing about a spiritual reformation in his kingdom. Had he used his influence in strengthening the confidence of the people in the God of heaven as their Supreme Ruler, he might have encouraged multitudes to seek after righteousness. Under the rulership of Solomon, he had revealed discretion, aptitude, and sound judgment; and the knowledge of spiritual things that he had gained during years of faithful service he could have used to bring untold blessings to those who had chosen him as their leader. But instead of advancing in the way of righteousness, he failed to make God his trust. Of him it is written:-- [Cf: The Review and Herald 07-17-13 para. 1] p. 59, Para. 4, [1913MS].

"Jeroboam said in his heart, Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. [Cf: The Review and Herald 07-17-13

para. 2] p. 59, Para. 5, [1913MS].

"Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan." [Cf: The Review and Herald 07-17-13 para. 3] p. 59, Para. 6, [1913MS].

"And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi." The Levites generally refused to serve; and the king was compelled to elevate to the priesthood of his false religion men from "the lowest of the people." Many who remained true to God, fled to Jerusalem, where they might worship in harmony with the divine requirements. [Cf: The Review and Herald 07-17-13 para. 4] p. 60, Para. 1, [1913MS].

"Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made." [Cf: The Review and Herald 07-17-13 para. 5] p. 60, Para. 2, [1913MS].

The king's bold defiance of God and his worship was not allowed to pass unrebuked. Even while Jeroboam was officiating at the dedication of the altar, and burning incense, there appeared before him a "man of God" from the kingdom of Judah, sent to denounce him for presuming to introduce new forms of worship. The prophet "cried against the altar, . . . and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. [Cf: The Review and Herald 07-17-13 para. 6] p. 60, Para. 3, [1913MS].

"And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out." And immediately the altar "was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord." [Cf: The Review and Herald 07-17-13 para. 7] p. 60, Para. 4, [1913MS].

On seeing this, Jeroboam was filled with a spirit of defiance against God, and he attempted to restrain the one who had delivered the message. In wrath "he put forth his hand from the altar," and cried out, "Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him." [Cf: The Review and Herald 07-17-13 para. 8] p. 60, Para. 5, [1913MS].

Terror-stricken, the king appealed to the prophet to intercede with God in his behalf. "Entreat now the face of the Lord thy God," he pleaded, "and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before." [Cf: The Review and Herald 07-17-13 para. 9] p. 60, Para. 6, [1913MS].

Vain had been Jeroboam's effort to invest with solemnity the dedication of a strange altar, respect for which would have led to

disrespect for the worship of Jehovah in the temple at Jerusalem. By the message of the prophet, the king of Israel should have been led to repentance. His wicked purpose to lead the hearts of the people away from the true worship of God, should have been renounced. But angered by the interruption, he hardened his heart, and determined to follow the way of his own choosing. It was this that led him to repudiate the message and to attempt to arrest the messenger. [Cf: The Review and Herald 07-17-13 para. 10] p. 60, Para. 7, [1913MS].

At the time of the feast at Bethel, the hearts of the Israelites were not fully hardened. Many were susceptible to the influence of the Holy Spirit. The Lord designed that those who were taking rapid steps in apostasy should be checked in their course before it would be too late. In mercy he sent his messenger to reveal to king and people what the outworking of this apostasy would be. The rending of the altar was a symbol of God's displeasure over the abomination that was being wrought in Israel. [Cf: The Review and Herald 07-17-13 para. 11] p. 61, Para. 1, [1913MS].

The Lord seeks to save, not to destroy. He delights not in the death of sinners. "As I live, saith the Lord God, I have no pleasure in the death of the wicked." By warnings and entreaties he calls the wayward to cease from their evil-doing, and to turn to him, and live. He gives his chosen messengers a holy boldness, that those who hear may fear and be brought to repentance. How firmly this man of God rebuked the king! And this firmness was essential; for in no other way could the existing evils have been rebuked. The Lord gave his servant boldness, that an abiding impression might be made on those who heard. The messengers of the Lord are never to fear the face of man, but are to stand unflinchingly for the truth. So long as they put their trust in God, they need not fear; for he who gives them their commission gives them also the assurance of his protecting care. [Cf: The Review and Herald 07-17-13 para. 12] p. 61, Para. 2, [1913MS].

Having delivered his message, the prophet was about to return, when Jeroboam said to him, "Come home with me, and refresh thyself, and I will give thee a reward." [Cf: The Review and Herald 07-17-13 para. 13] p. 61, Para. 3, [1913MS].

"If thou wilt give me half thine house," the prophet replied, "I will not go in with thee, neither will I eat bread nor drink water in this place: for so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest." Mrs. E. G. White. [Cf: The Review and Herald 07-17-13 para. 14] p. 61, Para. 4, [1913MS].

Well would it have been for the prophet had he adhered to his purpose to return to Judah without delay. While traveling homeward by another route, he was overtaken by an aged man who claimed to be a prophet, and who made false representations to the man of God, declaring, "I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water." Again and again the lie was repeated, and the invitation urged, until the man of God allowed himself to be persuaded to return. [Cf: The Review and Herald 07-24-13 para. 1] p. 61, Para. 5, [1913MS].

Because the prophet allowed himself to take a course contrary to the path of duty, God permitted him to be destroyed. While he and the one who had invited him to return to Bethel were sitting together at the table, the inspiration of the Almighty came upon the false prophet, "and he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, . . . thy carcass shall not come unto the sepulcher of thy fathers." [Cf: The Review and Herald 07-24-13 para. 2] p. 61, Para. 6, [1913MS].

This terrible sentence was swiftly followed by its execution. "It came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass. . . . And when he was gone, a lion met him by the way, and slew him: and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass. And, behold, men passed by, and saw the carcass cast in the way, . . . and they came and told it in the city where the old prophet dwelt. And . . . he said, It is the man of God, who was disobedient unto the word of the Lord." [Cf: The Review and Herald 07-24-13 para. 3] p. 62, Para. 1, [1913MS].

The penalty that overtook the messenger of God was a still further evidence of the truth of the prophecy uttered over the altar. If, after disobeying the word of the Lord, the prophet had gone on in safety, the king would have used this fact to vindicate his own disobedience. In the rent altar, in his palsied arm, and in the terrible fate of the prophet, Jeroboam should have discerned the swift displeasure of an offended God, and should have taken warning not to persist in wrongdoing. [Cf: The Review and Herald 07-24-13 para. 4] p. 62, Para. 2, [1913MS].

But none of these judgments brought him to repentance. "Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places." Thus he not only sinned greatly himself, but he "made Israel to sin." "This thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth." [Cf: The Review and Herald 07-24-13 para. 5] p. 62, Para. 3, [1913MS].

Toward the close of a troubled reign of twenty-two years, Jeroboam met with a disastrous defeat in a war with Abijah, the successor of Rehoboam. "Neither did Jeroboam recover strength again in the days of Abijah: and the Lord struck him, and he died." [Cf: The Review and Herald 07-24-13 para. 6] p. 62, Para. 4, [1913MS].

The apostasy that became so prevalent in Israel during Jeroboam's reign, resulted finally in the utter ruin of the kingdom. Before the death of Jeroboam, the result of this apostasy was foretold by Ahijah, the aged prophet at Shiloh, who many years before had predicted the elevation of Jeroboam to the throne. The prophet now declared: "The Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter beyond the river, because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin." [Cf: The Review and Herald 07-24-13 para. 7] p. 62, Para. 5,

[1913MS].

Yet the Lord did not give Israel up without first doing everything that could possibly be done to lead them back to their allegiance to him. Lovingly, patiently, through long, dark years when ruler after ruler stood up in bold defiance of Heaven and led Israel deeper and still deeper into idolatry, God sent message after message to his backslidden people. Through his prophets he gave them every opportunity to stay the tide of apostasy, and to return to him. It was during these years that Elijah and Elisha lived and labored, and that the tender appeals of Hosea and Amos and Obadiah were made. Even in the darkest hours, there were some who remained true to the God of heaven, and in the midst of idolatry lived blameless lives. [Cf: The Review and Herald 07-24-13 para. 8] p. 63, Para. 1, [1913MS].

Thus it has been in every age and in every land. The world has never been left without witnesses to the mighty power of God to save from sin. And in the closing scenes of this earth's history, when iniquity will have reached a height never before attained, it will still be possible to say of the remnant people who have remained true to God, "Here are they that keep the commandments of God, and the faith of Jesus." Mrs. E. G. White. [Cf: The Review and Herald 07-24-13 para. 9] p. 63, Para. 2, [1913MS].

From the time of Jeroboam's death to Elijah's appearance before Ahab, the people of Israel suffered a steady spiritual decline, until they became as idolatrous as many of the surrounding heathen. Ruled by men who did not fear Jehovah and who encouraged strange forms of worship, the larger number of the people rapidly lost sight of the God of Israel, and adopted many of the practises of idol worship. [Cf: The Review and Herald 07-31-13 para. 1] p. 63, Para. 3, [1913MS].

Nadab, the son of Jeroboam, occupied the throne of Israel for only a few months. During his reign "he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin." His career of evil was suddenly stopped by a conspiracy headed by Baasha, one of his generals, to gain control of the government. Nadab was killed, with all the house of Jeroboam, "according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite: because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger." [Cf: The Review and Herald 07-31-13 para. 2] p. 63, Para. 4, [1913MS].

Thus perished the house of Jeroboam. The idolatrous forms of worship introduced had brought upon the guilty offenders swift retribution; and yet the rulers who followed--Baasha, Elah, Zimri, and Omri--during a period of nearly forty years, refused to repent, but "did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin." [Cf: The Review and Herald 07-31-13 para. 3] p. 63, Para. 5, [1913MS].

During the greater part of this long time of apostasy in Israel, Asa was ruling in the kingdom of Judah. For many years "Asa did that which was good and right in the eyes of the Lord his God: for he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves: and commanded Judah to seek the Lord

God of their fathers, and to do the law and the commandment. Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him." [Cf: The Review and Herald 07-31-13 para. 4] p. 63, Para. 6, [1913MS].

The faith of Asa was put to a severe test when "Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots," invaded his kingdom. In this crisis Asa did not put his trust in the "fenced cities in Judah" that he had built, with "walls, and towers, gates, and bars," nor in the strength of his carefully trained army, "that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand," all of whom were "mighty men of valor." The king realized that his strength was in God. When he went out to meet the Ethiopian, and set his forces in battle array, he "cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee." [Cf: The Review and Herald 07-31-13 para. 5] p. 64, Para. 1, [1913MS].

This prayer of faith was signally answered. "The Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before his host." [Cf: The Review and Herald 07-31-13 para. 6] p. 64, Para. 2, [1913MS].

As the victorious armies of Judah and Benjamin were returning to Jerusalem, "the Spirit of God came upon Azariah the son of Oded: and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded." [Cf: The Review and Herald 07-31-13 para. 7] p. 64, Para. 3, [1913MS].

As he heard these words, Asa took courage, and soon he led out in a second reformation in Judah. He "put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from Mt. Ephraim, and renewed the altar of the Lord, that was before the porch of the Lord." [Cf: The Review and Herald 07-31-13 para. 8] p. 64, Para. 4, [1913MS].

"And he gathered all Judah and Benjamin, and strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. And they offered unto the Lord the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep. And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul; that whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. And they swore unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets. And all Judah rejoiced at the oath; for they had sworn with all their heart, and sought him with their whole

desire; and he was found of them: and the Lord gave them rest round about." [Cf: The Review and Herald 07-31-13 para. 9] p. 64, Para. 5, [1913MS].

Asa's long record of faithful service was marred by some mistakes made at times when he failed to put his trust fully in God. When, at one time, the king of Israel entered the kingdom of Judah, and seized Ramah, a fortified city only five miles from Jerusalem, Asa sought deliverance by forming an alliance with Benhadad, king of Syria. This failure to trust God alone in time of need was sternly rebuked by Hanani, the prophet, who appeared before Asa with the message:-- [Cf: The Review and Herald 07-31-13 para. 10] p. 65, Para. 1, [1913MS].

"Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars." [Cf: The Review and Herald 07-31-13 para. 11] p. 65, Para. 2, [1913MS].

Instead of humbling himself before God because of this mistake, "Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time." [Cf: The Review and Herald 07-31-13 para. 12] p. 65, Para. 3, [1913MS].

"In the thirty and ninth year of his reign," Asa was "diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians." The king died in the forty-first year of his reign, and was succeeded by Jehoshaphat his son. Mrs. E. G. White. [Cf: The Review and Herald 07-31-13 para. 13] p. 65, Para. 4, [1913MS].

Two years before the death of Asa, Ahab began to rule in the kingdom of Israel. From the beginning, his reign was marked by terrible apostasy. His father, Omri, the founder of Samaria, "wrought evil in the eyes of the Lord, and did worse than all that were before him," but the sins of Ahab were even greater. He "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him," acting "as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat." Not content with encouraging strange forms of religious service, he boldly led the people into the grossest heathenism by setting aside the worship of Jehovah for Baal worship. [Cf: The Review and Herald 08-07-13 para. 1] p. 65, Para. 5, [1913MS].

Taking to wife "Jezebel the daughter of Ethbaal king of the Zidonians" and high priest of Baal, Ahab "served Baal, and worshiped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria." [Cf: The Review and Herald 08-07-13 para. 2] p. 65, Para. 6, [1913MS].

Not only did Ahab introduce Baal worship at the capital city, but under the leadership of Jezebel he erected heathen altars in many high

places, where in the shelter of surrounding groves the priests and others connected with this seductive form of idolatry exerted their baleful influence, until well-nigh all Israel were following after Baal. "There was none like unto Ahab," the record reads, who "did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel." [Cf: The Review and Herald 08-07-13 para. 3] p. 66, Para. 1, [1913MS].

Ahab was weak in moral power. His union by marriage with an idolatrous woman of decided character and positive temperament, resulted disastrously both to himself and to the nation. Unprincipled, and with no high standard of rightdoing, his character was easily molded by the determined spirit of Jezebel. Because of his selfish nature, he was incapable of appreciating the mercies of God to Israel, and his own obligations as the guardian and leader of a chosen people. [Cf: The Review and Herald 08-07-13 para. 4] p. 66, Para. 2, [1913MS].

Under the blighting influence of Ahab's rule, Israel wandered far from the living God, and corrupted their ways before him. For many years they had been losing their sense of reverence and godly fear; and now it seemed as if there were none who dared expose their lives by openly standing forth in opposition to the prevailing blasphemy of everything sacred. The dark shadow of apostasy covered the whole land, and images of Baal and Ashtoreth were everywhere to be seen. Idolatrous temples and consecrated groves, wherein the works of men's hands were placed to be worshiped, were multiplied. The air was polluted with the smoke of the sacrifices offered to false gods. Hill and vale resounded with the drunken cries of a heathen priesthood who sacrificed to the sun, and moon, and stars. Guided and urged on by king and priests, the people drank iniquity like water, and sported in shameful riot. [Cf: The Review and Herald 08-07-13 para. 5] p. 66, Para. 3, [1913MS].

Through the influence of Jezebel and her impious priests, the people were taught that the idol gods that had been set up were deities, ruling the elements of earth, fire and water, by their mystic power. All the bounties of heaven,--the running brooks, the streams of living water, the gentle dew, the showers of rain which refreshed the earth and caused the fields to bring forth abundantly,--all these were ascribed to the favor of Baal and Ashtoreth. The people forgot that the hills and valleys, the streams and fountains, were in the hand of the living God; that he controlled the sun, the clouds of heaven, and all the elements of nature. They forgot that in the wilderness, in the day of Israel's need, he had listened to the prayers of Moses, and that in obedience to his word living waters gushed from the smitten rock. The benefits which God gave to his people called forth from them no gratitude to the Giver. [Cf: The Review and Herald 08-07-13 para. 6] p. 66, Para. 4, [1913MS].

Through faithful messengers the Lord sent the apostate king and people repeated warnings; but in vain were these words of reproof uttered. In vain did the inspired messengers assert Jehovah's right to be the only God in Israel. In vain did they exalt the laws he had entrusted to them. Captivated by the gorgeous display and the fascinating rites of idol worship, the people followed the example of the king and his court, and gave themselves up to the intoxicating, degrading pleasures

of a sensual worship. In their blind folly they chose to reject God and his worship. The light so graciously given them, despised and rejected, had indeed become darkness. The fine gold had become dim. [Cf: The Review and Herald 08-07-13 para. 7] p. 67, Para. 1, [1913MS].

Alas! how had the glory of Israel departed! Never before had the chosen people of God fallen so low in apostasy. Of the prophets of Baal there were "four hundred and fifty," besides four hundred "prophets of the groves," all of whom were supported by Jezebel. Nothing short of the miracle working power of God could preserve the nation from utter destruction. Israel had voluntarily separated herself from Jehovah, yet the Lord in compassion still yearned after those who have been led into sin, and he was about to send to them one of the mightiest of his prophets, through whom many were to be led back to their allegiance to the God of their fathers. Mrs. E. G. White. [Cf: The Review and Herald 08-07-13 para. 8] p. 67, Para. 2, [1913MS].

God expects personal service from every one to whom he has entrusted a knowledge of the truth for this time. Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods. [Cf: The Review and Herald 08-07-13 para. 1] p. 67, Para. 3, [1913MS].

There are many ways in which church members may give the message to those around them. One of the most successful is by living helpful, unselfish, Christian lives. Those who are fighting the battle at great odds may be refreshed and strengthened by little attentions which cost nothing. [Cf: The Review and Herald 08-07-13 para. 2] p. 67, Para. 4, [1913MS].

My brother, my sister, what are you doing for Christ? Are you seeking to be a blessing to others? Are your lips uttering words of kindness, sympathy, and love? Are you putting forth earnest efforts to win others to the Saviour? [Cf: The Review and Herald 08-07-13 para. 3] p. 67, Para. 5, [1913MS].

It is a mystery that there are not hundreds at work where now there is but one. The heavenly universe is astonished at the apathy, the coldness, the listlessness, of those who profess to be sons and daughters of God. For years the work has been kept before us, but many have been asleep. [Cf: The Review and Herald 08-07-13 para. 4] p. 67, Para. 6, [1913MS].

Our Lesson Book.--Christ's work is to be our example. Constantly he went about doing good. In the temple and in the synagogues, in the streets of the cities, in the marketplace and the workshop, by the seaside and among the hills, he preached the gospel and healed the sick. His life was one of unselfish service, and it is to be our lesson book. [Cf: The Review and Herald 08-07-13 para. 5] p. 68, Para. 1, [1913MS].

Human beings have no right to think that there is a limit to the efforts that they are to make in the work of soul saving. Did Christ ever become weary in his work? Did he ever draw back from sacrifice and hardship? Church members are to put forth the continuous, persevering efforts that he put forth. [Cf: The Review and Herald 08-07-13 para. 6] p. 68, Para. 2, [1913MS].

Comparatively little missionary work is done; and what is the result? The truths that Christ gave are not taught. Many of God's people are not growing in grace. Many are in an unpleasant, complaining frame of mind. Those who are not helping others to see the importance of the truth for this time, must feel dissatisfied with themselves. Satan takes advantage of this feature in their experience and leads them to criticize and find fault. [Cf: The Review and Herald 08-07-13 para. 7] p. 68, Para. 3, [1913MS].

A Place for Every One.--The Lord has a place for every one in his great plan. Talents that are not needed are not bestowed. Suppose that the talent is small. God has a place for it, and that one talent, if faithfully used, will do the very work God designs that it should do. The talents of the humble cottager are needed in the house-to-house labor, and can accomplish more in this work than brilliant gifts. [Cf: The Review and Herald 08-07-13 para. 8] p. 68, Para. 4, [1913MS].

The Lord is calling upon his people to take up different lines of work. Those in the highways and byways of life are to hear the gospel message. Church members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time. [Cf: The Review and Herald 08-07-13 para. 9] p. 68, Para. 5, [1913MS].

The presentation of the truth, in love and simplicity from house to house, is in harmony with the instruction that Christ gave his disciples when he sent them out on their first missionary tour. By songs of praise, by humble, heartfelt prayers, many will be reached. The divine Worker will be present to send conviction to hearts. [Cf: The Review and Herald 08-07-13 para. 10] p. 68, Para. 6, [1913MS].

Different Lines of Service.--By lending or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted. [Cf: The Review and Herald 08-07-13 para. 11] p. 68, Para. 7, [1913MS].

Allow no opportunity to pass unimproved. Visit the sick and suffering, and show a kindly interest in them. If possible do something to make them more comfortable. Through this means you can reach their hearts and speak a word for Christ. [Cf: The Review and Herald 08-07-13 para. 12] p. 68, Para. 8, [1913MS].

There is a wide field for service for women as well as for men. The efficient cook, the seamstress, the nurse,--the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home. Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves. [Cf: The Review and Herald 08-07-13 para. 13] p. 69, Para. 1, [1913MS].

Other lines of usefulness will open before those who are willing to do the duty nearest them. It is not learned, eloquent speakers that are needed now, but humble, Christlike men and women. [Cf: The Review and

Herald 08-07-13 para. 14] p. 69, Para. 2, [1913MS].

Work disinterestedly, lovingly, patiently, for all with whom you are brought in contact. Show no impatience. Utter not one unkind word. Let the love of Christ be in your hearts, the law of kindness on your lips. [Cf: The Review and Herald 08-07-13 para. 15] p. 69, Para. 3, [1913MS].

In the work of scattering our publications, we can speak of a Saviour's love from a warm and throbbing heart. Mrs. E. G. White. [Cf: The Review and Herald 08-07-13 para. 16] p. 69, Para. 4, [1913MS].

Ever since the death of Solomon the evil of idolatry had been spreading among the Israelites. The glory of the earlier years of Solomon's reign had made a profound impression on the heathen world, and many had been led to worship Jehovah. But the apostasy that followed the division of the kingdom caused the name of the God of Israel to be dishonored in the eyes of the heathen. In the days of Ahab the tide of corruption threatened to overflow the land like a flood. No barrier, it seemed, could prevail against its ruinous influence, or prevent the torrent of idolatry from sweeping all before it. [Cf: The Review and Herald 08-14-13 para. 1] p. 69, Para. 5, [1913MS].

By the adoption of the shameless worship of Baal and Ashtoreth in the time of Ahab, the chosen nation forfeited all claim to the protecting care of Jehovah. In every direction they had reared the altar of profanity, before which prophets and loyal men, servants of the God of heaven, had poured out their blood. The moral atmosphere was clouded with the smoke of national idolatry. So deep, so widespread was the apostasy that only by means of terrible judgments could the purposes of God for Israel be fulfilled. [Cf: The Review and Herald 08-14-13 para. 2] p. 69, Para. 6, [1913MS].

It was at this time that Elijah was sent, as God's chosen messenger, to the people of Israel. Elijah was not called from a high station in life or from a city of renown, to take his place in the work of God. He was born among the mountains of Gilead, east of the Jordan, and came from a nation that was overspread with the abominations of the Amorites. But he entered upon his work with the word of faith and power on his lips, and his whole life was devoted to the work of reform. His was the voice of one crying in the wilderness to rebuke sin and press back the tide of evil. And while he came to the people as a reprover of sin, his message offered the balm of Gilead to the sin-sick souls of all who desired to be healed. [Cf: The Review and Herald 08-14-13 para. 3] p. 69, Para. 7, [1913MS].

As Elijah saw Israel going deeper and deeper into idolatry, his soul was distressed and his indignation aroused. God had done great things for his people. He had delivered them from the Egyptians, and brought them through the Red Sea and the wilderness into the promised land. As the prophet beheld the widespread unbelief that was fast separating the chosen people from the Source of their strength, he was overwhelmed with sorrow. In anguish he besought God to arrest them in their wicked course, to bring upon them, if need be, the judgments of Heaven, that they might be led to see in its true light their departure from Heaven. He longed to see them brought to repentance before they would go to such lengths in evildoing as to provoke the Lord to destroy them

utterly. [Cf: The Review and Herald 08-14-13 para. 4] p. 70, Para. 1, [1913MS].

Elijah's prayer was answered. Appeal, remonstrance, and warning had failed to bring Israel to repentance. The time had come when God must speak to them by means of judgments. The worshipers of Baal claimed that the treasures of heaven, the dew and the rain, came not from Jehovah, but from the ruling forces of nature. The priests of Baal taught that it was through the creative energy of the sun that the earth was enriched and made to bring forth abundantly. That Israel might be shown the folly of trusting to the power of Baal for temporal blessings, the curse of God was to rest heavily upon the polluted land. Until Israel should turn to him with repentance, and acknowledge him as the source of all blessing, there would fall upon the land neither dew nor rain. [Cf: The Review and Herald 08-14-13 para. 5] p. 70, Para. 2, [1913MS].

To Elijah was entrusted the mission of delivering to Ahab Heaven's message of judgment. He did not seek to be the Lord's messenger; the word of the Lord came to him. And jealous for the honor of God's cause, he did not hesitate to obey the divine summons, though to obey seemed to invite swift destruction at the hand of the wicked king. The prophet set out at once, and traveled night and day until he reached Samaria. On reaching the palace, he solicited no admission, nor waited to be formally announced. Clad in the coarse garments usually worn by the prophets of that time, he passed the guards, apparently unnoticed, and stood for a moment before the astonished king. [Cf: The Review and Herald 08-14-13 para. 6] p. 70, Para. 3, [1913MS].

Elijah made no apology for his abrupt appearance. A greater than the ruler of Israel had commissioned him to speak, and lifting his hand toward heaven, he solemnly affirmed by the living God that the judgments of the Most High were about to fall upon Israel. "There shall not be dew nor rain these years," he declared, "but according to my word." [Cf: The Review and Herald 08-14-13 para. 7] p. 70, Para. 4, [1913MS].

It was only by the exercise of strong faith in the unfailing power of God's word that Elijah delivered his message. Without implicit confidence in the One whom he served, he would never have appeared before Ahab. On his way to Samaria, he had passed by ever-flowing streams, hills covered with verdure, and stately forests that seemed beyond the reach of drought. Everything on which the eye rested was clothed with beauty. Elijah might have wondered how the streams that had never ceased their flow could become dry, or how the hills and valleys could be burned with drought. But he gave no place to unbelief. He fully believed that God would humble apostate Israel, and that through judgments they would be brought to repentance. The fiat of Heaven had gone forth; God's word could not fail; and at the peril of his life Elijah fearlessly fulfilled his commission. [Cf: The Review and Herald 08-14-13 para. 8] p. 70, Para. 5, [1913MS].

Like a thunderbolt from a clear sky the message of impending judgment, so unexpected, so terrible, fell upon the ears of the wicked king. He was paralyzed by its suddenness. Before he could recover from his astonishment or frame a reply, Elijah disappeared, taking with him the key of heaven. [Cf: The Review and Herald 08-14-13 para. 9] p. 71,

Para. 1, [1913MS].

Without waiting to see the effect of his message, Elijah went as suddenly as he had come. His it was to utter the word of woe; this accomplished, he immediately withdrew. His word had locked up the treasures of heaven, and his word only could open them again. [Cf: The Review and Herald 08-14-13 para. 10] p. 71, Para. 2, [1913MS].

No sooner had Elijah left the presence of Ahab than the word of the Lord came to him, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee." [Cf: The Review and Herald 08-14-13 para. 11] p. 71, Para. 3, [1913MS].

Ahab did not realize that the prophet had left his presence unrebuked until the man of God had gone beyond recall. He made diligent inquiry concerning Elijah, but the prophet was not to be found. When Ahab told Jezebel of the message of Elijah, she was very angry, and lost no time in conferring with the priests of Baal, who united with her in cursing the prophet of Jehovah and defying the wrath of Heaven. The tidings of Elijah's denunciation of the sins of Israel, and his prophecy of swift-coming punishment, spread throughout the land, arousing the fears of some and the scorn and ridicule of many. (To be concluded.) Mrs. E. G. White. [Cf: The Review and Herald 08-14-13 para. 12] p. 71, Para. 4, [1913MS].

The prophet's words went into immediate effect. Those who were at first inclined to scoff at the thought of calamity, soon had occasion for serious reflection; for after a few months the earth, unrefreshed by dew or rain, became dry, and vegetation began to wither. As time passed, streams that had never been known to fail, began to decrease, and the brooks to dry up. Yet the people were urged by their leaders to have confidence in the power of Baal, and to set aside as idle words the prophecy of Elijah. [Cf: The Review and Herald 08-21-13 para. 1] p. 71, Para. 5, [1913MS].

The priests insisted that it was through the power of Baal that the showers of rain fell. Fear not the God of Elijah, nor tremble at his word, they urged; it is Baal who brings forth the harvest in its season, and provides for man and beast. The idols of wood and stone, representing him, should still be worshipped. [Cf: The Review and Herald 08-21-13 para. 2] p. 72, Para. 1, [1913MS].

God's message to Ahab gave Jezebel and her priests and all the followers of Baal and Ashtoreth opportunity to test the power of their gods, and to prove the word of Elijah false. Against the assurances of hundreds of idolatrous priests, the prophecy of Elijah stood alone. His words had locked heaven. If, notwithstanding his declaration, Baal could still give dew and rain, causing the streams to continue to flow and vegetation to flourish, then let the king of Israel worship him, and the people say that he is God. [Cf: The Review and Herald 08-21-13 para. 3] p. 72, Para. 2, [1913MS].

Determined to keep the people in deception, the prophets of Baal continue to offer sacrifices to their gods and to call upon them night and day to refresh the earth. With costly offerings the priests attempt

to appease the anger of their gods; with a zeal and a perseverance worthy of a better cause they linger round their pagan altars, and pray earnestly for rain. Night after night, throughout the doomed land, their cries and entreaties arise. But no clouds appear in the heavens by day to hide the burning rays of the sun. No dew nor rain refreshes the thirsty earth. The word of the Lord stands unchanged by anything the priests of Baal can do. [Cf: The Review and Herald 08-21-13 para. 4] p. 72, Para. 3, [1913MS].

A year passes, and yet there is no rain. The earth is parched as if with fire. The scorching heat of the sun destroys what little vegetation has survived. Streams dry up, and lowing herds and bleating flocks wander hither and thither in distress. Once flourishing fields have become like burning desert sands,--a desolate waste. The groves dedicated to idol worship are leafless; the forest trees, gaunt skeletons of nature, afford no shade. The air is dry and suffocating; dust storms blind the eyes and nearly stop the breath. Once prosperous cities and villages have become places of mourning. Hunger and thirst are telling upon man and beast with fearful mortality. Famine, with all its horrors, comes closer and still closer. [Cf: The Review and Herald 08-21-13 para. 5] p. 72, Para. 4, [1913MS].

Yet, notwithstanding these evidences of God's power, Israel repented not, nor learned the lesson that God would have them learn. They did not see that he who created nature controls her laws, and can make of them instruments of blessing or of destruction. Proud-hearted, enamored of their false worship, they were unwilling to humble themselves under the mighty hand of God, and they began to cast about for some other cause to which to attribute their sufferings. [Cf: The Review and Herald 08-21-13 para. 6] p. 72, Para. 5, [1913MS].

Jezebel utterly refused to recognize the drought as a judgment from Jehovah. Unyielding in her determination to defy the God of heaven, she and nearly the whole of Israel united in denouncing Elijah as the cause of all their misery. Had he not borne testimony against their forms of worship? If only he could be put out of the way, she urged, the anger of their gods would be appeased, and their troubles would end. [Cf: The Review and Herald 08-21-13 para. 7] p. 72, Para. 6, [1913MS].

Urged on by the queen, Ahab instituted a most diligent search for the hiding place of the prophet. To all the surrounding nations, far and near, he sent messengers to seek for the man whom he hated, yet feared; and in his anxiety to make the search as thorough as possible, he required of these kingdoms and nations an oath that they knew nothing of the whereabouts of the prophet. But the search was in vain. The prophet was safe from the malice of a king whose course had brought upon the land the denunciation of an offended God. [Cf: The Review and Herald 08-21-13 para. 8] p. 73, Para. 1, [1913MS].

Failing in her purpose to destroy Elijah, Jezebel determined to avenge herself by slaying all the prophets of the Lord in Israel. Not one who claimed to be a prophet of the Lord should live. The infuriated woman carried out her purpose in the massacre of many of God's servants. Not all, however, perished. Obadiah, the governor of Ahab's house, yet faithful to God, "took a hundred prophets," and at the risk of his own life, "hid them by fifty in a cave, and fed them with bread and water." [Cf: The Review and Herald 08-21-13 para. 9] p. 73, Para. 2, [1913MS].

The second year of famine passed, and still the pitiless heavens gave no sign of rain. Drought and famine continued their devastation throughout the kingdom. Fathers and mothers, powerless to relieve the sufferings of their children, were forced to see them die. Yet still apostate Israel refused to humble their hearts before God, and continued to murmur against the man by whose word these terrible judgments had been brought upon them. They seemed unable to discern, in their suffering and distress, a call to repentance. They failed to see in their calamity a divine interposition to save them from taking the fatal step beyond the boundary of Heaven's forgiveness. [Cf: The Review and Herald 08-21-13 para. 10] p. 73, Para. 3, [1913MS].

The apostasy of Israel was an evil more dreadful than all the multiplied horrors of famine. God was seeking to free the people from their delusion, and lead them to understand their accountability to the One to whom they owed their life and all things. He was trying to help them to recover their lost faith, and he must needs bring upon them great affliction. "The Lord is gracious, and full of compassion; slow to anger, and of great mercy." "Though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men." [Cf: The Review and Herald 08-21-13 para. 11] p. 73, Para. 4, [1913MS].

"Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? for I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" [Cf: The Review and Herald 08-21-13 para. 12] p. 73, Para. 5, [1913MS].

God has sent messengers to Israel appealing to them to return to their allegiance. Had they heeded these appeals, had they turned from Baal to the living God, Elijah's message of judgment would never have been given. But the warnings that might have been a savor of life unto life, proved to them a savor of death unto death. They allowed the words of God's messengers to wound their pride, and their hatred was aroused against these messengers, and particularly against Elijah. In the face of calamity, they stood firm in their idolatry, and looked upon the prophet as the cause of all their troubles. Thus they added to the guilt that had brought the judgments of Heaven upon the land. If Elijah had been in their power, they would gladly have delivered him to Jezebel,--as if by silencing his voice they could stay the fulfillment of his words! [Cf: The Review and Herald 08-21-13 para. 13] p. 74, Para. 1, [1913MS].

For stricken Israel there was but one remedy,--a turning away from the sins that had brought upon them the chastening hand of the Almighty, and a turning to the Lord with full purpose of heart. To them had been given the assurance, "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." It was to bring to pass this blessed result that

God continued to withhold from them the dew and the rain until a decided reformation should take place. Mrs. E. G. White. [Cf: The Review and Herald 08-21-13 para. 14] p. 74, Para. 2, [1913MS].

For a time after appearing before Ahab, Elijah remained hidden in the mountains by the brook Cherith. There he was fed morning and evening by an angel from heaven. Later on when, because of the continued drought, the brook became dry, God sent his servant to find refuge in a heathen land. "Arise," he bade him, "get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." [Cf: The Review and Herald 08-28-13 para. 1] p. 74, Para. 3, [1913MS].

This woman was not an Israelite. She had never had the privileges and blessings that the chosen people of God had enjoyed; but she had walked in all the light that was shining on her pathway. And now when there was no safety for Elijah in the land of Israel, God sent him to this woman to find an asylum in her home. [Cf: The Review and Herald 08-28-13 para. 2] p. 74, Para. 4, [1913MS].

"So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there, gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand." [Cf: The Review and Herald 08-28-13 para. 3] p. 74, Para. 5, [1913MS].

In this poverty stricken home the famine pressed sore; and the pitifully meager fare seemed about to fail. The coming of Elijah on the very day when the widow feared that she must give up the struggle to sustain life, tested to the utmost her faith in the power of the living God to provide for her necessities. But even in her dire extremity, she bore witness of her faith in the presence of the stranger, who was now asking her to share her last morsel with him. [Cf: The Review and Herald 08-28-13 para. 4] p. 75, Para. 1, [1913MS].

In response to Elijah's request for food and drink, she said, "As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse; and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." "Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." [Cf: The Review and Herald 08-28-13 para. 5] p. 75, Para. 2, [1913MS].

No greater test of faith than this could have been required. The widow had hitherto treated all strangers with kindness and liberality. Now, giving no thought to the suffering that might result to herself and child, but trusting in the God of Israel to supply her needs, she met this supreme test of hospitality by doing "according to the saying of Elijah." [Cf: The Review and Herald 08-28-13 para. 6] p. 75, Para. 3, [1913MS].

Wonderful was the hospitality shown to God's prophet by this Phoenician woman, and wonderfully were her faith and generosity rewarded. "She, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah. [Cf: The Review and Herald 08-28-13 para. 7] p. 75, Para. 4, [1913MS].

"And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. . . . And he stretched himself upon the child three times, and cried unto the Lord. . . . And the Lord heard the voice of Elijah; and the soul of the child came unto him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." [Cf: The Review and Herald 08-28-13 para. 8] p. 75, Para. 5, [1913MS].

The widow of Sarepta shared her morsel with Elijah, and in return her life and that of her son were preserved. And to all who in time of trial and want give sympathy and assistance to others more needy, God has promised great blessing. He has not changed. His power is no less now than in the days of Elijah. And no less sure now than when spoken by our Saviour is the promise, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." [Cf: The Review and Herald 08-28-13 para. 9] p. 75, Para. 6, [1913MS].

"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." These words have lost none of their force through the lapse of time. Our Heavenly Father still continues to place in the pathway of his children opportunities that are blessings in disguise; and those who improve these opportunities find great joy. "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 Review and Herald 08-28-13 para. 10] p. 76, Para. 1, [1913MS].

To his faithful servants today Christ says, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." No act of kindness shown in his name will fail to be recognized and rewarded. And in the same tender recognition Christ includes even the feeblest and lowliest of the family of God. "Whosoever shall give to drink," he says, "unto one of these little ones,"--those who are as children in their faith and their knowledge of Christ,--"a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Mrs. E. G. White. [Cf: The Review and Herald 08-28-13 para. 11] p. 76, Para. 2, [1913MS].

Through the long years of drought and famine, Elijah prayed earnestly

that the hearts of Israel might be turned from idolatry to allegiance to God. Patiently the prophet waited, while the hand of the Lord rested heavily on the land. As he saw evidences of suffering and want multiplying on every hand, Elijah's heart was wrung with sorrow, and he longed for power to bring about a reformation quickly. But God himself had taken matters in charge, and all that his servant could do was to pray in faith and await the time for decided action. [Cf: The Review and Herald 09-04-13 para. 1] p. 76, Para. 3, [1913MS].

For many years Israel had been following a way of their own choosing. The apostasy prevailing in Ahab's day was the result of more than a century of evildoing. Step by step, year after year, Israel had been departing from the right way. Generation after generation had refused to make straight paths for their feet, and at last the great majority of the people yielded themselves to the leadership of the powers of darkness. [Cf: The Review and Herald 09-04-13 para. 2] p. 76, Para. 4, [1913MS].

About a century had passed since, under the rulership of King David, Israel had joyfully united in chanting hymns of praise to the Most High, in recognition of their entire dependence on him for daily mercies. Listen to their words of adoration as then they sang:--"O God of our salvation;...Thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth, and waterest it: Thou greatly enrichest it with the river of God, which is full of water: Thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou causest rain to descend into the furrows thereof: Thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; And thy paths drop fatness. They drop upon the pastures of the wilderness; And the little hills rejoice on every side. The pastures are clothed with flocks; The valleys also are covered over with corn; They shout for joy, they also sing." [Cf: The Review and Herald 09-04-13 para. 3] p. 76, Para. 5, [1913MS].

Israel had then recognized God as the One who "laid the foundations of the earth." In the expression of their faith they had sung:-- "Thou coveredst it with the deep as with a garment: The waters stood above the mountains. At thy rebuke they fled; At the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys--Unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; That they turn not again to cover the earth." [Cf: The Review and Herald 09-04-13 para. 4] p. 77, Para. 1, [1913MS].

It is by the mighty power of the Infinite One that the elements of nature in earth and sea and sky are kept within bounds. And these elements he uses for the happiness of his creatures. "His good treasure" is freely opened "to give the rain ... in his season, and to bless all the work" of man's hands.--"He sendeth the springs into the valleys, Which run among the hills. They give drink to every beast of the field: The wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, Which sing among the branches. He watereth the hills from his chambers: The earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, And herb for the service of man: That he may bring forth food out of the earth; And wine that maketh glad the heart of man, And oil to make his

face to shine, And bread which strengtheneth man's heart. . . . "O Lord, how manifold are thy works! In wisdom hast thou made them all: The earth is full of thy riches. So is the great and wide sea, Wherein are things creeping innumerable, Both small and great beasts. . . . These wait all upon thee; That thou mayest give them their meat in due season. That thou givest them they gather: "Thou openest thine hand, They are filled with good. Thou hidest thy face, They are troubled: Thou takest away their breath, They die, and return to their dust. Thou sendest forth thy spirit, they are created: And thou renewest the face of the earth." [Cf: The Review and Herald 09-04-13 para. 5] p. 77, Para. 2, [1913MS].

Israel had indeed had cause for rejoicing. The land to which the Lord had brought them was a land flowing with milk and honey. During the wilderness wandering, God had assured them he was guiding them to a country where they need never suffer for lack of rain. "The land; whither thou goest in to possess it," he told them "is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." [Cf: The Review and Herald 09-04-13 para. 6] p. 77, Para. 3, [1913MS].

The promise of abundance of rain was given on condition of obedience. "It shall come to pass," the Lord declared, "if they shall harken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. [Cf: The Review and Herald 09-04-13 para. 7] p. 78, Para. 1, [1913MS].

"Take heed to yourselves," the Lord admonished his people, "that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you." [Cf: The Review and Herald 09-04-13 para. 8] p. 78, Para. 2, [1913MS].

"If thou wilt not harken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes," the Israelites had been warned, "thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed." [Cf: The Review and Herald 09-04-13 para. 9] p. 78, Para. 3, [1913MS].

Well would it have been with Israel had they heeded the injunction, "Lay up these words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Mrs. E. G. White. [Cf: The Review

and Herald 09-04-13 para. 10] p. 78, Para. 4, [1913MS].

For three years Elijah was hunted from city to city, and from nation to nation. At the mandate of Ahab, many had given their oath of honor that the strange prophet could not be found. Yet the search was continued; for Jezebel and the prophets of Baal hated Elijah with a deadly hatred, and they spared no effort to bring him within reach of their power. And still there was no rain. [Cf: The Review and Herald 09-11-13 para. 1] p. 78, Para. 5, [1913MS].

At last, "after many days," the word of the Lord came to Elijah, "Go, show thyself unto Ahab; and I will send rain upon the earth." [Cf: The Review and Herald 09-11-13 para. 2] p. 78, Para. 6, [1913MS].

In obedience to the command, Elijah "went to show himself unto Ahab." About the time that the prophet set forth on his journey to Samaria, Ahab proposed to Obadiah, the governor of his household, that they make thorough search for springs and brooks of water, in the hope of finding pasture for their starving flocks and herds. Even in the royal court the effect of the long continued drought was keenly felt. The king, now thoroughly concerned over the outlook for his household, decided to unite personally with his servant in a search for some favored spots where pasture might be had. "So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself." [Cf: The Review and Herald 09-11-13 para. 3] p. 78, Para. 7, [1913MS].

"As Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?" [Cf: The Review and Herald 09-11-13 para. 4] p. 79, Para. 1, [1913MS].

During the apostasy of Israel, Obadiah had remained faithful to God. His master, the king, had been unable to turn him from his allegiance to the living God. Now he was honored with a commission from Elijah, who said, "Go, tell thy lord, Behold, Elijah is here." [Cf: The Review and Herald 09-11-13 para. 5] p. 79, Para. 2, [1913MS].

Greatly terrified, Obadiah exclaimed, "What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?" To take such a message as this to Ahab was to court certain death. "As the Lord thy God liveth," he explained to the prophet, "there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me." [Cf: The Review and Herald 09-11-13 para. 6] p. 79, Para. 3, [1913MS].

Earnestly Obadiah pleaded with the prophet not to urge him. "I thy servant," he argued, "fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here; and he shall slay me." [Cf: The Review and Herald 09-11-13 para. 7] p. 79, Para. 4, [1913MS].

With a solemn oath Elijah promised Obadiah that his errand would not be in vain. "As the Lord of hosts liveth, before whom I stand," he declared, "I will surely show myself unto him today." Thus assured, "Obadiah went to meet Ahab, and told him." [Cf: The Review and Herald 09-11-13 para. 8] p. 79, Para. 5, [1913MS].

With astonishment mingled with terror the king listened to the message from the man whom he feared and hated, and for whom he had sought so untiringly. Ahab well knew that Elijah would not endanger his life merely for the sake of meeting him. Could it be possible that the prophet was about to utter another woe on Israel? The king's heart was seized with dread. He remembered the withered arm of Jeroboam. He could not avoid obeying the summons, neither dared he lift up his hand against the messenger of God. And so, accompanied by a bodyguard of soldiers, the trembling monarch went to meet the prophet. [Cf: The Review and Herald 09-11-13 para. 9] p. 79, Para. 6, [1913MS].

The king and the prophet stand face to face. Though Ahab is filled with passionate hatred, yet in the presence of Elijah he seems unmanned, powerless. In his first faltering words he unconsciously reveals the inmost feelings of his heart. "Art thou he that troubleth Israel?" he asks. In his heart, Ahab knew that it was by the word of God that the heavens had become as brass, yet he sought to cast upon the prophet the blame for the heavy judgments resting on the land. [Cf: The Review and Herald 09-11-13 para. 10] p. 80, Para. 1, [1913MS].

It is natural for the wrongdoer to hold the messengers of God responsible for the calamities that come as the sure result of a departure from the way of righteousness. Those who place themselves in Satan's power are unable to see things as God sees them. When the mirror of truth is held up before them, they become indignant at the thought of receiving reproof. Blinded by sin, they refuse to repent, and feel that God's servants have turned against them and are worthy of severest censure. [Cf: The Review and Herald 09-11-13 para. 11] p. 80, Para. 2, [1913MS].

Standing in conscious innocence before Ahab, Elijah makes no attempt to excuse himself or to flatter the king. Nor does he seek to evade the king's wrath by the good news that the drought is almost over. He has no apology to offer. Indignant, and jealous for the honor of God, he casts back the imputation of Ahab, fearlessly declaring to the king that it is *his* sins and the sins of *his* fathers that have brought upon Israel this terrible calamity. "I have not troubled Israel," Elijah boldly asserts, "but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." [Cf: The Review and Herald 09-11-13 para. 12] p. 80, Para. 3, [1913MS].

Today there is need of the voice of stern rebuke; for grievous sins have separated the people from God. Infidelity is fast becoming fashionable. "We will not have this man to reign over us," is the language of thousands. The smooth sermons so often preached make no lasting impression. The trumpet does not give a certain sound. Men [Cf: The Review and Herald 09-11-13 para. 13] p. 80, Para. 4, [1913MS].

There are many professed Christians who, if they should express their

real feelings would say, What need is there of speaking so plainly? They might as well ask, Why need John the Baptist have said to the Pharisees, "O generation of vipers, who hath warned you to flee from the wrath to come?" Why need he have provoked the anger of Herodias by telling Herod that it was unlawful for him to live with his brother's wife? The forerunner of Christ lost his life by his plain speaking. Why could he not have moved along without incurring the displeasure of those who were living in sin? [Cf: The Review and Herald 09-11-13 para. 14] p. 80, Para. 5, [1913MS].

So men who should be standing as faithful guardians of God's law have argued till policy has taken the place of faithfulness, and sin is allowed to go unreproved. When will the voice of faithful rebuke be heard once more in the church? [Cf: The Review and Herald 09-11-13 para. 15] p. 80, Para. 6, [1913MS].

"Thou art the man," Nathan said to David. These words are seldom heard in the pulpits of today, seldom seen in the public press. If they were not so rare, we should see more of the power of God revealed among men. The Lord's messengers should not complain of their efforts being without fruit, until they repent of their own love for approbation, and their desire to please men, which lead them to suppress the truth. [Cf: The Review and Herald 09-11-13 para. 16] p. 80, Para. 7, [1913MS].

Those ministers who are men-pleasers, who cry, Peace, peace, when God has not spoken peace, might well humble their hearts before God, asking pardon for their insincerity and lack of moral courage. It is not from love for their neighbor that they smooth down the message entrusted to them, but because they are self-indulgent and ease-loving. True love seeks first the honor of God and the salvation of souls. Those who have this love will not evade the truth to save themselves from the unpleasant results of plain speaking. When souls are in peril, they will not consider self, but will speak the word given them to speak, refusing to excuse or palliate evil. [Cf: The Review and Herald 09-11-13 para. 17] p. 81, Para. 1, [1913MS].

Would that every minister might realize the sacredness of his office and the holiness of his work, and show the courage that Elijah showed. As divinely appointed messengers, ministers are in a position of awful responsibility. They are to reprove, rebuke, exhort, with all longsuffering. In Christ's stead they are to labor as stewards of the mysteries of Heaven, encouraging the obedient, and warning the disobedient. With them worldly policy is to have no weight. Never are they to swerve from the path in which Jesus has bidden them walk. They are to go forward in faith, remembering that they are surrounded with a cloud of witnesses. They are not to speak their own words, but words which One greater than the potentates of earth has bidden them to speak. Their message is to be, "Thus saith the Lord." God calls for men like Elijah, Nathan, and John the Baptist,--men who will bear his message with faithfulness, regardless of the consequences,--men who will speak the truth bravely, though it call for the sacrifice of all they have. [Cf: The Review and Herald 09-11-13 para. 18] p. 81, Para. 2, [1913MS].

God cannot use men who in time of peril, when the strength, courage, and influence of all are needed, are afraid to take a firm stand for the right. He calls for men who will do faithful battle against wrong,

warring against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. It is to such as these that he will speak the words: "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." Mrs. E. G. White. [Cf: The Review and Herald 09-11-13 para. 19] p. 81, Para. 3, [1913MS].

The strength of an army is measured largely by the efficiency of the men in the ranks. A wise general instructs his officers to train every soldier for active service. He seeks to develop the highest efficiency on the part of all. If he were to depend on his officers alone, he could never expect to conduct a successful campaign. He counts on loyal and untiring service from every man in his army. The responsibility rests largely upon the men in the ranks. [Cf: The Review and Herald 09-11-13 para. 1] p. 81, Para. 4, [1913MS].

And so it is in the army of Prince Immanuel. Our General, who has never lost a battle, expects willing, faithful service from every one who has enlisted under his banner. In the closing controversy now waging between the forces for good and the hosts of evil, he expects all, laymen as well as ministers, to take part. All who have enlisted as his soldiers are to render faithful service as minutemen, with a keen sense of the responsibility resting upon them individually. [Cf: The Review and Herald 09-11-13 para. 2] p. 82, Para. 1, [1913MS].

Those who have the spiritual oversight of the churches should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this. [Cf: The Review and Herald 09-11-13 para. 3] p. 82, Para. 2, [1913MS].

The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors. The work of God in this earth can never be finished until the men and women comprising our membership rally to the work, and unite their efforts with those of ministers and church officers. Mrs. E. G. White. [Cf: The Review and Herald 09-11-13 para. 4] p. 82, Para. 3, [1913MS].

Standing before Ahab, Elijah demanded that all Israel be assembled to meet him and the prophets of Baal and Ashtoreth on Mt. Carmel. "Send," he commanded Ahab, "and gather to me all Israel upon Mt. Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." [Cf: The Review and Herald 09-18-13 para. 1] p. 82, Para. 4, [1913MS].

The command was issued by one who seemed to stand in the very presence of Jehovah; and Ahab obeyed at once, as if the prophet were monarch and the king a subject. Swift messengers were sent throughout the kingdom with the summons to meet Elijah and the prophets of Baal and Ashtoreth. In every town and village the people prepared to assemble on Carmel at the appointed time. As they journeyed toward the place, the hearts of many were filled with strange forebodings. Something unusual was about to happen; else why this summons to meet Elijah? What new calamity was

about to fall upon the people and the land? [Cf: The Review and Herald 09-18-13 para. 2] p. 82, Para. 5, [1913MS].

Before the drought, Mt. Carmel had been a place of beauty, its streams fed from never-failing springs, and its fertile slopes covered with fair flowers and flourishing groves. But now its beauty languished under a withering curse. The altars erected to the worship of Baal and Ashtoreth stood now in leafless groves. On the summit of one of the highest ridges, in sharp contrast with these, was the brokendown altar of Jehovah. [Cf: The Review and Herald 09-18-13 para. 3] p. 82, Para. 6, [1913MS].

Carmel overlooked a wide expanse of country, and could be seen from a large part of the kingdom of Israel. At the foot of the mount there were vantage points from which could be seen much of what took place above. God had been signally dishonored by the idolatrous worship carried on under cover of its wooded heights; and Elijah chose this elevation as the most conspicuous place to display God's power and vindicate the honor of his name. [Cf: The Review and Herald 09-18-13 para. 4] p. 83, Para. 1, [1913MS].

Early on the morning of the day appointed, the hosts of apostate Israel, in eager expectancy, gather near the top of the mountain. Jezebel's prophets march up in opposing array. In regal pomp the king appears and takes his position at the head of the priests; and the idolaters shout his welcome. But there is apprehension in the hearts of the priests as they remember that at the word of the prophet, Israel for three years has been destitute of dew and rain. Some fearful crisis is at hand, they feel sure. The gods in whom they have trusted have been unable to prove Elijah a false prophet. To their frantic cries, their prayers, their tears, their humiliation, their revolting ceremonies, their costly and ceaseless sacrifices, the objects of their worship have been strangely indifferent. [Cf: The Review and Herald 09-18-13 para. 5] p. 83, Para. 2, [1913MS].

Standing Alone for God.--Facing King Ahab and the false prophets, and surrounded by the assembled hosts of Israel, Elijah stands, the only one who has appeared to vindicate the honor of Jehovah. He whom the whole kingdom has charged with its weight of woe is now before them, seemingly without support, either human or divine; apparently defenseless in the presence of the men of war, the prophets of Baal, the monarch of Israel, and the surrounding thousands. But Elijah is not alone. Above and around him are the protecting hosts of heaven,--angels that excel in strength. Realizing his source of power, Elijah could say, "The Lord is with me as a mighty, terrible One: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten." [Cf: The Review and Herald 09-18-13 para. 6] p. 83, Para. 3, [1913MS].

In that vast multitude the prophet is undaunted. Unashamed and unterrified, he stands before the people, his countenance lighted with an awful solemnity. In anxious expectancy the people wait for him to speak. Looking first upon the brokendown altar of Jehovah and then upon the multitude, Elijah cries out in clear, trumpetlike tones, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." [Cf: The Review and Herald 09-18-13 para. 7]

p. 83, Para. 4, [1913MS].

The people answer him not a word. Not one in that vast assembly dare utter a word for God, not one dare reveal loyalty to Jehovah. Like a dark cloud, deception and blindness had covered Israel. Not all at once had this fatal apostasy closed about them; but gradually, as from time to time they had refused to heed the words of warning and reproof that the Lord sent them. Each departure from rightdoing, each refusal to repent, had deepened their guilt, and driven them farther from Heaven. And now, in this crisis, they refused to take their stand for God. [Cf: The Review and Herald 09-18-13 para. 8] p. 83, Para. 5, [1913MS].

God abhors indifference and disloyalty in a time of crisis in his work. The whole universe is watching with inexpressible interest the closing scenes of the great controversy between good and evil. The people of God are nearing the borders of the eternal world; what is of more importance to them than that they be loyal to the God of heaven? All through the ages, God has had moral heroes, and he has them now; those who, like Joseph and Elijah and Daniel, are not ashamed to acknowledge themselves his peculiar people. Such men make their wills and plans subordinate to the law of God. For love of him, they count not their lives dear unto themselves. Their work is to catch the light from the Word, and let it shine forth to the world in clear, steady rays. Fidelity to God is their motto. [Cf: The Review and Herald 09-18-13 para. 9] p. 84, Para. 1, [1913MS].

The Lord prepares his messages to fit the times and occasions in which they are given. Sometimes his messengers are bidden to sound an alarm day and night, as did John the Baptist, who proclaimed to the assembled multitudes, "Prepare ye the way of the Lord." Then, again, he inspires men of action; men who will not be swerved from the straight line of duty, but who with divine energy will inquire, "Who is on the Lord's side?"--men who will not stop merely with the inquiry, but who will demand that those who choose to identify themselves with the people of God shall step forward and reveal unmistakably their allegiance to the King of kings and Lord of lords. [Cf: The Review and Herald 09-18-13 para. 10] p. 84, Para. 2, [1913MS].

While Israel on Carmel doubt and hesitate, the voice of Elijah again breaks the silence: "I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God." [Cf: The Review and Herald 09-18-13 para. 11] p. 84, Para. 3, [1913MS].

The proposal of Elijah is so reasonable that the people dare not evade it, so they find courage to answer, "It is well spoken." The prophets of Baal dare not lift their voices in dissent; and addressing them, Elijah commands, "Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under." [Cf: The Review and Herald 09-18-13 para. 12] p. 84, Para. 4, [1913MS].

With terror in their guilty hearts, though outwardly bold and defiant, the false priests prepare their altar, laying on the wood and the victim; and then they begin their incantations. Their shrill cries reecho through the forests and the surrounding heights, as they call on the name of their god, saying, "O Baal, hear us!" The priests gather about their altar, and with leaping and writhing and screaming, and with tearing of the hair and cutting of the flesh, they beseech their god to help them. [Cf: The Review and Herald 09-18-13 para. 13] p. 84, Para. 5, [1913MS].

The morning passes, noon comes, and yet there is no evidence that Baal, whom the priests serve with frenzy and apparent sincerity, hears the cries of his deluded followers. There is no voice, no reply to their frantic prayers. The sacrifice remains unconsumed. [Cf: The Review and Herald 09-18-13 para. 14] p. 85, Para. 1, [1913MS].

As they continue their frenzied devotions, the crafty priests are continually trying to devise some means by which they may kindle a fire upon the altar, and lead the people to believe that the fire has come direct from Baal. But Elijah watches every movement, and the priests, hoping against hope for some opportunity to deceive, continue to carry on the senseless ceremonies. [Cf: The Review and Herald 09-18-13 para. 15] p. 85, Para. 2, [1913MS].

"It came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded." Mrs. E. G. White. [Cf: The Review and Herald 09-18-13 para. 16] p. 85, Para. 3, [1913MS].

Gladly would Satan come to the help of those whom he has deceived, and who are devoted to his service. Gladly would he send the lightning to kindle their sacrifice. But Jehovah has set Satan's bounds, restrained his power, and not all the enemy's devices can convey one spark to Baal's altar. [Cf: The Review and Herald 09-25-13 para. 1] p. 85, Para. 4, [1913MS].

At last their voices hoarse with shouting, their garments stained with blood from self-inflicted wounds, the priests become desperate. With unabated excitement, they now mingle with their pleadings terrible cursings of their sun god, and Elijah continues to watch intently; for he knows that if by any device the priests should succeed in kindling their altar fire, he would instantly be torn in pieces. [Cf: The Review and Herald 09-25-13 para. 2] p. 85, Para. 5, [1913MS].

Evening draws on. The prophets of Baal are weary, faint, confused. One suggests one thing, and another something else, until finally they cease their efforts. Their shrieks and curses no longer resound over Carmel. In despair they retire from the contest. [Cf: The Review and Herald 09-25-13 para. 3] p. 85, Para. 6, [1913MS].

All day long the people have witnessed the demonstrations of the baffled priests. They have beheld their wild leaping round the altar,

as if they would grasp the burning rays from the sun to serve their purpose. They have looked with horror on the frightful self-inflicted mutilations of the priests, and have had opportunity to reflect on the follies of idol worship. Many in the throng are weary of the exhibitions of demonism, and they now await with deepest interest the movements of Elijah. [Cf: The Review and Herald 09-25-13 para. 4] p. 85, Para. 7, [1913MS].

It is the hour of the evening sacrifice, and Elijah says to the people, "Come near unto me." As they tremblingly draw near, he turns to the brokendown altar where once men worshiped the God of heaven, and repairs it. To him this heap of ruins is more precious than all the magnificent altars of heathendom. [Cf: The Review and Herald 09-25-13 para. 5] p. 86, Para. 1, [1913MS].

In the reconstruction of this ancient altar, Elijah reveals his respect for the covenant that the Lord had made with Israel when they crossed the Jordan into the promised land. Choosing "twelve stones, according to the number of the tribes of the sons of Jacob, . . . he built an altar in the name of the Lord." [Cf: The Review and Herald 09-25-13 para. 6] p. 86, Para. 2, [1913MS].

The disappointed priests of Baal, exhausted by their vain efforts, wait to see what Elijah will do. They hate the prophet for proposing a test that has exposed the weakness and inefficiency of their gods; and they fear his power. The people, fearful also, and almost breathless with expectancy, watch while Elijah continues his preparations. The calm demeanor of the prophet stands out in sharp contrast with the fanatical, senseless frenzy of the followers of Baal. [Cf: The Review and Herald 09-25-13 para. 7] p. 86, Para. 3, [1913MS].

The altar completed, the prophet makes about it a trench. Having put the wood in order and prepared the bullock, he lays the victim on the altar, and commands the people to flood the sacrifice and the altar with water. "Fill four barrels," he directed, "and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water." [Cf: The Review and Herald 09-25-13 para. 8] p. 86, Para. 4, [1913MS].

A Call to Repentance.--Reminding the people of the long continued apostasy that has awakened the wrath of Jehovah, Elijah calls upon them to humble their hearts and turn to the God of their fathers, that the curse upon the land of Israel may be removed. Then bowing reverently before the unseen God, he raises his hands toward heaven, and offers a simple prayer. Baal's priests have screamed and foamed and leaped, from early morning until late in the afternoon; but as Elijah prays, no senseless shrieks resound over Carmel's height. He prays as if he knew Jehovah was there, a witness to the scene, a listener to his appeal. The prophets of Baal had prayed wildly, incoherently. Elijah prays simply and fervently, asking God to show his superiority over Baal, that Israel may be led to turn to him. [Cf: The Review and Herald 09-25-13 para. 9] p. 86, Para. 5, [1913MS].

"Lord," the prophet pleads, "let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all

these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." [Cf: The Review and Herald 09-25-13 para. 10] p. 86, Para. 6, [1913MS].

A silence, oppressive in its solemnity, rests upon all. The priests of Baal tremble with terror. Conscious of their guilt, they look for swift retribution. [Cf: The Review and Herald 09-25-13 para. 11] p. 87, Para. 1, [1913MS].

No sooner is the prayer of Elijah ended than flames of fire, like brilliant flashes of lightning, descend from heaven upon the upreared altar, consuming the sacrifice, licking up the water in the trench, and consuming even the stones of the altar. The brilliancy of the blaze illumines the mountain and dazzles the eyes of the multitude. In the valleys below, where many are watching in anxious suspense the movements of those above, the descent of fire is clearly seen. All are amazed at the sight. It recalls to their minds the pillar of fire which at the Red Sea separated the children of Israel from the Egyptian host. [Cf: The Review and Herald 09-25-13 para. 12] p. 87, Para. 2, [1913MS].

The people on the mount prostrate themselves in awe before the unseen God. They dare not continue to look upon the heaven sent fire. They fear that they themselves will be consumed; and convicted of their duty to acknowledge the God of Elijah as the God of their fathers, to whom they owe allegiance, they cry out together as with one voice, "The Lord, he is the God; the Lord, he is the God." With startling distinctness the cry resounds over the mountain and echoes in the plain below. At last Israel is aroused, undeceived, penitent. At last the people see how greatly they have dishonored God. The character of Baal worship, in contrast with the reasonable service required by the true God, stands fully revealed. They recognize God's justice and mercy in withholding the dew and the rain until they have been brought to confess his name. They are ready now to admit that the God of Elijah is above every idol. [Cf: The Review and Herald 09-25-13 para. 13] p. 87, Para. 3, [1913MS].

The priests of Baal witness with consternation the wonderful revelation of Jehovah's power. Yet even in their discomfiture and in the presence of divine glory, they refuse to repent of their evildoing. They would still remain the prophets of Baal. Thus they show themselves ripe for destruction. That repentant Israel may be protected from the allurements of those who have taught them to worship Baal, Elijah is directed by the Lord to destroy these false teachers. The anger of the people has already been aroused against these leaders in transgression, and when Elijah gives the command, "Take the prophets of Baal; let not one of them escape," they are ready to obey his word. They seize the priests, and take them to the brook Kishon, and there, with his own hand, Elijah slays these idolatrous priests, allowing none to live. Mrs. E. G. White. [Cf: The Review and Herald 09-25-13 para. 14] p. 87, Para. 4, [1913MS].

All that was in his power to do to remove the cause of Israel's apostasy, the prophet Elijah had done. He had executed the judgments of God upon the false prophets. He had set before the people their apostasy; he had called upon them to humble their hearts and turn to

God. The people had confessed their sins and acknowledged the God of Israel as the living God. Now his curse was to be withdrawn, and his blessings renewed. The land was to be refreshed with rain. "Get thee up, eat and drink," Elijah said to Ahab; "for there is a sound of abundance of rain." [Cf: The Review and Herald 10-02-13 para. 1] p. 87, Para. 5, [1913MS].

Then the prophet went up to the top of Carmel to pray. Throughout the day he had unflinchingly performed the will of God, and now, his work ended, he humbly bowed down, "his face between his knees," and interceded with God for penitent Israel. [Cf: The Review and Herald 10-02-13 para. 2] p. 88, Para. 1, [1913MS].

When Elijah had bidden Ahab prepare for rain, he had no outward evidence that the showers were about to fall. He saw no clouds in the heavens, heard no thunder. He spoke the word that the Spirit of the Lord moved him to speak. He did everything in his power to show his faith in the word of God, then he prayed for the outpouring that God had promised. [Cf: The Review and Herald 10-02-13 para. 3] p. 88, Para. 2, [1913MS].

Again and again Elijah sent his servant to a point overlooking the Mediterranean, to see if there was any visible token that God had heard his prayer. Each time the servant returned with the word, "There is nothing." The prophet did not become impatient or lose faith, but continued his earnest pleading. For the sixth time the servant returned with the word that there was no sign of rain in the heavens. Undaunted, Elijah sent him forth once more; and this time the servant returned with the word, "Behold, there ariseth a little cloud out of the sea, like a man's hand." [Cf: The Review and Herald 10-02-13 para. 4] p. 88, Para. 3, [1913MS].

This was enough. Elijah did not wait for the heavens to gather blackness. In that small cloud he beheld an abundance of rain; and he acted in harmony with his faith, sending his servant quickly to Ahab with the message, "Prepare thy chariot, and get thee down, that the rain stop thee not." [Cf: The Review and Herald 10-02-13 para. 5] p. 88, Para. 4, [1913MS].

It was because Elijah was a man of large faith that God could use him in this grave crisis in the history of Israel. As he prayed, his faith reached out and grasped the promises of heaven; and he persevered in prayer until his petitions were answered. He did not wait for the full evidence that God had heard him, but was willing to venture all on the slightest token of his favor. The Scripture says of him, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months." [Cf: The Review and Herald 10-02-13 para. 6] p. 88, Para. 5, [1913MS].

It is faith such as this that is needed in the world today,--faith that will lay hold on the promises of God's Word, refusing to let go until Heaven hears. It is faith that connects us with Heaven and brings us strength for coping with the powers of darkness. Through faith God's children have "subdued kingdoms, wrought righteousness, . . . stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight,

turned to flight the armies of the aliens." And through faith we today are to reach the heights that God desires us to gain. "If thou canst believe, all things are possible to him that believeth." [Cf: The Review and Herald 10-02-13 para. 7] p. 88, Para. 6, [1913MS].

Faith is an element of prevailing prayer. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." "If we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." With the persevering faith of Jacob, with the unyielding persistence of Elijah, we may present our petitions to the Father, claiming all that he has promised. The honor of his throne is staked for the fulfilment of his word. [Cf: The Review and Herald 10-02-13 para. 8] p. 89, Para. 1, [1913MS].

The shades of night were gathering about Mt. Carmel as Ahab prepared for the descent. "It came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel." As he journeyed toward the royal city through the darkness and the blinding rain, Ahab was unable to see his way before him. Elijah, as the prophet of God, had that day humiliated Ahab before his subjects, had slain his idolatrous priests, but he still acknowledged him as Israel's king. Now as an act of homage, and strengthened by the power of God, he ran before the royal chariot, guiding the king to the entrance of the city. [Cf: The Review and Herald 10-02-13 para. 9] p. 89, Para. 2, [1913MS].

In this gracious act of God's messenger to a wicked king is a lesson for all who claim to be servants of God, but who are exalted in their own estimation. There are those who feel above performing duties that to them appear menial. They hesitate to perform needful service, fearing that they will be found doing the work of a servant. These have much to learn from the example of Elijah. By his word the treasures of heaven were for three years withheld from the earth. He was signally honored of God as, in answer to his prayer on Carmel, fire flashed from heaven and consumed the sacrifice. His hand executed the judgment of God in slaying hundreds of idolatrous prophets; and his petition for rain had been granted. And yet, after the signal triumphs of the day, he was willing to perform the service of a menial, to run before the chariot of Ahab for many miles in the darkness and the storm. Mrs. E. G. White. [Cf: The Review and Herald 10-02-13 para. 10] p. 89, Para. 3, [1913MS].

Standing but a step from his heavenly throne, Christ gave the commission to his disciples. "All power is given unto me in heaven and in earth," he said. "Go ye therefore, and teach all nations." "Go ye into all the world, and preach the gospel to every creature." Again and again the words were repeated that the disciples might grasp their significance. Upon all the inhabitants of the earth, high and low, rich and poor, was the light of heaven to shine in clear, strong rays. The disciples were to be colaborers with their Redeemer in the work of saving the world. [Cf: The Review and Herald 10-09-13 para. 1] p. 89, Para. 4, [1913MS].

The commission had been given to the twelve when Christ met with them in the upper chamber; but it is now to be given to a larger number. At the meeting on a mountain in Galilee, all the believers who could be

called together were assembled. [Cf: The Review and Herald 10-09-13 para. 2] p. 90, Para. 1, [1913MS].

Christ's words on the mountainside were the announcement that his sacrifice in behalf of man was full and complete. The conditions of the atonement had been fulfilled; the work for which he came to this world had been accomplished. He was on his way to the throne of God, to be honored by angels, principalities, and powers. He had entered upon his mediatorial work. Clothed with boundless authority, he gave his commission to the disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." [Cf: The Review and Herald 10-09-13 para. 3] p. 90, Para. 2, [1913MS].

Christ commissioned his disciples to do the work he had left in their hands, beginning at Jerusalem. Jerusalem had been the scene of his amazing condescension for the human race. There he had suffered, been rejected and condemned. The land of Judea was his birthplace. There, clad in the garb of humanity, he had walked with men, and few had discerned how near heaven came to the earth when Jesus was among them. At Jerusalem the work of the disciples must begin. [Cf: The Review and Herald 10-09-13 para. 4] p. 90, Para. 3, [1913MS].

But the work was not to stop here. It was to be extended to the earth's remotest bounds. To his disciples Christ said: You have been witnesses of my life of self-sacrifice in behalf of the world. You have witnessed my labors for Israel. Although they would not come unto me that they might have life, although priests and rulers have done unto me as they listed, although they have rejected me as the Scripture foretold, they shall have still another opportunity of accepting the Son of God. You have seen that all who come to me confessing their sins, I freely receive. He that cometh to me I will in no wise cast out. All who will, may be reconciled to God, and receive everlasting life. To you, my disciples, I commit this message of mercy. It is to be given to Israel first, and then to all nations, tongues, and peoples. It is to be given to Jews and Gentiles. All who believe are to be gathered into one church. [Cf: The Review and Herald 10-09-13 para. 5] p. 90, Para. 4, [1913MS].

Through the gift of the Holy Spirit the disciples were to receive a marvelous power. Their testimony was to be confirmed by signs and wonders. Miracles would be wrought, not only by the apostles, but by those who received their message. Jesus said, "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: The Review and Herald 10-09-13 para. 6] p. 90, Para. 5, [1913MS].

The disciples were to begin their work where they were. The hardest and most unpromising field was not to be passed by. So every one of Christ's workers is to begin where he is. In our own families may be souls hungry for sympathy, starving for the bread of life. There may be children to be trained for Christ. There are heathen at our very doors. Let us do faithfully the work that is nearest. Then let our efforts be extended as far as God's hand may lead the way. The work of many may

appear to be restricted by circumstances; but wherever it is, if performed with faith and diligence it will be felt to the uttermost parts of the earth. Christ's work when upon earth appeared to be confined to a narrow field, but multitudes from all lands heard his message. God often uses the simplest means to accomplish the greatest results. It is his plan that every part of his work shall depend on every other part, as a wheel within a wheel, all acting in harmony. The humblest worker, moved by the Holy Spirit, will touch invisible chords, whose vibrations will ring to the ends of the earth, and make melody through eternal ages. [Cf: The Review and Herald 10-09-13 para. 7] p. 91, Para. 1, [1913MS].

But the command, "Go ye into all the world," is not to be lost sight of. We are called upon to lift our eyes to the "regions beyond." Christ tears away the wall of partition, the dividing prejudice of nationality, and teaches love for all the human family. He lifts men from the narrow circle which their selfishness prescribes; he abolishes all territorial lines and artificial distinctions of society. He makes no difference between neighbors and strangers, friends and enemies. He teaches us to look upon every needy soul as our brother, and the world as our field. [Cf: The Review and Herald 10-09-13 para. 8] p. 91, Para. 2, [1913MS].

In the commission to his disciples, Christ not only outlined their work, but gave them their message. Teach the people, he said, "to observe all things whatsoever I have commanded you." The disciples were to teach what Christ had taught. That which he had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is here included. Human teaching is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ's servants to teach. "The law and the prophets," with the record of his own words and deeds, are the treasure committed to the disciples to be given to the world. Christ's name is their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing that does not bear his superscription is to be recognized in his kingdom. [Cf: The Review and Herald 10-09-13 para. 9] p. 91, Para. 3, [1913MS].

The first disciples went forth preaching the word. They revealed Christ in their lives; and the Lord worked with them, "confirming the word with signs following." These disciples prepared themselves for their work. Before the day of Pentecost they met together, and put away all differences. They were of one accord. They believed Christ's promise that the blessing would be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day. [Cf: The Review and Herald 10-09-13 para. 10] p. 91, Para. 4, [1913MS].

The Saviour longs to manifest his grace and stamp his character on the whole world. It is his purchased possession, and he desires to make men free, and pure, and holy. Though Satan works to hinder this purpose, yet through the blood shed for the world there are triumphs to be

achieved that will bring glory to God and the Lamb. Christ will not be satisfied till the victory is complete, and "he shall see of the travail of his soul, and shall be satisfied." Mrs. E. G. White. [Cf: The Review and Herald 10-09-13 para. 11] p. 92, Para. 1, [1913MS].

At the gate of Jezreel, Elijah and Ahab separated. Choosing to remain outside the walls, the prophet wrapped himself in his mantle, and lay down upon the bare earth to sleep. The king, passing within, soon reached the shelter of his palace, and there related to his wife the wonderful events of the day, and the marvelous revelation of divine power that had proved to Israel that Jehovah was the true God and Elijah his chosen messenger. As Ahab told the queen of the slaying of the idolatrous prophets, Jezebel, hardened and impenitent, became infuriated. She refused to recognize in the events on Mt. Carmel the overruling providence of God, and, still defiant, she boldly declared that Elijah should die. [Cf: The Review and Herald 10-16-13 para. 1] p. 92, Para. 2, [1913MS].

That night a messenger aroused the weary prophet, and delivered to him the word of Jezebel: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time." [Cf: The Review and Herald 10-16-13 para. 2] p. 92, Para. 3, [1913MS].

It would seem that after showing on Carmel courage so undaunted, after triumphing over king and priests and people, Elijah could never afterward give way to despondency, nor be awed into timidity. But he who had been blessed with so many evidences of God's loving care, was not above the frailties of mankind, and in this dark hour his faith and courage forsook him. Bewildered, he started from his slumber. The rain was pouring from the heavens, and darkness was on every side. Forgetting that three years before, God had directed his course to a place of refuge from the hatred of Jezebel and the search of Ahab, the prophet now lost sight of God's protecting care, and fled for his life. Leaving his servant at Beersheba, he "went a day's journey into the wilderness, and came and sat down under a juniper tree." [Cf: The Review and Herald 10-16-13 para. 3] p. 92, Para. 4, [1913MS].

Elijah should not have fled from his post of duty. He should have met the threat of Jezebel with an appeal for protection to the One who had commissioned him to do the work he had done. He should have told the messenger that the God in whom he trusted would protect him against the hatred of the queen. Only a short time had passed since he had witnessed a wonderful manifestation of God's power, and this should have given him assurance that he would not now be forsaken. Had he remained where he was, had he made God his refuge and strength, standing steadfast for the truth, the Lord would have shielded him from harm. He would have given him another signal victory by sending his judgments on Jezebel; and the impression made on the king and the people would have wrought a great reformation. [Cf: The Review and Herald 10-16-13 para. 4] p. 92, Para. 5, [1913MS].

However courageous and successful a man may be in the performance of a special work, unless he looks constantly to God when circumstances arise to test his faith he will lose his courage. Even after God has given him marked tokens of his power, after he has been strengthened to do God's work, he will fail unless he trusts implicitly in Omnipotence.

[Cf: The Review and Herald 10-16-13 para. 5] p. 93, Para. 1, [1913MS].

Elijah had expected much from the miracle wrought on Carmel, and his disappointment was keen. He had hoped that after this signal display of God's power, Jezebel would no longer have influence over the mind of Ahab, and that there would be a speedy reform throughout Israel. All day on Carmel's height he had toiled without food. When he had guided the chariot of Ahab to the gate of Jezreel, his courage was strong. [Cf: The Review and Herald 10-16-13 para. 6] p. 93, Para. 2, [1913MS].

But the reaction which frequently follows high faith and glorious success was pressing upon Elijah. He feared that the reformation begun on Carmel might not be lasting. Depression seized him. He had been exalted to Pisgah's top; now he was in the valley. While under the inspiration of the Almighty, he had stood the severest trial of faith; but in this time of discouragement, with Jezebel's threatening message sounding in his ears, and Satan still apparently prevailing through the plotting of this wicked woman, he lost his hold on God. He had been exalted above measure, and the reaction was tremendous. Forgetting God, he fled, going on and on until he found himself in a dreary waste, alone. [Cf: The Review and Herald 10-16-13 para. 7] p. 93, Para. 3, [1913MS].

Utterly wearied, he sat down to rest under a juniper tree. And sitting there, he requested for himself that he might die. "It is enough; now, O Lord," he said, "take away my life; for I am not better than my fathers." A fugitive, far from the homes of men, his spirits crushed by bitter disappointment, he desired never to look upon the faces of men again. At last, utterly exhausted, he fell asleep. [Cf: The Review and Herald 10-16-13 para. 8] p. 93, Para. 4, [1913MS].

Into the experience of all there come times of disappointment and discouragement, days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of his earthborn children,--days when troubles harass the soul till death seems preferable to life. It is at such times that many lose their hold on God, and are brought into the slavery of doubt, the bondage of unbelief. Could we at such times discern with spiritual sight the meaning of God's providences, we should see angels of God seeking to save us from ourselves, striving to plant our feet upon a foundation more firm than the everlasting hills; and new faith, new life, would spring into being. [Cf: The Review and Herald 10-16-13 para. 9] p. 93, Para. 5, [1913MS].

The faithful Job, in the day of his affliction and darkness, declared:--"Let the day perish wherein I was born." "Oh that my grief were thoroughly weighed, And my calamity laid in the balances together!" "Oh that I might have my request; And that God would grant me the thing that I long for! Even that it would please God to destroy me; That he would let loose his hand, and cut me off! Then should I yet have comfort." "I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul. . . . My soul chooseth . . . death rather than my life. I loathe it; I would not live alway: Let me alone; For my days are vanity." [Cf: The Review and Herald 10-16-13 para. 10] p. 94, Para. 1, [1913MS].

But though weary of life, Job was not allowed to die. To him were

pointed out the possibilities of the future, and there was given to him the message of hope:--"Thou shalt be steadfast, and shalt not fear: Because thou shalt forget thy misery, And remember it as waters that pass away: And thine age shall be clearer than the noonday; Thou shalt shine forth, thou shalt be as the morning. And thou shalt be secure, Because there is hope; . . . Thou shalt lie down, And none shall make thee afraid." [Cf: The Review and Herald 10-16-13 para. 11] p. 94, Para. 2, [1913MS].

From the depths of discouragement and despondency Job rose to the heights of implicit trust in the mercy and the saving power of God. Triumphantly he declared:--"Though he slay me, yet will I trust in him: . . . He also shall be my salvation." "I know that my Redeemer liveth, And that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, Yet in my flesh shall I see God: Whom I shall see for myself, And mine eyes shall behold, and not another." [Cf: The Review and Herald 10-16-13 para. 12] p. 94, Para. 3, [1913MS].

"The Lord answered Job out of the whirlwind," and revealed to his servant the might of his power. When Job caught a glimpse of his Creator, he abhorred himself, and repented in dust and ashes. Then the Lord was able to bless him abundantly, and to make his last years the best of his life. [Cf: The Review and Herald 10-16-13 para. 13] p. 94, Para. 4, [1913MS].

Hope and courage are essential to perfect service in the work of God. These are the fruit of faith. Despondency is sinful and unreasonable. God is able and willing more abundantly to bestow upon his servants the strength they need for test and trial. The plans of the enemies of his work may seem to be well laid and firmly established; but God can overthrow the strongest of these. And this he does in his own time and way, when he sees that the faith has been sufficiently tested. [Cf: The Review and Herald 10-16-13 para. 14] p. 94, Para. 5, [1913MS].

For the disheartened there is one remedy--faith, prayer work. Faith and activity will impart assurance and satisfaction that will increase day by day. In the darkest days, when appearances seem most forbidding, fear not. Have faith in God. He knows your every need. He has all power. His infinite love and compassion never weary. Fear not that he will not fulfil his promise. He is eternal truth. Never will he change the covenant he has made with those who love him. And he will bestow upon his faithful servants the measure of efficiency that their need demands. Said the tried apostle Paul: "He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. . . . Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." [Cf: The Review and Herald 10-16-13 para. 15] p. 94, Para. 6, [1913MS].

Did God forsake Elijah? O, no! he loved him no less when he felt forsaken of God and man than when, in answer to his prayer, fire flashed from heaven and illuminated the mountaintop. As Elijah slept, a soft touch and a pleasant voice awoke him. He started up in terror, as if to flee, fearing that the enemy had discovered him. But the pitying face bending over him was not the face of an enemy, but of a friend. God had sent an angel from heaven with food for his servant. "Arise and

eat," the angel said. "And he looked, and behold, there was a cake baked on the coals, and a cruse of water at his head." [Cf: The Review and Herald 10-16-13 para. 16] p. 95, Para. 1, [1913MS].

After Elijah had partaken of the refreshment prepared for him, he slept again. A second time the angel came. Touching the exhausted man, he said, with pitying tenderness: "Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink;" and in the strength of that food he was able to journey "forty days and forty nights unto Horeb the mount of God," where he found refuge in a cave. Mrs. E. G. White. [Cf: The Review and Herald 10-16-13 para. 17] p. 95, Para. 2, [1913MS].

With every age God's plan deepens and widens to embrace the world. God's instrumentalities, his lightbearers, are to adjust their movements to his progressive plans. They are to embrace new territory. The churches are to be wide-awake, moving with the force of Omnipotence because they move in harmony with God's purpose. A spirit of greater devotion must be shown by the churches. They must labor with greater zeal for the promulgation of the last message to be given to the world. They are to seize every opportunity for blessing a world in darkness. [Cf: The Review and Herald 10-16-13 para. 1] p. 95, Para. 3, [1913MS].

Missions at home and missions abroad demand far greater consideration than has been given them. While the church, in comparison with the past years, has made some advance, yet in comparison with what she should be, in comparison with the great sacrifice made in Gethsemane and on the cross of Calvary, she is far behind in the greatest work ever given to mortals. [Cf: The Review and Herald 10-16-13 para. 2] p. 95, Para. 4, [1913MS].

Christ came to our world to teach us the importance of missionary effort. The world was his field of missionary toil. He came from heaven to take his position at the head of a fallen race. Humanity and divinity united in order that all might be done that was essential for the complete recovery of sinners. The reproach of indolence will never be wiped away from the church till every one who believes the truth is willing to labor as did the self-sacrificing Redeemer. [Cf: The Review and Herald 10-16-13 para. 3] p. 95, Para. 5, [1913MS].

Christ's work is an example to all who go forth as missionaries. It is the model for all missionary endeavor. It calls for unreserved surrender, for the consecration of time and talents. It demands that we return to God the goods he has entrusted to us, with the interest that has come to us as we have traded upon them. All is to be put into the cause to advance the work Christ came into this world to do. [Cf: The Review and Herald 10-16-13 para. 4] p. 96, Para. 1, [1913MS].

It is impossible for the man who believes in Christ to see the work that needs to be done, and yet do nothing. Daily we are to receive from heaven the healing balm of God's grace to impart to the needy and suffering. Christ's followers are to learn of the woes of the poor in their immediate vicinity, and seek to bring them relief. Those who have a dark and disagreeable life are the very ones whom we should bid to hope, because Christ is their Saviour. Are there not those who can go from house to house, from family to family, and repeat the A B C of true Christian experience? [Cf: The Review and Herald 10-16-13 para. 5]

p. 96, Para. 2, [1913MS].

Let Christ be your text. In all your labor, let it appear that you know Jesus. Present his purity and saving grace, so that those for whom you labor may, by beholding, be changed into the divine image. The chain that is let down from the throne of God is long enough to reach to the lowest depths of sin. Hold up a sin-pardoning Saviour before the lost and lonely, for Jesus has made divine intercession in their behalf. He is able to lift them from the pit of sin, that they may be acknowledged as the children of God, heirs with Christ to an immortal inheritance. They may have the life that measures with the life of God. [Cf: The Review and Herald 10-16-13 para. 6] p. 96, Para. 3, [1913MS].

If all would work in Christ's lines, much would be done to change the conditions that now exist among the poor and distressed. Pure and undefiled religion would shine forth as a bright light. It would induce its advocates to go forth into the highways and byways of life. It would lead them to help the suffering near by, and enable them to go forth into the wilderness to seek and to save the lost. [Cf: The Review and Herald 10-16-13 para. 7] p. 96, Para. 4, [1913MS].

We need men who will become leaders in home and foreign missionary enterprises,--men whose sympathies are not congealed, but whose hearts go out to the perishing. The ice that surrounds souls needs to be melted, that every believer may realize that he is his brother's keeper. Then men and women will go forth to help their neighbors see the truth and serve God with acceptable service. Mrs. E. G. White. [Cf: The Review and Herald 10-16-13 para. 8] p. 96, Para. 5, [1913MS].

Elijah's retreat on Mt. Horeb, though hidden from man, was known to God. As the prophet had brooded over Israel's unreadiness to return to God, and over Jezebel's continued influence over Ahab, his faith and courage had fled. But he was not left to struggle alone with the powers of darkness. [Cf: The Review and Herald 10-23-13 para. 1] p. 96, Para. 6, [1913MS].

Through a mighty angel the word of the Lord came to him, "What doest thou here, Elijah?" In bitterness of soul, Elijah mourned out his complaint: "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away." [Cf: The Review and Herald 10-23-13 para. 2] p. 97, Para. 1, [1913MS].

Calling upon the prophet to leave the cave in which he had hidden, the angel bade him stand before the Lord on the mount, and listen to his word. As Elijah obeyed, "behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave." His petulance was silenced, his spirit softened and subdued. He now knew that a quiet trust, a firm reliance on God, would ever find for him a present help in time of need. [Cf: The Review and Herald 10-23-13 para. 3] p. 97, Para. 2, [1913MS].

Not by a mighty manifestation of divine power, but by "a still small voice," God chose to reveal himself to his servant. Thus he desired to teach Elijah that it is not always the work that makes the greatest demonstration that is most successful in accomplishing God's purpose. While Elijah waited for the revelation of the Lord, a devouring fire swept by: but God was not in the flame. A tempest rolled, and the lightnings flashed; but God was not in all this. Then there came a still small voice, and the prophet covered his head before the presence of the Lord. [Cf: The Review and Herald 10-23-13 para. 4] p. 97, Para. 3, [1913MS].

It is not always the most learned presentation of truth that convicts and converts the soul. Not by eloquence or logic men's hearts are reached, but by the sweet influences of the Holy Spirit, which operate quietly yet surely in transforming and developing character. It is the still, small voice of the Spirit of God that has power to change the heart. [Cf: The Review and Herald 10-23-13 para. 5] p. 97, Para. 4, [1913MS].

"What doest thou here, Elijah?" the voice inquired; and again the prophet answered, "I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." [Cf: The Review and Herald 10-23-13 para. 6] p. 97, Para. 5, [1913MS].

The Lord assured Elijah that the wrongdoers in Israel should not go unpunished. There was stern work to be done, that all might be given opportunity to take their position on the side of the true God. Elijah himself was to return to Israel, and share with others the burden of bringing about a reformation. Some were to be especially chosen to fulfil the divine purpose in the punishment of the idolatrous kingdom. [Cf: The Review and Herald 10-23-13 para. 7] p. 97, Para. 6, [1913MS].

"Go," the Lord commanded Elijah, "return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the word of Hazael shall Jehu slay: and him that escapeth the sword of Jehu shall Elisha slay." [Cf: The Review and Herald 10-23-13 para. 8] p. 98, Para. 1, [1913MS].

Elijah had thought that he alone in Israel was a worshiper of the true God. But he who reads the hearts of all, revealed to the prophet that there were many in Israel who, through the years of apostasy, had remained true to him. "I have left me," God said, "seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." [Cf: The Review and Herald 10-23-13 para. 9] p. 98, Para. 2, [1913MS].

There are many lessons to be drawn from Elijah's experience during these days of discouragement and apparent defeat,--lessons invaluable to the servants of God in this age, marked as it is by general departure from right. The apostasy prevailing today is similar to that which in the prophet's day overspread Israel. In the exaltation of the

human above the divine, in the praise of popular leaders, in the worship of mammon, and in the placing of the teachings of science above the truths of revelation, multitudes today are following Baal. Doubt and unbelief are exercising their baleful influence over mind and heart, and many are substituting for the oracles of God the theories of men. It is publicly taught that we have reached a time when human reason should be exalted above the teachings of the Word. The law of God, the divine standard of righteousness, is declared to be of no effect. The enemy of all truth is working with deceptive power to cause men and women to place human institutions where God should be, and to forget that which was ordained for the happiness and salvation of mankind. [Cf: The Review and Herald 10-23-13 para. 10] p. 98, Para. 3, [1913MS].

Yet this apostasy, widespread as it is, is not universal. Not all in the world are lawless and sinful; not all have taken sides with the enemy. God has many thousands who have not bowed the knee to Baal, many who long to understand more fully in regard to Christ and the law, many who are hoping against hope that Jesus will soon come to end the reign of sin and death. And there are many who are worshiping Baal ignorantly, with whom the Spirit of God is striving. [Cf: The Review and Herald 10-23-13 para. 11] p. 98, Para. 4, [1913MS].

These need the personal help of those who have learned to know God and the power of his word. In such a time as this, every child of God should be actively engaged in helping others. As those who have an understanding of Bible truth try to seek out the men and women who are longing for light, angels of God will attend them. And where angels go, none need fear to move forward. As a result of the faithful efforts of consecrated workers, many will be turned from idolatry to the worship of the living God. Many will cease to pay homage to manmade institutions, and will take their stand fearlessly on the side of God and his law. [Cf: The Review and Herald 10-23-13 para. 12] p. 98, Para. 5, [1913MS].

Much depends on the unceasing activity of those who are true and loyal, and Satan puts forth every possible effort to thwart the divine purpose to be wrought out through them. He causes some to lose sight of their high and holy mission, and to become satisfied with the pleasures of this life. He leads them to settle down at ease, or, for the sake of greater worldly advantages, to remove from places where they might be a power for good. Others he causes to flee in discouragement from duty because of opposition or persecution. (To be concluded.) Mrs. E. G. White. [Cf: The Review and Herald 10-23-13 para. 13] p. 99, Para. 1, [1913MS].

To Elijah, in his place of hiding, the Lord said, "What doest thou here, Elijah?" I sent you to Samaria with a message to Ahab; I sent you to the brook Cherith, and afterward to the widow of Sarepta. I commissioned you to return to Israel and to stand before the idolatrous priests on Carmel; and I girded you with strength to guide the chariot of the king to the gate of Jezreel. But who sent you on this hasty flight into the wilderness? What errand have you here? [Cf: The Review and Herald 10-30-13 para. 1] p. 99, Para. 2, [1913MS].

So, to every child of God not actively engaged in service whose voice the enemy of souls, no matter by what means, has succeeded in

silencing, the question is addressed, What doest thou here? I commissioned you to go into all the world and preach the gospel, to prepare a people for the day of God. Why are you here? Who sent you? [Cf: The Review and Herald 10-30-13 para. 2] p. 99, Para. 3, [1913MS].

The joy set before Christ, the joy that sustained him through sacrifice and suffering, was the joy of seeing sinners saved. This should be the joy of every Christian, the spur to his ambition. Those who realize, even in a limited degree, what redemption means to them and to their fellow men, will comprehend in some measure the vast needs of humanity. Their hearts will be moved to compassion as they see the moral and spiritual destitution of thousands who are under the shadow of a terrible doom, in comparison with which physical suffering fades into nothingness. [Cf: The Review and Herald 10-30-13 para. 3] p. 99, Para. 4, [1913MS].

Of families, as of individuals, the question is asked, What doest thou here? In many churches there are families well instructed in the truths of God's Word who might widen the sphere of their influence by moving to places in need of the ministry that they are capable of giving. God calls for Christian families to go into the dark places of the earth, and work wisely and perseveringly for those who are enshrouded in spiritual gloom. To answer this call requires self-sacrifice. While many are waiting to have every obstacle removed, souls are dying, without hope and without God. For the sake of worldly advantage, for the sake of acquiring scientific knowledge, men are willing to venture into pestilential regions, and endure hardship and privation. Where are those who are willing to do as much for the sake of telling others of the Saviour? [Cf: The Review and Herald 10-30-13 para. 4] p. 99, Para. 5, [1913MS].

"The love of Christ constraineth us," the apostle Peter declared. This was the motive that impelled the zealous disciple in his arduous labors in the cause of the gospel. It was the impulse that moved the great apostle Paul. And no less is the need today that the followers of Christ feel the same constraining power and respond to its influence with the same zeal and devotion. [Cf: The Review and Herald 10-30-13 para. 5] p. 100, Para. 1, [1913MS].

If under trying circumstances, men of spiritual power, pressed beyond measure, become discouraged and desponding, if at times they see nothing desirable in life, that they should choose it, this is nothing strange or new. One of the mightiest of prophets fled for his life before the rage of an infuriated woman. A fugitive, weary and travel worn, bitter disappointment crushing his spirits, he asked that he might die. To all who, spending their lives in self-sacrificing labor, are tempted to give way to despondency and distrust, the experience of Elijah of Mt. Horeb should bring hope and courage in the assurance of God's watchful care, his love, and his power. [Cf: The Review and Herald 10-30-13 para. 6] p. 100, Para. 2, [1913MS].

When men see their zeal for God's cause misunderstood or unappreciated, their counsels and reproofs slighted, their efforts to do a work of reform repaid with hatred and opposition; when they see those from whom they have a right to expect help and support, adding to their burdens, let them study anew the work of Elijah and the experience he gained on Horeb. It was when hope was gone, and his

lifework seemed threatened with defeat, that the prophet learned one of the deepest lessons of his life. In the hour of his greatest weakness he learned the need and the possibility of trusting God under circumstances the most forbidding. Never would Heaven forsake him while he maintained his integrity. [Cf: The Review and Herald 10-30-13 para. 7] p. 100, Para. 3, [1913MS].

It is at the time of greatest weakness that Satan assails the soul with the fiercest temptations. It was thus that he hoped to prevail over the Son of God; for by this policy he had gained many victories over man. When the willpower weakened and faith failed, then those who had stood long and valiantly for the right yielded to temptation. Moses, wearied with the faithlessness and rebellion of the Israelites during the forty years of wandering, lost for a moment his hold on infinite power. He failed just on the borders of the promised land. So with Elijah. He who had stood undaunted before Ahab, who throughout that terrible day on Carmel had stood before the whole nation of Israel, the sole witness to the true God, in a moment of weariness allowed the fear of death to overcome his faith. [Cf: The Review and Herald 10-30-13 para. 8] p. 100, Para. 4, [1913MS].

And so it is today. When we are encompassed with doubt, perplexed by circumstances, or afflicted by poverty or distress, Satan seeks to shake our confidence in God. It is then that he arrays before us our mistakes and tempts us to distrust God, to question his love. He hopes to discourage the soul, and break our hold on God; for he knows that once he succeeds in separating us from the source of our strength, he is sure of his prey. [Cf: The Review and Herald 10-30-13 para. 9] p. 101, Para. 1, [1913MS].

Those who, standing in the front of the conflict, are impelled by the Spirit of God to do a special work, will frequently feel a reaction when the pressure is removed. Despondency may shake the most heroic faith, and weaken the most steadfast will. But God understands, and he still pities and loves his servants. He reads the motives and the purposes of the heart. To wait patiently, to trust when everything looks dark, is the lesson that every leader in God's work needs to learn. Heaven will not fail them in their day of adversity. Nothing is apparently more helpless yet really more invincible than the soul that feels its nothingness and relies wholly on God. [Cf: The Review and Herald 10-30-13 para. 10] p. 101, Para. 2, [1913MS].

Not alone for men in positions of large responsibility is the lesson of Elijah's experience in learning anew how to trust God in the hour of trial. He who was Elijah's strength is strong to uphold every struggling child of his, no matter how weak. Of every one he expects loyalty, and to every one he grants power according to the need. In his own strength man is strengthless; but in the might of God he may be strong to overcome evil and to help others to overcome. Satan can never gain advantage of him who makes God his defense. "Surely, shall one say, in the Lord have I righteousness and strength. . . . In the Lord shall all the seed of Israel be justified, and shall glory." [Cf: The Review and Herald 10-30-13 para. 11] p. 101, Para. 3, [1913MS].

Fellow Christian, Satan knows your weakness; therefore cling to Jesus. Abiding in God's love, you may stand every test. The righteousness of Christ alone can give you power to stand against the tide of evil that

is sweeping over the world. Bring faith into your experience. Faith lightens every burden, relieves every weariness. Providences that are now mysterious you may solve by continued trust in God. It is when God's people see no way of advance, when the Red Sea is before them and the pursuing army behind, that God bids them go forward. Thus he tests their faith. When such experiences come to you, go forward, trusting in Christ. Walk by faith in the path he marks out. Trials will come; but go forward. This will strengthen your faith in God, and fit you for service. The records of sacred history are written not merely that we might read and wonder, but that the same faith which wrought in God's servants of old may work in us. In no less marked a manner than he wrought then will he work now wherever there are hearts of faith to be channels of his power. [Cf: The Review and Herald 10-30-13 para. 12] p. 101, Para. 4, [1913MS].

To us, as to Peter, the word is spoken, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." Christ will never abandon those for whom he has died. We may leave him, and be overwhelmed with temptation; but Christ can never turn from one for whom he has paid the ransom of his own life. Could our spiritual vision be quickened, we should see souls bowed under oppression and burdened with grief, pressed as a cart beneath sheaves, and ready to die in discouragement. We should see angels flying quickly to the aid of these tempted ones. They force back the hosts of evil that encompass these souls, and place their feet on the sure foundation. The battles waging between the two armies are as real as those fought by the armies of this world, and on the issue of the spiritual conflict eternal destinies depend. [Cf: The Review and Herald 10-30-13 para. 13] p. 101, Para. 5, [1913MS].

In the vision of the prophet Ezekiel there was the appearance of a hand beneath the wings of the cherubim. This is to teach God's servants that it is divine power that gives success. Those whom God employs as his messengers are not to feel that his work is dependent on them. Finite beings are not left to carry this burden of responsibility. He who slumbers not, who in every crisis has been the strength and dependence of his people, will carry out his eternal purpose. He will thwart the designs of wicked men, and will bring to confusion the counsels of those who plot mischief against his people. He who is the King, the Lord of hosts, sitteth between the cherubim, and amidst the strife and tumult of nations he guards his children still. When the strongholds of kings shall be overthrown, when the arrows of wrath shall strike through the hearts of his enemies, his people will be safe in his hands. [Cf: The Review and Herald 10-30-13 para. 14] p. 102, Para. 1, [1913MS].

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: . . . in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all." Mrs. E. G. White. [Cf: The Review and Herald 10-30-13 para. 15] p. 102, Para. 2, [1913MS].

Through the long centuries that have passed since Elijah's time, the record of his lifework has brought inspiration and courage to those who have been called to stand for the right in the midst of apostasy. And for us, "upon whom the ends of the world are come," it has special significance. History is being repeated. The world today has its Ahabs

and its Jezebels. The present age is one of idolatry as verily as was that in which Elijah lived. No outward shrines may be visible, there may be no image for the eye to rest upon, yet thousands are following after the gods of this world,--after riches, fame, pleasure, and the pleasing fables that permit man to follow the inclinations of the unregenerate heart. Multitudes have a wrong conception of God and of his attributes, and are as truly serving a false god as were the worshipers of Baal. Many, even of those who claim to be Christians, have allied themselves with influences that are unalterably opposed to God and his truth. Thus they are led to turn away from the divine and exalt the human. [Cf: The Review and Herald 11-06-13 para. 1] p. 102, Para. 3, [1913MS].

The prevailing spirit of our time is one of infidelity and apostasy,-- a spirit of avowed illumination because of a knowledge of truth, but in reality of the blindest presumption. Human theories are exalted, and placed where God and his law should be. Satan tempts men and women to disobey, with the promise that in disobedience they will find liberty and freedom that will make them as gods. There is seen a spirit of opposition to the plain word of God, of idolatrous exaltation of human wisdom above divine revelation. Men have allowed their minds to become so darkened and confused by conformity to worldly customs and worldly influences that they seem to have lost all power to discriminate between light and darkness, truth and error. So far have they departed from the right way that they hold the opinions of a few philosophers, so called, to be more trustworthy than the truths of the Bible. The entreaties and promises of God's Word, its threatenings against disobedience and idolatry,--all are powerless to melt their hearts. A faith such as actuated Paul, Peter, and John, they regard as old-fashioned, mystical, and unworthy of the intelligence of modern thinkers. [Cf: The Review and Herald 11-06-13 para. 2] p. 102, Para. 4, [1913MS].

In the beginning God gave his law to mankind as a means of attaining happiness and eternal life. Satan's only hope of thwarting the purpose of God is to lead men and women to disobey this law; and his constant effort has been to misrepresent its teachings and belittle its importance. His masterstroke has been an attempt to change the law itself, so as to lead men to violate its precepts while professing to obey it. [Cf: The Review and Herald 11-06-13 para. 3] p. 103, Para. 1, [1913MS].

One writer has likened the attempt to change the law of God to an ancient mischievous practise of turning in a wrong direction a signpost erected at an important junction where two roads met. The perplexity and misery which this practise often caused were great. [Cf: The Review and Herald 11-06-13 para. 4] p. 103, Para. 2, [1913MS].

A signpost was erected by God for those journeying through this world. One arm of this signpost pointed out willing obedience to the Creator as the road to felicity and life, while the other arm indicated disobedience as the path to misery and death. The way to happiness was as clearly defined as was the way the city of refuge under the Jewish dispensation. But in an evil hour for our race, the great enemy of all good turned the signpost round, so that ever since multitudes have mistaken the way. [Cf: The Review and Herald 11-06-13 para. 5] p. 103, Para. 3, [1913MS].

Through Moses the Lord instructed the Israelites: "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:13-17. [Cf: The Review and Herald 11-06-13 para. 6] p. 103, Para. 4, [1913MS].

In these words the Lord clearly defined obedience as the way to the city of God; but the man of sin has changed the signpost, making it point in the wrong direction. He has set up a false sabbath, and has caused men and women to think that by resting on it they were obeying the command of the Creator. [Cf: The Review and Herald 11-06-13 para. 7] p. 104, Para. 1, [1913MS].

God has declared that the seventh day is the Sabbath of the Lord. When "the heavens and the earth were finished, and all the host of them," he exalted this day as a memorial of his creative work. Resting on the seventh day "from all his work which he had made," "God blessed the seventh day, and sanctified it." [Cf: The Review and Herald 11-06-13 para. 8] p. 104, Para. 2, [1913MS].

At the time of the exodus from Egypt, the Sabbath institution was brought prominently before the people of God. While they were still in bondage, their taskmasters had attempted to force them to labor on the Sabbath by increasing the amount of work required each week. And again and again the conditions of labor had been made harder and more exacting. But the Israelites were delivered from bondage, and brought to a place where they might observe unmolested all the precepts of Jehovah. At Sinai the law was given, and a copy of it, on two tables of stone, "written with the finger of God," was delivered to Moses. And through nearly forty years of wandering, the Israelites were constantly reminded of God's appointed rest day, by the withholding of the manna every seventh day and the miraculous preservation of the double portion that fell on the preparation day. [Cf: The Review and Herald 11-06-13 para. 9] p. 104, Para. 3, [1913MS].

Before entering the promised land, the Israelites were admonished by Moses to "keep the Sabbath day to sanctify it." Deut. 5:12. The Lord designed that by a faithful observance of the Sabbath command, Israel should keep in mind their accountability to him as their Creator and their Redeemer. While they kept the Sabbath in the proper spirit, there could exist no idolatry. But should the claims of this precept be set aside as no longer binding, the Creator would be forgotten, and men would worship other gods. [Cf: The Review and Herald 11-06-13 para. 10] p. 104, Para. 4, [1913MS].

"I gave them my Sabbaths," God declared, "to be a sign between me and them, that they might know that I am the Lord that sanctify them." But

"they despised my judgments, and walked not in my statutes, but polluted my Sabbaths: for their heart went after their idols." Eze. 20:12, 16. And in his appeal to them to return to him, he called their attention anew to the importance of keeping the Sabbath holy. "I am the Lord your God," he said, "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." Verses 19, 20. [Cf: The Review and Herald 11-06-13 para. 11] p. 104, Para. 5, [1913MS].

In his terrible arraignment of Judah for her continual apostasy, the Lord declared, "Thou . . . hast profaned my Sabbaths." The priests, he said, "have hid their eyes from my Sabbaths." [Cf: The Review and Herald 11-06-13 para. 12] p. 105, Para. 1, [1913MS].

"Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads." Eze. 22:8, 26, 31. [Cf: The Review and Herald 11-06-13 para. 13] p. 105, Para. 2, [1913MS].

At the restoration of Jerusalem, in the days of Nehemiah, Sabbath-breaking was met with the stern inquiry, "Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." Neh. 13:18. [Cf: The Review and Herald 11-06-13 para. 14] p. 105, Para. 3, [1913MS].

Christ during his ministry on this earth emphasized the binding claims of the Sabbath, in all his teaching showing reverence for the institution he himself had given. In the days of Christ, the Sabbath had become so perverted that its observance reflected the character of selfish and arbitrary men, rather than the character of God. Christ set aside the false teaching by which those who claimed to know God had misrepresented him. Although the rabbis followed him with merciless hostility, he did not even appear to conform to their requirements, but went straight forward keeping the Sabbath according to the law of God. [Cf: The Review and Herald 11-06-13 para. 15] p. 105, Para. 4, [1913MS].

In unmistakable language he testified to his regard for this law. "Think not that I am come to destroy the law, or the prophets," he said; "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." Matt. 5:17-19. (To be concluded.)) Mrs. E. G. White. [Cf: The Review and Herald 11-06-13 para. 16] p. 105, Para. 5, [1913MS].

If all would realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, we should see hundreds engaged as active workers who have hitherto been dull and uninterested, accomplishing nothing. They have felt that there was nothing of importance in this tract and missionary work--nothing worthy of their special interest. Yet it is a fact that the circulation of our papers is doing even a

greater work than the living preacher can do. All can do something. Some can do more than others, but all should become intelligent as to how they can work most successfully and methodically in spreading the light of truth, by scattering our publications. We meet with old and young who profess to be children of God, yet who have not grown an inch for years. A Christian indeed will grow in knowledge of the truth; and as he is sanctified through the truth, he will become more and more like Jesus, and more desirous to save souls, the purchase of his blood. [Cf: The Review and Herald 11-06-13 para. 1] p. 105, Para. 6, [1913MS].

Our sisters have been too willing to excuse themselves from bearing responsibilities which require thought and close application of the mind; yet this is the very discipline they need to perfect Christian experience. They may be workers in the missionary field, having a personal interest in the distribution of tracts and papers which correctly represent our faith. All cannot go abroad to labor, but all can do something at home. Mrs. E. G. White. [Cf: The Review and Herald 11-06-13 para. 2] p. 106, Para. 1, [1913MS].

(Reading for Sabbath, December 20.)--The time of Jesus' betrayal, suffering, and crucifixion was drawing near; and as the disciples gathered about him, the Lord unfolded to them the mournful events that were about to take place. As they listened, their hearts were filled with sorrow, and to comfort them he spoke these tender words, "Let not your heart be troubled. . . . I will come again, and receive you unto myself." He directed their minds from the scenes of sorrow before them to the mansions of heaven and the reunion that would take place in the kingdom of God. "I go to prepare a place for you," he declared. Though he must ascend to the Father, his work for those he loved was not to end. He went to prepare homes for those who, for his sake, were to be pilgrims and strangers on the earth. [Cf: The Review and Herald 11-13-13 para. 1] p. 106, Para. 2, [1913MS].

After his resurrection, Christ led the disciples out as far as Bethany, and he lifted up his hands and blessed them. "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." And as he went, angels gave to the sorrowing disciples the assurance, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." [Cf: The Review and Herald 11-13-13 para. 2] p. 106, Para. 3, [1913MS].

The great truth of Christ's second coming is ever to be kept before the church. "Let your loins be girded about," we are admonished, "and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. . . . Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." [Cf: The Review and Herald 11-13-13 para. 3] p. 106, Para. 4, [1913MS].

Because we do not know the exact hour of Christ's coming, we are

commanded to watch. "Blessed are those servants, whom the Lord when he cometh shall find watching." Those who watch for the Lord's return do not wait in idle expectancy. They purify their hearts by obedience to the truth. With vigilant watching they unite earnest working. Because they know that the Lord is at the door, their zeal is quickened to cooperate with divine intelligences in working for the salvation of souls. These are the faithful and wise servants, who give to the Lord's household their portion of meat in due season. They are declaring the truth that is now specially applicable. As Enoch, Abraham, and Moses each declared the truth for his time, so will Christ's servants now give the special warning for their generation. [Cf: The Review and Herald 11-13-13 para. 4] p. 106, Para. 5, [1913MS].

Now is the time to prepare for the coming of our Lord. Readiness to meet him cannot be attained in a moment's time. Preparatory to that solemn scene there must be vigilant waiting and watching, combined with earnest work. So God's children glorify him. Amid the busy scenes of life their voices will be heard speaking words of encouragement, faith, and hope. All they have and are is consecrated to the Master's service. [Cf: The Review and Herald 11-13-13 para. 5] p. 107, Para. 1, [1913MS].

But like the dwellers in Sodom, those who refuse to serve God will be awakened only when it is too late. As the sun rose for the last time upon the cities of the plain, the people thought to begin another day of godless riot. All were eagerly planning their business or their pleasure, and the messenger of God was derided for his fears and his warnings. Suddenly as a peal of thunder from an unclouded sky fell balls of fire on the doomed capital. [Cf: The Review and Herald 11-13-13 para. 6] p. 107, Para. 2, [1913MS].

"So shall also the coming of the Son of man be." The people will be eating and drinking, planting and building, marrying and giving in marriage, until the wrath of God shall be poured out without mixture of mercy. Men have been taught by their ministers to believe that the coming of Christ is to be spiritual, or is to take place in the distant future, and the message of his soon return has been denounced as fanaticism or heresy. Skepticism and "science falsely so called" have undermined faith in the Bible. The multitudes are striving to forget God, and they eagerly accept fables, that they may pursue the path of self-indulgence undisturbed. The people are hurrying to and fro, the lovers of pleasure intent upon amusement, the money-makers seeking wealth; and all are saying, Where is the promise of his coming? [Cf: The Review and Herald 11-13-13 para. 7] p. 107, Para. 3, [1913MS].

The Jews misinterpreted and misapplied the Word of God, and they knew not the time of their visitation. The years of the ministry of Christ and his apostles--the precious last years of grace to the chosen people--they spent in plotting the destruction of the Lord's messengers. Earthly ambitions absorbed them, and the offer of the spiritual kingdom came to them in vain. So today the kingdom of this world absorbs men's thoughts, and there are few who take heed to the rapidly fulfilling prophecies, and the tokens of the swift-coming kingdom of God. [Cf: The Review and Herald 11-13-13 para. 8] p. 107, Para. 4, [1913MS].

Christ tells us when the day of his kingdom shall be ushered in. He

does not say that all the world will be converted, but that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." By giving the gospel to the world, it is in our power to hasten the coming of the day of God. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to the earth in power and great glory. [Cf: The Review and Herald 11-13-13 para. 9] p. 107, Para. 5, [1913MS].

Living power must attend the message of Christ's second appearing. We must not rest until we see many souls converted to the blessed hope of the Lord's return. In the days of the apostles the message that they bore wrought a real work, turning souls from idols to serve the living God. The work to be done today is just as real, and the truth is just as much truth; only we are to give the message with as much more earnestness as the coming of the Lord is nearer. The message for this time is positive, simple, and of the deepest importance. We must act like men and women who believe it. Waiting, watching, working, praying, warning the world--this is our work. [Cf: The Review and Herald 11-13-13 para. 10] p. 108, Para. 1, [1913MS].

When Christ came to this earth the first time, he came in lowliness and obscurity, and his life here was one of suffering and poverty. He was a man of sorrows and acquainted with grief. Men hid as it were their faces from him, and at the last they crucified him. Still bearing humanity he ascended to heaven, triumphant and victorious. He has taken the blood of the atonement, sprinkled it upon the mercy seat and his own garments, and blessed the people. Soon he will appear the second time to declare that there is no more sacrifice for sin. [Cf: The Review and Herald 11-13-13 para. 11] p. 108, Para. 2, [1913MS].

At his second coming all will be changed. Not as a prisoner surrounded by a rabble will men see him, but as heaven's King. Christ will come in his own glory, in the glory of his Father, and in the glory of the holy angels. Ten thousand times ten thousand and thousands of thousands of angels, the beautiful, triumphant sons of God, possessing surpassing loveliness and glory, will escort him on his way. In the place of a crown of thorns, he will wear a crown of glory--a crown within a crown. In the place of that old purple robe, he will be clothed in a garment of whitest white, "so as no fuller on earth can white" it. And on his vesture and on his thigh a name will be written, "King of kings, and Lord of lords." [Cf: The Review and Herald 11-13-13 para. 12] p. 108, Para. 3, [1913MS].

Then the last trump will sound, the voice of God will speak, and the whole earth, from the summits of the loftiest mountains to the lowest recesses of the deepest mines, will hear that voice. It will be heard in the dungeons of men, in the caverns of the deep, in the rocks and caves of the earth, and it will be obeyed. It is the same voice that said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest,"--the same voice that said, "Thy sins be forgiven thee." And those who obeyed that voice when it said, "If any man will come after me, let him deny himself, and take up his cross, and follow me," will now hear the words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." To them that voice will mean rest, peace, and everlasting life. They will recognize it as the voice of the One who has been touched with the feeling of their infirmities.

[Cf: The Review and Herald 11-13-13 para. 13] p. 108, Para. 4, [1913MS].

And those who pierced the Saviour, those who scourged and crucified him, will also be raised, to behold him whom they mocked and despised coming in the clouds of heaven, attended by the angelic host. Before the priests and rulers will rise the scene in the judgment hall. Every circumstance will appear as if written in letters of fire. Then those who prayed, "His blood be on us, and on our children," will receive the answer to their prayer. Then those who have chosen to war against God will know and understand what they, poor, feeble, finite beings, have been fighting against. In agony and horror they will cry 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 [Cf: The Review and Herald 11-13-13 para. 14] p. 109, Para. 1, [1913MS].

While 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. The unsullied light will shine from his splendor, and Christ the Redeemer will be admired by all who have served him. While the wicked flee from his presence, Christ's followers will rejoice. The patriarch Job, looking down to the time of Christ's second advent, said: "Whom I shall see for myself, and mine eyes shall behold, and not a stranger." To his faithful followers Christ has been a daily companion, a familiar friend. They have lived in close, constant communion with God. Upon them the glory of the Lord has risen. In them the light of the knowledge of the glory of God in the face of Jesus Christ has been reflected. Now they rejoice in the undimmed rays of the brightness and glory of the King in his majesty. They are prepared for the communion of heaven; for they have heaven in their hearts. [Cf: The Review and Herald 11-13-13 para. 15] p. 109, Para. 2, [1913MS].

With uplifted heads, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth to meet the Bridegroom, saying, "Lo, this is our God; we have waited for him, and he will save us." [Cf: The Review and Herald 11-13-13 para. 16] p. 109, Para. 3, [1913MS].

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. . . . And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." "He is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." [Cf: The Review and Herald 11-13-13 para. 17] p. 109, Para. 4, [1913MS].

More than eighteen hundred years have passed since the Saviour gave the promise of his coming. Throughout the centuries his words have filled with courage the hearts of his faithful ones. The promise has not yet been fulfilled the Lifegiver's voice has not yet called the sleeping saints from their graves; but none the less sure is the word that has been spoken. In his own time God will fulfill his word. Shall any become weary now? Shall we lose our hold on faith when we are so near the eternal world? Shall any say, The city is a great way off?-- No, no. A little longer, and we shall see the King in his beauty. A

little longer, and he will wipe all tears from our eyes. A little longer, and he will present us "faultless before the presence of his glory with exceeding joy." [Cf: The Review and Herald 11-13-13 para. 18] p. 109, Para. 5, [1913MS].

All heaven is astir, engaged in preparing for the day of God's vengeance, the day of Zion's deliverance. The time of tarrying is almost ended. The pilgrims and strangers who have so long been seeking a better country are almost home. I feel as if I must cry aloud, Homeward bound! Rapidly we are nearing the time when Christ will come to gather his redeemed to himself. Then by innumerable voices will be sung the song, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." [Cf: The Review and Herald 11-13-13 para. 19] p. 110, Para. 1, [1913MS].

"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: The Review and Herald 11-13-13 para. 20] p. 110, Para. 2, [1913MS].

"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: The Review and Herald 11-13-13 para. 21] p. 110, Para. 3, [1913MS].

(Here let the offering for missions be gathered. The isolated believers who read this should send their gifts to their church or conference treasury.) Mrs. E. G. White. [Cf: The Review and Herald 11-13-13 para. 22] p. 110, Para. 4, [1913MS].

During the Christian dispensation the great enemy of man's happiness has made the Sabbath of the fourth commandment an object of special attack. Satan says: "I will work at cross purposes with God. I will empower my followers to set aside God's memorial, the seventh-day Sabbath. Thus I will show the world that the day sanctified and blessed by God has been changed. That day shall not live in the minds of the people. I will obliterate the memory of it. I will place in its stead a day that does not bear the credentials of God, a day that cannot be a sign between God and his people. I will lead those who accept this day to place upon it the sanctity that God placed upon the seventh day. [Cf: The Review and Herald 11-20-13 para. 1] p. 110, Para. 5, [1913MS].

"Through my vicegerent I will exalt myself. The first day will be extolled, and the Protestant world will receive this spurious sabbath as genuine. Through the non-observance of the Sabbath that God instituted I will bring his law into contempt. The words, 'A sign between Me and you throughout your generations,' I will make to serve on the side of my sabbath. [Cf: The Review and Herald 11-20-13 para. 2] p. 110, Para. 6, [1913MS].

"Thus the world will become mine I will be the ruler of the earth, the prince of the world. I will so control the minds under my power that God's Sabbath will be a special object of contempt. A sign? I will make the observance of the seventh day a sign of disloyalty to the authorities of earth. Human laws will be made so stringent that men and

women will not dare to observe the seventh-day Sabbath. For fear of wanting food and clothing they will join with the world in transgressing God's law. The earth will be wholly under my dominion." [Cf: The Review and Herald 11-20-13 para. 3] p. 111, Para. 1, [1913MS].

Through the setting up of a false sabbath the enemy has succeeded in turning the signboard around, so that it points toward the path of disobedience. He has insulted Jehovah by attempting to set aside a plain "Thus saith the Lord." He has thought to change times and laws. But has he really succeeded in changing God's law? The words of the thirty-first chapter of Exodus are the answer. He who is the same yesterday, today, and forever has declared of the seventh-day Sabbath: "It is a sign between me and you throughout your generations." "It is a sign. . . . forever." Ex. 31:13, 17. [Cf: The Review and Herald 11-20-13 para. 4] p. 111, Para. 2, [1913MS].

The changed signpost is pointing the wrong way, but God has not changed. He is still the mighty God of Israel. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity." And he is just as jealous for his law now as he was in the days of Ahab and Elijah. [Cf: The Review and Herald 11-20-13 para. 5] p. 111, Para. 3, [1913MS].

But how that law is disregarded! This is a truth-hating, Bible-neglecting, froward generation. Many do not hesitate to sneer at the Word of God; those who believe that Word just as it reads are held up to ridicule. Jesus sees the world filled with ingratitude, formalism, insincerity, pride, and apostasy. He sees his love despised, his law rejected, his ambassadors treated with indifference. Jesus has spoken by mercies, but these mercies have been unacknowledged; he has spoken by warnings, but these warnings have been unheeded. The temple courts of the human soul have been turned into places of unholy traffic. Selfishness, envy, pride, malice--all are cherished. [Cf: The Review and Herald 11-20-13 para. 6] p. 111, Para. 4, [1913MS].

Behold the world today, in open rebellion against God. Behold the disregard of the Sabbath commandment. Behold the growing contempt for law and order, directly traceable to a violation of the plain commands of Jehovah. Behold the violence and crime that have resulted from a turning aside from the path of obedience. Behold the wretchedness and misery of multitudes who worship at the shrine of idols, and who seek in vain for happiness and peace. [Cf: The Review and Herald 11-20-13 para. 7] p. 111, Para. 5, [1913MS].

Behold also the daring impiety of those who, while enacting laws to safeguard the supposed sanctity of the first day of the week at the same time are making laws legalizing the liquor traffic. Wise above that which is written, they attempt to coerce the consciences of men, while lending their sanction to a curse that brutalizes and destroys the beings created in the image of God. It is Satan himself who inspires such legislation. He well knows that the curse of God will rest on those who exalt human enactments above the divine; and he does all in his power to lead men into the broad road that ends in

destruction. [Cf: The Review and Herald 11-20-13 para. 8] p. 112, Para. 1, [1913MS].

It is a terrible thing to place a sabbath of man's devising where the Lord's memorial of creation should be. It is a terrible thing for men to arrogate to themselves the power to set aside the day that God has declared holy and put in its place a common working day. And it is still more terrible to try to compel men to respect and reverence this day, while at the same time those who thus try to enforce its observance are trampling under their feet the seventh-day Sabbath. [Cf: The Review and Herald 11-20-13 para. 9] p. 112, Para. 2, [1913MS].

So long have men worshiped human opinions and human institutions that almost the whole world is following after idols. And he who has endeavored to change God's law is using every deceptive artifice to induce men and women to array themselves against God and against the sign by which the righteous are known. But the Lord will not always suffer his law to be broken and despised with impunity. There is a time coming when "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." Skepticism may treat the claims of God's law with jests, scoffing, and denial. The spirit of worldliness may contaminate the many and control the few; the cause of God may hold its ground only by great exertion and continual sacrifice, yet in the end it will triumph gloriously. [Cf: The Review and Herald 11-20-13 para. 10] p. 112, Para. 3, [1913MS].

In the closing work of God in the earth the standard of his law will be exalted. False religion may prevail, iniquity abound, the love of many wax cold, the cross of Calvary be lost sight of, and darkness, like the pall of death, may spread over the world. The whole force of the popular current may be turned against the truth, plot after plot may be formed to overthrow the people of God; but in the hour of greatest peril the God of Elijah will raise up human instrumentalities to bear a message that will not be silenced. In the great cities of the land, and in the places where men have gone to the greatest lengths in speaking against the Most High, the voice of stern rebuke will be heard. Boldly will men of God's appointment denounce the union of the church with the world. Fearlessly they will call upon men and women to turn from the observance of a manmade institution to the observance of the true Sabbath. "Fear God, and give glory to him," they will proclaim to every nation; "for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters. . . . If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." [Cf: The Review and Herald 11-20-13 para. 11] p. 112, Para. 4, [1913MS].

God has not altered the thing that has gone out of his lips. His word will stand fast forever, as unalterable as his throne. At the judgment, when every case shall be decided in the courts of heaven, this covenant will be brought forth, plainly written with the finger of God. The world will be arraigned before the bar of Infinite Justice to receive sentence. [Cf: The Review and Herald 11-20-13 para. 12] p. 113, Para. 1, [1913MS].

Today, as in the days of Elijah, the line of demarcation between God's commandment-keeping people and the worshipers of false gods is clearly drawn. "How long halt ye between two opinions?" Elijah cried; "if the Lord be God, follow him: but if Baal, then follow him." 1 Kings 18:21. And the message for today is, "Babylon the great is fallen, is fallen." "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, 4, 5. [Cf: The Review and Herald 11-20-13 para. 13] p. 113, Para. 2, [1913MS].

The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those who step by step have yielded to worldly demands and conformed to worldly customs will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment and death. At this time the gold will be separated from the dross. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliance will then go out in darkness. Those who have assumed the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will then appear in the shame of their own nakedness. [Cf: The Review and Herald 11-20-13 para. 14] p. 113, Para. 3, [1913MS].

Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth, and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to his law. Even now they are appearing in every nation, among every tongue and people, and in the hour of deepest apostasy, when Satan's supreme effort is made to "cause all, both small and great, rich and poor, free and bond," to receive under penalty of death the sign of allegiance to a false rest day, these faithful ones, "blameless and harmless, the sons of God, without rebuke," will "shine as lights in the world." The darker the night the more brilliantly will they shine. [Cf: The Review and Herald 11-20-13 para. 15] p. 113, Para. 4, [1913MS].

What strange work Elijah would have done in numbering Israel at the time when God's judgments were falling upon the backsliding people! He could count only one on the Lord's side. But when he said, "I, even I only, am left; and they seek my life," the word of the Lord surprised him, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." [Cf: The Review and Herald 11-20-13 para. 16] p. 114, Para. 1, [1913MS].

Then let no man attempt to number Israel today, but let every one have a heart of flesh, a heart of tender sympathy, a heart that, like the heart of Christ, reaches out for the salvation of a lost world. Mrs. E. G. White. [Cf: The Review and Herald 11-20-13 para. 17] p. 114, Para. 2, [1913MS].

Among the cities of the ancient world, one of the greatest was

Nineveh, on the fertile bank of the Tigris, over two hundred miles to the northward of Babylon. Founded about the time of the dispersion from the tower of Babel, it had become "an exceeding great city of three days' journey." Jonah 3:3. In the days of divided Israel it was the capital of the Assyrian realm. [Cf: The Review and Herald 12-04-13 para. 1] p. 114, Para. 3, [1913MS].

Nineveh, in the time of its greatest temporal prosperity, was a center of crime and wickedness. Inspiration declared it to be "the bloody city . . . full of lies and robbery." Nahum 3:1. Those in a position to know, acknowledged that one of the leading characteristics of its inhabitants was violence. Jonah 3:8. In figurative language the prophet Nahum compared the Ninevites to a cruel, ravenous lion, who "did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin." Nahum 2:12. "Upon whom," the prophet inquired, "hath not thy wickedness passed continually?" Nahum 3:19. [Cf: The Review and Herald 12-04-13 para. 2] p. 114, Para. 4, [1913MS].

Notwithstanding this prevalence of iniquity, He who is "no respecter of persons" (Acts 10:34) perceived in that city many who were reaching out after something better and higher, and who, if granted opportunity to hear messages of warning and entreaty, would gladly put away their evil deeds, and turn to the living God. And so in his wisdom he revealed himself to them in an unmistakable manner, to lead them, if possible, to repentance. [Cf: The Review and Herald 12-04-13 para. 3] p. 114, Para. 5, [1913MS].

The instrumentality chose of God for this work was Jonah, the son of Amittai, to whom came "the word of the Lord, . . . saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." Jonah 1:1, 2. [Cf: The Review and Herald 12-04-13 para. 4] p. 114, Para. 6, [1913MS].

As the nature of this commission, with all its difficulties and seeming impossibilities, loomed up before Jonah, he began to question the wisdom of the call. As he questioned, he forgot that the God whom he served was all-wise and all-powerful, and he began to doubt whether he should undertake to carry out such a commission. While he hesitated, still doubting, Satan overwhelmed him with discouragement. Seized with a great dread, he "rose up to flee unto Tarshish." Going down to Joppa, and finding there a ship ready to sail, "he paid the fare thereof, and went down into it, to go with them unto Tarshish." Jonah 1:3. [Cf: The Review and Herald 12-04-13 para. 5] p. 114, Para. 7, [1913MS].

The responsibility placed upon Jonah, in the charge given him to warn the inhabitants of Nineveh, was indeed great; yet he who had bidden him go was well able to sustain his servant and give him success. Had he obeyed unquestioningly, he would have been spared many bitter experiences, and would have been abundantly blessed. However, the Lord did not desert him in this hour of fearful despair, but led him through a series of trials that revived his confidence in God's power to save, and renewed his determination to obey at any personal sacrifice. [Cf: The Review and Herald 12-04-13 para. 6] p. 115, Para. 1, [1913MS].

"The Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the

mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. [Cf: The Review and Herald 12-04-13 para. 7] p. 115, Para. 2, [1913MS].

"And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou? [Cf: The Review and Herald 12-04-13 para. 8] p. 115, Para. 3, [1913MS].

"And he said unto them, I am a Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land. [Cf: The Review and Herald 12-04-13 para. 9] p. 115, Para. 4, [1913MS].

"Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them. [Cf: The Review and Herald 12-04-13 para. 10] p. 115, Para. 5, [1913MS].

"Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee. [Cf: The Review and Herald 12-04-13 para. 11] p. 115, Para. 6, [1913MS].

"So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. [Cf: The Review and Herald 12-04-13 para. 12] p. 116, Para. 1, [1913MS].

"Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows. [Cf: The Review and Herald 12-04-13 para. 13] p. 116, Para. 2, [1913MS].

"Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the Lord his God out of the fish's belly and said,--"I cried by reason of mine affliction unto the Lord, And he heard me; Out of the belly of hell cried I, And thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; And the floods compassed me about: All thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; Yet I will look again toward thy holy temple. The waters compassed me about, even to the soul: The depth closed me round about, The weeds were wrapped about my head. I went down to the bottoms of the mountains; The earth with her bars was about me forever: Yet hast thou brought up my life from corruption, O Lord my

God. When my soul fainted within me I remembered the Lord: And my prayer came in unto thee, into thine holy temple. They that observe lying vanities--Forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord." Jonah 1:4-17; 2:1-9. [Cf: The Review and Herald 12-04-13 para. 14] p. 116, Para. 3, [1913MS].

At last Jonah had learned that "Salvation belongeth unto the Lord." Ps. 3:8. "Truly in the Lord our God is the salvation of Israel." Jer. 3:23. Men have sold themselves to the enemy of all righteousness. They cannot redeem themselves. Only by accepting Christ as a personal Saviour can human beings be delivered from the power of the enemy. [Cf: The Review and Herald 12-04-13 para. 15] p. 116, Para. 4, [1913MS].

Man's pride would lead him to seek for salvation in some other way than that devised by God. He is unwilling to be accounted as nothing, unwilling to recognize Christ as the only one who can save to the uttermost. But of Christ it is written, "There is none other name under heaven given among men, whereby we must be saved." "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." The one word written above the life that Christ lived in this world in behalf of the fallen race, is "Salvation." [Cf: The Review and Herald 12-04-13 para. 16] p. 116, Para. 5, [1913MS].

With penitence and a recognition of the saving grace of God, comes deliverance. Jonah was released from the perils surrounding him in the mighty deep, and cast upon the dry land. (To be concluded.) Mrs. E. G. White. [Cf: The Review and Herald 12-04-13 para. 17] p. 116, Para. 6, [1913MS].

Once more the servant of God was entrusted with the commission to warn Nineveh. "The word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." This time he did not stop to question or doubt, but obeyed unhesitatingly. He "arose, and went unto Nineveh, according to the word of the Lord." Jonah 3:1-3. [Cf: The Review and Herald 12-11-13 para. 1] p. 116, Para. 7, [1913MS].

As he entered the great city, he began at once to "cry against" it as he had been bidden. Lifting up his voice in warning, he declared, "Yet forty days, and Nineveh shall be overthrown." From street to street he went, all the while sounding this terrible note of warning. [Cf: The Review and Herald 12-11-13 para. 2] p. 117, Para. 1, [1913MS].

God's message was not given in vain. The warning rang through the streets of the godless city, and was passed from lip to lip, until all the inhabitants had heard the startling pronouncement. The Spirit of God pressed the message home to the heart, and caused multitudes to tremble because of their sins, and to repent in great humiliation. [Cf: The Review and Herald 12-11-13 para. 3] p. 117, Para. 2, [1913MS].

"The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and

he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" Jonah 3:5-9. [Cf: The Review and Herald 12-11-13 para. 4] p. 117, Para. 3, [1913MS].

As kings and nobles, with the common people, the high and the low, "repented at the preaching of Jonas" (Matt. 12:41), and united in crying to the God of heaven, his mercy was granted them. He "saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." Their doom was averted, the God of Israel was exalted and honored throughout the heathen world, and his law was revered. [Cf: The Review and Herald 12-11-13 para. 5] p. 117, Para. 4, [1913MS].

In this crisis, Jonah should have been the first to rejoice because of God's amazing grace; but, instead, he allowed his mind to dwell upon the possibility of his being regarded as a false prophet. Jealous of his reputation among men, he lost sight of the infinitely greater value of the souls in that wretched city. The compassion shown by God toward the repentant Ninevites "displeased Jonah exceedingly, and he was very angry." "Was not this my saying," he inquired of the Lord, "when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." Jonah 4:1, 2. [Cf: The Review and Herald 12-11-13 para. 6] p. 117, Para. 5, [1913MS].

When Jonah learned of God's purpose to spare the city that had corrupted its ways before him, he should have cooperated heartily in this merciful design. But he yielded, to his inclination to question and doubt, and, as the result, was once more overwhelmed with discouragement, and lost sight of the interests of others in his concern over himself. He felt as if he would rather die than live to see the wicked city spared; and in his dissatisfaction he exclaimed, "Now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live. [Cf: The Review and Herald 12-11-13 para. 7] p. 118, Para. 1, [1913MS].

"Then said the Lord, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd." [Cf: The Review and Herald 12-11-13 para. 8] p. 118, Para. 2, [1913MS].

Then the Lord gave Jonah and object lesson. He "prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry

for the gourd? And he said, I do well to be angry, even unto death. [Cf: The Review and Herald 12-11-13 para. 9] p. 118, Para. 3, [1913MS].

"Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night; and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" Jonah 4:3-11. [Cf: The Review and Herald 12-11-13 para. 10] p. 118, Para. 4, [1913MS].

Though confused, humiliated, and unable to understand God's purpose in sparing Nineveh, Jonah nevertheless had fulfilled the commission given him to warn that great city. The event predicted did not come to pass, yet the message of warning was none the less from God. And it accomplished the purpose God designed it should. The glory of his grace was revealed among the heathen, and when those who had long been sitting "in darkness and in the shadow of death, being bound in affliction and iron," "cried unto the Lord in their trouble, . . . he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder." "He sent his word, and healed them, and delivered them from their destructions." Ps. 107:10, 13, 14, 20. [Cf: The Review and Herald 12-11-13 para. 11] p. 118, Para. 5, [1913MS].

The Saviour, while on earth, recognized the preaching of Jonah as a sign to the Ninevites, as Christ's preaching was a sign to the Jews. "The men of Nineveh," he declared, "shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Matt. 12:41. Mrs. E. G. White. [Cf: The Review and Herald 12-11-13 para. 12] p. 118, Para. 6, [1913MS].

The commission that Christ gave to his disciples was not merely for the building up of his cause in a few places. Every nation in the earth was to have the light of sacred truth. The churches that have not been lightbearers to some needy part of the Lord's vineyard have failed to fulfill the commission of Christ. [Cf: The Review and Herald 12-11-13 para. 1] p. 119, Para. 1, [1913MS].

Had the money and labor that have been given to the cause in other lands been confined to the work in the home land, the church would have lost materially in spiritual life. God has been honored by the work that has been done for the people in distant lands. We must increase our liberalities to missions. And while we increase our labor and gifts for foreign fields, we must not neglect the work that needs to be done at home. [Cf: The Review and Herald 12-11-13 para. 2] p. 119, Para. 2, [1913MS].

Our field is the world. Repeat it again and again: Our field is the world. We rejoice for those who have made a willing offering of their property to the Lord. We encourage all to help with their means in the cause of God. Christians who are fully awake to the needs of the work will not spend the Lord's money needlessly. They will consider the great missionary field to be worked, and, viewing their obligations in the light of the cross of Calvary, they will consider no sacrifice too

great to make for him who gave his life for the life of the world. [Cf: The Review and Herald 12-11-13 para. 3] p. 119, Para. 3, [1913MS].

The Lord is calling upon his people to take up different lines of missionary work. Church members are to do evangelistic work in the homes of their friends and neighbors who have not received full evidence of the truth. The presentation of the truth in love and sympathy, from house to house, is in harmony with the instruction that Christ gave to his disciples when he sent them out on their first missionary tour. By songs of praise to God, by humble, heartfelt prayers, by simple presentation of Bible truth in the family circle, many will be reached. The divine Worker will be present to send conviction to hearts. "I am with you always," is his promise. With the assurance of the abiding presence of such a helper, we may labor with faith and hope and courage. [Cf: The Review and Herald 12-11-13 para. 4] p. 119, Para. 4, [1913MS].

All who surrender themselves to God in unselfish service for humanity are in cooperation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing his sympathies, they help swell the tide of his joy, and bring honor and praise to his exalted name. [Cf: The Review and Herald 12-11-13 para. 5] p. 119, Para. 5, [1913MS].

Precious are God's promises to those who minister in his name. He says, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Thy light shall "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: The Review and Herald 12-11-13 para. 6] p. 119, Para. 6, [1913MS].

"In the fourth year of Ahab king of Israel," "Jehoshaphat the son of Asa began to reign over Judah." Until called to the throne at the age of thirty-five, Jehoshaphat had before him the example of his father Asa, who in nearly every crisis had done "that which was right in the eyes of the Lord." Jehoshaphat profited by his early training. During his prosperous reign of twenty-five years he sought to walk "in all the ways of Asa his father; he turned not aside from, it doing that which was right in the eyes of the Lord." [Cf: The Review and Herald 12-18-13 para. 1] p. 120, Para. 1, [1913MS].

In his effort to rule wisely, Jehoshaphat was troubled over the attitude of some of his subjects toward idolatrous practises. As yet, many of the people "had not prepared their hearts unto the God of their fathers." They "offered and burnt incense yet in the high places;" and the king did not at once destroy these heathen shrines. [Cf: The Review and Herald 12-18-13 para. 2] p. 120, Para. 2, [1913MS].

Jehoshaphat himself was loyal to God. He "sought not unto Baalim; but sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel." Because of his integrity, the Lord was with him, and "stablished the kingdom in his hand." [Cf: The Review and Herald 12-18-13 para. 3] p. 120, Para. 3, [1913MS].

"All Judah brought to Jehoshaphat presents; and he had riches and honor in abundance. And his heart was lifted up in the ways of the Lord." As time passed, and reformations were wrought, the king "took away the high places and groves out of Judah." "And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land." [Cf: The Review and Herald 12-18-13 para. 4] p. 120, Para. 4, [1913MS].

Throughout the kingdom of Judah, the people were in need of instruction in the law of God. In an understanding of this law lay their safeguard against evils that had hitherto wrought apostasy and rebellion; by conforming their lives to its requirements they would become loyal, law abiding subjects. Knowing this, Jehoshaphat took steps to insure to his people thorough instruction in the oracles of God. The princes in charge of the different portions of his realm were directed to arrange for the faithful ministry of teaching priests. By royal appointment these instructors, working under the direct supervision of the princes, "went about throughout all the cities of Judah, and taught the people." And as the people endeavored to understand God's requirements and to put away transgression, a religious revival was brought about. [Cf: The Review and Herald 12-18-13 para. 5] p. 120, Para. 5, [1913MS].

To this wise provision for the spiritual needs of his subjects, Jehoshaphat owed much of his prosperity as a ruler. [Cf: The Review and Herald 12-18-13 para. 6] p. 120, Para. 6, [1913MS].

Righteousness does indeed exalt nations as well as individuals. In obedience to God's law there is life. In conformity to his requirements there is a transforming power that brings peace and good will among men. If the teachings of God's Word were made the controlling influence in the life of every man and woman, if mind and heart were brought under its restraining power, the evils that now exist in national and social life would find no place. From every home would go forth an influence that would make men and women a power on the side of truth and righteousness. [Cf: The Review and Herald 12-18-13 para. 7] p. 121, Para. 1, [1913MS].

In the Bible the will of God is revealed. The truths of the Word of God are the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin has clouded the understanding, is removed. The words, "A new heart also will I give you," mean, "A new mind will I give you." A change of heart is always attended by a clear conviction of Christian duty, an understanding of truth. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher plane of intelligence. [Cf: The Review and Herald 12-18-13 para. 8] p. 121, Para. 2, [1913MS].

The Bible contains the principles that lie at the foundation of all true greatness, all true prosperity, whether for the individual or for the nation. The nation that gives free room for the circulation of the Scriptures opens the way for the minds of the people to develop and expand. The reading of the Scriptures causes light to shine into the darkness. As the Word of God is searched, lifegiving truths are found. In the lives of those who heed its teachings there will be an

undercurrent of happiness that will bless all with whom they are brought in contact. [Cf: The Review and Herald 12-18-13 para. 9] p. 121, Para. 3, [1913MS].

For many years Jehoshaphat was allowed to live in peace, unmolested by the surrounding nations. "The fear of the Lord fell upon all the kingdoms of the land that were round about Judah." From Philistia he received tribute money and presents; from Arabia, large flocks of sheep and goats. "Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store. . . . Men of war, mighty men of valor, . . . waited on the king, beside those whom the king put in the fenced cities throughout all Judah." Blessed with "riches and honor in abundance," he was enabled to wield a mighty influence for truth and righteousness. Mrs. E. G. White. [Cf: The Review and Herald 12-18-13 para. 10] p. 121, Para. 4, [1913MS].

Some years after coming to the throne, Jehoshaphat, now in the height of his prosperity, consented to the marriage of his son Jehoram to Athaliah, daughter of Ahab and Jezebel. By this union there was formed between the kingdoms of Judah and Israel an alliance which was not in the order of God, and which in times of crises brought disaster to the king of Judah and to many of his subjects. [Cf: The Review and Herald 12-25-13 para. 1] p. 121, Para. 5, [1913MS].

On one occasion, Jehoshaphat visited the king of Israel at Samaria. In honor of his royal guest, "Ahab killed sheep and oxen for him in abundance, and for the people that he had with him;" and against his better judgment, Jehoshaphat was persuaded to unite with Ahab in an effort to regain from the Syrians by force of arms Ramoth, one of the old cities of refuge, which, Ahab declared, rightfully belonged to the Israelites. [Cf: The Review and Herald 12-25-13 para. 2] p. 122, Para. 1, [1913MS].

Jehoshaphat had rashly promised to join the king of Israel in his war against the Syrians; but before setting out, he desired to know the will of God concerning the undertaking. "Inquire, I pray thee, at the word of the Lord today," he said to Ahab. In response to the request, Ahab called together four hundred of the false prophets of Samaria, and said to them, "Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand." But Jehoshaphat was not satisfied. "Is there not here a prophet of the Lord," he asked, "that we might inquire of him?" Ahab answered, "There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil." Jehoshaphat was firm in his request that the man of God be called; and upon appearing before them and being adjured by Ahab to tell "nothing but that which is true, in the name of the Lord," Micaiah said, "I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace." [Cf: The Review and Herald 12-25-13 para. 3] p. 122, Para. 2, [1913MS].

The words of the prophet should have been enough to show the kings that their project was not favored by Heaven; but neither ruler felt inclined to heed the warning. Ahab had marked out his course, and he was determined to follow it. Jehoshaphat in a moment of weakness had said, "We will be with thee in the war," and he was reluctant to

withdraw his forces after promising help. "So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead." [Cf: The Review and Herald 12-25-13 para. 4] p. 122, Para. 3, [1913MS].

During the battle that followed, Ahab was shot by an arrow, and at eventide he died. "There went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country." Thus was fulfilled the word of the prophet. [Cf: The Review and Herald 12-25-13 para. 5] p. 122, Para. 4, [1913MS].

From this disastrous battle Jehoshaphat returned to Jerusalem. As he approached the city, "Jehu the son of Hanani the seer" met him with the reproof: "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God." [Cf: The Review and Herald 12-25-13 para. 6] p. 122, Para. 5, [1913MS].

The later years of Jehoshaphat's reign were largely devoted to an effort to bring about further reforms throughout the land of Judah. The king "went out again through the people from Beersheba to mount Ephraim, and brought them back unto the Lord God of their fathers." [Cf: The Review and Herald 12-25-13 para. 7] p. 123, Para. 1, [1913MS].

One important step in this work was the establishment and maintenance of efficient courts of justice. The king "set judges in the land throughout all the fenced cities of Judah, city by city, and said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts." [Cf: The Review and Herald 12-25-13 para. 8] p. 123, Para. 2, [1913MS].

The judicial system in Judah was perfected by the founding of a court of appeal at Jerusalem, where Jehoshaphat "set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies." [Cf: The Review and Herald 12-25-13 para. 9] p. 123, Para. 3, [1913MS].

The king solemnly charged these judges to be faithful. "Thus shalt ye do in the fear of the Lord, faithfully, and with a perfect heart," he declared to them. "And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. [Cf: The Review and Herald 12-25-13 para. 10] p. 123, Para. 4, [1913MS].

"And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. [Cf: The Review and Herald 12-25-13 para. 11] p. 123, Para. 5, [1913MS].

"Deal courageously, and the Lord shall be with the good." [Cf: The Review and Herald 12-25-13 para. 12] p. 123, Para. 6, [1913MS].

In his careful safeguarding of the rights and liberties of his subjects, Jehoshaphat emphasized the consideration that every member of the human family receives from the God of justice, who rules over all. "God standeth in the congregation of the mighty; he judgeth among the gods." And those who are appointed to act as judges, under him, are to "defend the poor and fatherless;" they are to "do justice to the afflicted and needy," and "rid them out of the hand of the wicked." Mrs. E. G. White. [Cf: The Review and Herald 12-25-13 para. 13] p. 123, Para. 7, [1913MS].

Christian Schools. The garden of Eden was not only Adam's dwelling, but his school-room. As in that school, so in the school of the earth, two trees are planted--the tree of life, which bears the fruit of true education, and the tree of knowledge, yielding the fruit of "science falsely so-called." All that have connection with Christ have access to the tree of life, a source of knowledge of which the world is ignorant. After sin entered this world, the heavenly husbandman transplanted the tree of life to the paradise above, but its branches hang over the wall to the lower world. Through the redemption purchased by the blood of the Son of God, man may now partake of its life-giving fruit. The tree of knowledge has its roots in the earth. It is of the earth, earthly. All who have tasted of the heavenly fruit, the bread of life, are to be co-workers with God, pointing others from the tree of knowledge to the tree of life, that they also may partake of its fruit. [Cf: The Gospel Medical Messenger [GMM]. 10-15-13 para. 01] p. 123, Para. 8, [1913MS].

Shall the education given in our schools be after God's order, or after the wisdom of this world, which the Lord pronounces foolishness? Shall the hearts of students become estranged from God by eating of the tree of knowledge, which hardens the heart into disobedience, and ministers to vanity and pride? Shall not the education given in our schools be of that character which will give a more decided knowledge of God's Word, and which will bring the soul into a vital connection with God, keeping God before the mind's eye, and arousing every better feeling in the soul? This is the kind of education which is as enduring as eternity. [Cf: The Gospel Medical Messenger [GMM]. 10-15-13 para. 02] p. 124, Para. 1, [1913MS].

We cannot consent, at this period of time, to expose our youth to the consequences of learning a mixture of truth with error. The youth who come from school without feeling the importance of making the Word of God the first study, the main study, above every science in educational lines, are not qualified in these days of peril to enter upon the work of the teacher. The question of how to obtain a knowledge of God is to all a life-and-death question. [Cf: The Gospel Medical Messenger [GMM]. 10-15-13 para. 03] p. 124, Para. 2, [1913MS].

It is fortify the youth against the temptations of the enemy that we have established schools where they may be qualified for usefulness in this life and for the service of God. The love of God imparts more than finite energy and qualifications for divine achievements. [Cf: The Gospel Medical Messenger [GMM]. 10-15-13 para. 04] p. 125, Para. 1, [1913MS].

Whatever business parents may think suitable for their children, whether they desire them to be manufacturers, agriculturists, mechanics, or to follow some professional calling, they would reap great advantages from the discipline of an education. Your children should have an opportunity to study the Bible in the school. [Cf: The Gospel Medical Messenger [GMM]. 10-15-13 para. 05] p. 125, Para. 2, [1913MS].

Shall members of the church give means to advance the cause of Christ among others, and then let their own children carry on the work and service of Satan? [Cf: The Gospel Medical Messenger [GMM]. 10-15-13 para. 06] p. 125, Para. 3, [1913MS].

There are places where our schools should have been in operation years ago. Let these now be started, under wise directors, that the children and youth may be educated in their own churches.--Mrs. E. G. White. [Cf: The Gospel Medical Messenger [GMM]. 10-15-13 para. 07] p. 125, Para. 4, [1913MS].

Can we wonder that the children and youth drift into temptation, and become educated in wrong lines, when they are continually associating with other neglected children? There is a work to receive the light of truth, and workers must be educated. Schools which will provide for the education of the children must be opened in places where they are so much needed. [Cf: The Gospel Medical Messenger [GMM]. 11-05-13 para. 01] p. 125, Para. 5, [1913MS].

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 are Israelites indeed to serve Him. Gather your children into your own houses. Gather them in from the crowd who are voicing the words of Satan, who are disobeying the commandments of God. * * * 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 to be thus addressed on this point. [Cf: The Gospel Medical Messenger [GMM]. 11-05-13 para. 02] p. 125, Para. 6, [1913MS].

Any one of the children of the Hebrews who was found in the Egyptian habitations was destroyed. * * * We have a special work to do in educating and training our children, that they may not, either in attending school or in associating with others, be influenced by those of corrupt habits. [Cf: The Gospel Medical Messenger [GMM]. 11-05-13 para. 03] p. 126, Para. 1, [1913MS].

Fathers and mothers, make haste! Your children are to be objects of your solicitude. Principles are to be kept before your children that will exert a heavenly influence over life and character. By every means at your command, you are to teach them that they are not to pattern after the worldly plan of education, but the truth must be impressed upon their hearts and minds. The truths that Satan has concealed by his hellish shadows, the truths he has misinterpreted and misapplied, and disconnected from the Lord of glory, are to be received, opened, and explained, and made to appear in their heavenly beauty, to be seen as truths that shall stand fast forever. They are to be re-established in the minds of men by the living agents whom God has appointed, and error is to be revealed in its true character by the light of truth.--Mrs. E.

G. White. [Cf: The Gospel Medical Messenger [GMM]. 11-05-13 para. 04] p. 126, Para. 2, [1913MS].

In all our churches, and wherever there is a company of believers, church schools should be established, and in these schools should be teachers with a true missionary spirit, for the children are to be trained to become missionaries. It is essential that the teachers be educated to act their part in instructing 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 up on the same principles as were the schools of the prophets. [Cf: The Gospel Medical Messenger [GMM]. 11-19-13 para. 01] p. 126, Para. 3, [1913MS].

Children are left to come up, instead of being trained up. * * * Parents stand in the place of God to their children, and they will have to render an account whether they have been faithful to the little few committed to their care. Parents, some of you are rearing children to be cut down by the destroying angel, unless you speedily change your course and be faithful to them. God cannot cover iniquity, even in children. He cannot love unruly children, who manifest passion, and he cannot save them in the time of trouble. Will you suffer your children to be lost through your neglect? Unfaithful parents! their blood will be upon you, and is not your salvation doubtful, with the blood of your children upon you? [Cf: The Gospel Medical Messenger [GMM]. 11-19-13 para. 02] p. 127, Para. 1, [1913MS].

I say again, establish schools for the children wherever there are churches; where there are those who assemble to worship God let there be schools for the children. Work as if you were working for your life to save children from being drowned in the polluting, corrupting influences of this life. If people would encourage the church in which they are members, and establish small, humble school buildings, in which to do service for God, they would accommodate their own children within their borders.--Mrs. E. G. White. [Cf: The Gospel Medical Messenger [GMM]. 11-19-13 para. 03] p. 127, Para. 2, [1913MS].

There should be a school established where there is a church or company of believers. Teachers should be employed to educate the children of Sabbath-keepers. In all of our churches there should be schools, and teachers of these schools who are missionaries. [Cf: The Gospel Medical Messenger [GMM]. 12-03-13 para. 01] p. 127, Para. 3, [1913MS].

The Bible should not be brought into our schools to be sandwiched in between infidelity. The Bible must be made the ground-work 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. [Cf: The Gospel Medical Messenger [GMM]. 12-03-13 para. 02] p. 127, Para. 4, [1913MS].

Used as a text-book in our schools, the Bible will do for mind and morals what cannot be done by books of science or philosophy. As a book to discipline and strengthen the intellect, to ennoble, purify, and refine character, it is without a rival. If there were not another book

in the wide world, the Word of God lived out, through the grace of Christ, would make men perfect in this world, with a character fitted for a future immortal life. [Cf: The Gospel Medical Messenger [GMM]. 12-03-13 para. 03] p. 128, Para. 1, [1913MS].

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 in 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.--Mrs. E. G. White. [Cf: The Gospel Medical Messenger [GMM]. 12-03-13 para. 04] p. 128, Para. 2, [1913MS].

The great lack of men to go from place to place and preach the Word may be in a great degree supplied by tracts and papers and by intelligent correspondence. [Cf: Australasian Union Conference Record 03-17-13 para. 01] p. 128, Para. 3, [1913MS].

If all would realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, we should see hundreds engaged as active workers who hitherto have been dull and uninterested, accomplishing nothing. They have felt that there was nothing of importance in this tract and missionary work,--nothing worthy of their special interest. Yet it is a fact that the circulation of our papers is doing even a greater work than the living preacher can do. All can do something. Some can do more than others, but all should become intelligent as to how they can work most successfully and methodically in spreading the light of truth by scattering our publications. We meet with young and old who profess to be children of God, yet who have not grown an inch for years. A Christian indeed will grow in knowledge of the truth; and as he is sanctified through the truth, he will become more and more like Jesus, and more desirous to save souls, the purchase of His blood. [Cf: Australasian Union Conference Record 03-17-13 para. 02] p. 128, Para. 4, [1913MS].

Those who are co-labourers with God will have no disposition to engage in the various expedients for amusement; they will not be seeking after happiness and enjoyment. In taking up their work in the fear of God, and doing service for the Master, they will secure the most substantial happiness. Connected with Jesus Christ, they will be wise unto salvation. They will be fruit-bearing trees. They will develop a blameless life, a beautiful character. The great work of redemption will be their first consideration. Eating and drinking and dressing, houses and lands, will be secondary matters. The peace of God will force off the withered or gnarled branches of selfishness, vanity, pride, and indolence. It is faith and practice that make up the Christian's life. We do not meet the standard of Christianity by merely professing Christ and having our names upon the church book. We should be individual workers for Christ. By personal effort we can show that we are connected with Him. [Cf: Australasian Union Conference Record 03-17-13 para. 03] p. 129, Para. 1, [1913MS].

All cannot go abroad, but all can do something at home. We should as Christians have an abiding sense that our time, our strength, our ability, have been purchased with an infinite price. We are not our

own, to use our moments in gratifying our fancy and our pride. As children of the light, we should diffuse light to others. It should be our study how we may best glorify God,--how we can work to save and bless souls for whom Christ died. In working to bless others, we shall be gathering strength and courage to our own souls, and shall receive the approval of God. Mrs. E. G. White. [Cf: Australasian Union Conference Record 03-17-13 para. 04] p. 129, Para. 2, [1913MS].

Would it not be well for us to observe holidays unto God, when we could revive in our minds the memory of His dealing with us? Would it not be well to consider His past blessings, to remember the impressive warnings that have come home to our souls, so that we shall not forget God? [Cf: Australasian Union Conference Record 11-17-13 para. 01] p. 129, Para. 3, [1913MS].

The world has many holidays, and men become engrossed with games, with horse races, with gambling, smoking, and drunkenness. They show plainly under what banner they are standing. They make it evident that they do not stand under the banner of the Prince of Life, but that the prince of darkness rules and controls them. [Cf: Australasian Union Conference Record 11-17-13 para. 02] p. 129, Para. 4, [1913MS].

Shall not the people of God more frequently have holy convocations in which to thank God for His rich blessings? Shall we not find time in which to praise Christ for His rest, peace, and joy; and make manifest by daily thanksgiving that we appreciate the great sacrifice made in our behalf, that we may be partakers of the divine nature? Shall we not speak of the prospective rest in the paradise of God, and tell of the honour and glory in store for the servants of Jehovah? "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." We are homeward bound, seeking a better country, even a heavenly. [Cf: Australasian Union Conference Record 11-17-13 para. 03] p. 129, Para. 5, [1913MS].

Excitement and Enthusiasm.--The world is full of excitement. Men act as though they had gone mad over low, cheap, unsatisfying things. How excited have I seen them over the result of a cricket match! I have seen the streets in Sydney densely crowded for blocks, and on inquiring what was the occasion of the excitement, was told that it was because some expert player of cricket had won the game. I felt disgusted. Why are not the chosen of God more enthusiastic? They are striving for an immortal crown, striving for a home where there will be no need of the light of the sun or moon, or of lighted candle; for the Lord God giveth them light, and they shall reign for ever and ever. They will have a life that measures with the life of God; but the candle of the wicked shall be put out in ignominious darkness, and then shall the righteous shine forth as the sun in the kingdom of their Father. [Cf: Australasian Union Conference Record 11-17-13 para. 04] p. 129, Para. 6, [1913MS].

The Holy Watcher in our Schools.--Why should we not expect the holy Watcher to come into our schools? Our youth are there to receive an education so that they may do all in their power to acquire a knowledge of the most high God, and to make Him known as the only true God. They are there to learn how to present Christ as a sin-pardoning Saviour. They are there to gather up precious rays of light, in order that they may diffuse light again. They are there to show forth the loving-

kindness of the Lord, to speak of His glory, to sound forth the praises of Him who hath called us out of darkness into His marvellous light. [Cf: Australasian Union Conference Record 11-17-13 para. 05] p. 130, Para. 1, [1913MS].

Those who are faithful will be clothed with white robes, will have palms of victory in their hands, and will stand in the heavenly courts. John says, "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Mrs. E. G. White. [Cf: Australasian Union Conference Record 11-17-13 para. 06] p. 130, Para. 2, [1913MS].

Festivals of Rejoicing. Shall we not keep holy festivals unto God? Shall we not show that we have some enthusiasm in His service? With the grand, ennobling theme of salvation before us, shall we be as cold as statues of marble? If men can become so excited over a match game of cricket, or a horse race, or over foolish things that bring no good to anyone, shall we be unmoved when the plan of salvation is unfolded before us? Let the school and the church henceforth have festivals of rejoicing unto the Lord. [Cf: Australasian Union Conference Record 11-24-13 para. 01] p. 130, Para. 3, [1913MS].

I do not recommend pleasure parties where young people assemble together for mere amusement, to engage in cheap, nonsensical talk, and where loud, boisterous laughter is to be heard. I do not recommend this kind of gathering, where there is a letting down of dignity, and the scene is one of weakness and folly. [Cf: Australasian Union Conference Record 11-24-13 para. 02] p. 130, Para. 4, [1913MS].

Satan's Fascinations.--Many times young men for whom heavenly intelligences have been waiting in order to number them as missionaries for God, are drawn into the gatherings for amusement, and are carried away with Satan's fascinations. Instead of being afraid to continue their association with girls whose depth of mind is easily measured, whose character is of a cheap order, they become enamoured of them, and enter into an engagement. Satan knows that if these young men enter into an engagement with cheap-minded, pleasure-loving, worldly-minded, irreligious young women, they will bind themselves to stumbling-blocks. Their usefulness will be largely crippled, if not utterly destroyed. Even if the young men themselves succeed in making an unreserved surrender to God, yet they will find that they are greatly crippled by being bound to an untrained, undisciplined, unchristlike wife who is dead to God, dead to piety, and dead to true holiness. Their lives will prove unsatisfying and unhappy. [Cf: Australasian Union Conference Record 11-24-13 para. 03] p. 130, Para. 5, [1913MS].

Gatherings for amusement confuse faith, and make the motive mixed and uncertain. The Lord accepts no divided heart. He wants the whole man. He made all there is of man. He offered a complete sacrifice to redeem the body and soul of man. That which He requires of those whom He has created and redeemed, is summed up in these words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbour as thyself." God will accept nothing less than this. [Cf: Australasian Union Conference

Record 11-24-13 para. 04] p. 131, Para. 1, [1913MS].

Firmness in Resisting Temptation.--If the students who attend our colleges would be firm, and maintain integrity, if they would not associate with those who walk in the paths of sin, nor be charmed by their society, like Daniel they would enjoy the favour of God. If they would discard unprofitable amusements and indulgence of appetite, their minds would be clear for the pursuit of knowledge. They would thus gain a moral power that would enable them to remain unmoved when assailed by temptation. [Cf: Australasian Union Conference Record 11-24-13 para. 05] p. 131, Para. 2, [1913MS].

It is a continual struggle to be always on the alert to resist evil; but it pays to obtain one victory after another over self and the powers of darkness. And if the youth are proved and tested, as was Daniel, what honour can they reflect to God by their firm adherence to the right! [Cf: Australasian Union Conference Record 11-24-13 para. 06] p. 131, Para. 3, [1913MS].

How to Spend Holidays.--Recreation is needful to those who are engaged in physical labour, and is still more essential for those whose labour is principally mental. It is not essential to our salvation, nor for the glory of God, to keep the mind labouring constantly and excessively, even upon religious themes. There are amusements, such as dancing, card-playing, chess, checkers, etc., which we cannot approve, because heaven condemns them. These amusements open the door for great evil. They are not beneficial in their tendency, but have an exciting influence, producing in some minds a passion for those plays which leads to gambling and dissipation. All such plays should be condemned by Christians, and something perfectly harmless should be substituted in their place. [Cf: Australasian Union Conference Record 11-24-13 para. 07] p. 131, Para. 4, [1913MS].

I saw that our holidays should not be spent in patterning after the world, yet they should not be passed by unnoticed, for this will bring dissatisfaction to our children. On these days when there is danger that our children will be exposed to evil influences, and become corrupted by the pleasures and excitement of the world, let the parents study to get up something to take the place of more dangerous amusements. Give your children to understand that you have their good and happiness in view. [Cf: Australasian Union Conference Record 11-24-13 para. 08] p. 131, Para. 5, [1913MS].

Let several families living in a city or village unite, and leave the occupations which have taxed them physically and mentally, and take an excursion into the country, to the side of a fine lake, or to a nice grove, where the scenery of nature is beautiful. They should provide themselves with plain, hygienic food, the very best fruits and grains, and spread their table under the shade of some tree, or under the canopy of heaven. The ride, the exercise, and the scenery, will quicken the appetite, and they can enjoy a repast which kings might envy. [Cf: Australasian Union Conference Record 11-24-13 para. 09] p. 132, Para. 1, [1913MS].

On such occasions, parents and children should feel free from care, labour, and perplexity. Parents should become children with their children, making everything as pleasant for them as possible. Let the

whole day be given to recreation. [Cf: Australasian Union Conference Record 11-24-13 para. 10] p. 132, Para. 2, [1913MS].

Exercise in the open air for those whose employment has been within doors and sedentary, will be beneficial to health. All who can, should feel it a duty to pursue this course. Nothing will be lost, but much gained. They can return to their occupations with new life and new courage to engage in their labour with zeal, and they are better prepared to resist disease. Mrs. E. G. White. [Cf: Australasian Union Conference Record 11-24-13 para. 11] p. 132, Para. 3, [1913MS].

When Adam was assailed by the tempter in Eden, he was without taint of sin. He stood before God in the strength of perfect manhood. All the organs and faculties of his being were equally developed and harmoniously balanced. [Cf: Bible Echo & Signs of the Times 10-20-13 para. 01] p. 132, Para. 4, [1913MS].

Christ, in the wilderness of temptation, stood in Adam's place, to bear the test he failed to endure. Here Christ overcame, in the sinner's behalf, four thousand years after Adam turned his back upon the light of his home. Separated from the presence of God, the human family had been departing, each successive generation, further from the original purity, wisdom, and knowledge which Adam possessed in Eden. Christ bore the sins and infirmities of the race as they existed when He came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points on which man could be assailed. [Cf: Bible Echo & Signs of the Times 10-20-13 para. 02] p. 132, Para. 5, [1913MS].

Adam was surrounded with everything his heart could wish. Every want was supplied. There was no sin, and no signs of decay in glorious Eden. Angels of God conversed freely and lovingly with the holy pair. The happy songsters carolled forth their free, joyous songs of praise to their Creator. The peaceful beasts in happy innocence played around Adam and Eve, obedient to their word. Adam was in the perfection of manhood--the noblest of the Creator's works. He was in the image of God, but a little lower than the angels. [Cf: Bible Echo & Signs of the Times 10-20-13 para. 03] p. 132, Para. 6, [1913MS].

Great Contrast.--What a contrast the second Adam presented, as He entered the gloomy wilderness to cope with Satan single-handed! Since that fall, the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ's advent to the earth. In order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He who knew no sin, became sin for us. He humiliated Himself to the lowest depths of human woe, that He might be qualified to reach man, and bring him up from the degradation in which sin had plunged him. [Cf: Bible Echo & Signs of the Times 10-20-13 para. 04] p. 132, Para. 7, [1913MS].

Christ Took Our Nature.--"For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." [Cf: Bible Echo & Signs of the Times 10-20-13 para. 05] p. 133, Para. 1, [1913MS].

"And being made perfect, He became the Author of eternal salvation unto all them that obey Him." [Cf: Bible Echo & Signs of the Times 10-20-13 para. 06] p. 133, Para. 2, [1913MS].

"Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." [Cf: Bible Echo & Signs of the Times 10-20-13 para. 07] p. 133, Para. 3, [1913MS].

"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: Bible Echo & Signs of the Times 10-20-13 para. 08] p. 133, Para. 4, [1913MS].

In the wilderness of temptation, Christ was without food forty days. Moses had, on especial occasions, been thus long without food. But he felt not the pangs of hunger. He was not tempted and harassed by a vile and powerful foe, as was the Son of God. He was elevated above the human, and especially sustained by the glory of God which enshrouded him. [Cf: Bible Echo & Signs of the Times 10-20-13 para. 09] p. 133, Para. 5, [1913MS].

Satan's Confidence.--Satan had succeeded so well in deceiving the angels of God, and in ruining noble Adam, that he thought he should be successful in overcoming Christ in His humiliation. He looked with pleased exultation upon the result of his temptations, and the increase of sin in the continued transgression of God's law, for more than four thousand years. He had worked the ruin of our first parents, and brought sin and death into the world, and led to ruin multitudes of all ages, countries, and classes. By his power he had controlled cities and nations, until their sin provoked the wrath of God to destroy them by fire, water, earthquakes, sword, famine, and pestilence. By his subtlety and untiring efforts, he had controlled the appetite, and excited and strengthened the passions, to so fearful a degree that he had defaced, and almost obliterated, the image of God in man. His physical and moral dignity were in so great a degree destroyed that he bore but a faint resemblance in character, and noble perfection of form, to the dignified Adam in Eden. [Cf: Bible Echo & Signs of the Times 10-20-13 para. 10] p. 133, Para. 6, [1913MS].

At the first advent of Christ, Satan had brought man down from his original, exalted purity, and had dimmed that golden character with sin. The man whom God had created a sovereign in Eden, he had transformed into a slave in the earth groaning under the curse of sin. The halo of glory, which God had given holy Adam to cover him as a garment, departed from him after his transgression. The light of God's glory could not cover disobedience and sin. In the place of health and plenitude of blessings, poverty, sickness, and suffering of every type, were to be the portion of the children of Adam. [Cf: Bible Echo & Signs of the Times 10-20-13 para. 11] p. 133, Para. 7, [1913MS].

Satan had, through his seductive power, led men to vain philosophy, to question, and finally disbelieve, the divine revelation and the existence of God. He looked abroad upon a world of moral wretchedness, and a race exposed to the wrath of a sin-avenging God, with fiendish

triumph, that he had been so successful in darkening the pathway of so many, and had led them to transgress the law of God. He clothed sin with pleasing attractions, to secure the ruin of many. [Cf: Bible Echo & Signs of the Times 10-20-13 para. 12] p. 134, Para. 1, [1913MS].

Satan's Most Successful Scheme.--But his most successful scheme in deceiving man has been to conceal his real purposes and his true character, by representing himself to be man's friend--a benefactor of the race. He flatters men with the pleasing fable that there is no rebellious foe, no deadly enemy that they need to guard against, and that the existence of a personal devil is all a fiction; and while he thus hides his existence, he is gathering thousands under his control. He is deceiving many, as he tried to deceive Christ, telling them that he is an angel from heaven, doing a good work for humanity. And the masses are so blinded by sin that they cannot discern the devices of Satan; and they honour him as they would a heavenly angel, while he is working their eternal ruin. [Cf: Bible Echo & Signs of the Times 10-20-13 para. 13] p. 134, Para. 2, [1913MS].

Christ had entered the world as Satan's destroyer, and the Redeemer of the captives bound by his power. He would leave an example, in His own victorious life, for man to follow, and thus overcome the temptations of Satan. As soon as Christ entered the wilderness of temptation, His visage changed. The glory and splendour which were reflected from the throne of God and His countenance, when the heavens opened before Him, and the Father's voice acknowledged Him as His Son in whom He was well pleased, were now gone. The weight of the sins of the world was pressing His soul, and His countenance expressed unutterable sorrow, a depth of anguish that fallen man had never realized. He felt the overwhelming tide of woe that deluged the world. He realized the strength of indulged appetite and unholy passions, which controlled the world, and had brought upon man inexpressible suffering. The indulgence of appetite had been increasing and strengthening with every successive generation since Adam's transgression, until the race was so feeble in moral power that they could not overcome in their own strength. Christ, in behalf of the race, was to overcome appetite, by standing the most powerful test upon this point. He was to tread the path of temptation alone, and there must be none to help Him--none to comfort or uphold Him. Alone He was to wrestle with the powers of darkness. [Cf: Bible Echo & Signs of the Times 10-20-13 para. 14] p. 134, Para. 3, [1913MS].

In Man's Behalf.--As in his human strength man could not resist the power of Satan's temptations, Jesus volunteered to undertake the work, and to bear the burden for man, and overcome the power of appetite in his behalf. In man's behalf, He must show self-denial, perseverance, and firmness of principle, paramount to the gnawing pangs of hunger. He must show a power of control stronger than hunger and even death. [Cf: Bible Echo & Signs of the Times 10-20-13 para. 15] p. 134, Para. 4, [1913MS].

The humanity of Christ reached to the very depths of human wretchedness, and identified itself with the weaknesses and necessities of fallen man; while His divine nature grasped the Eternal. His work, in bearing the guilt of man's transgression, was not to give him license to continue to violate the law of God; for transgression made man a debtor to the law, and Christ Himself was paying this debt by His

own suffering. The trials and sufferings of Christ were to impress man with a sense of his great sin in breaking the law of God, and to bring him to repentance and obedience to that law, and through obedience to acceptance with God. He would impute His righteousness to man, and so raise him in moral value with God that his efforts to keep the divine law would be acceptable. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 10-20-13 para. 16] p. 135, Para. 1, [1913MS].

"Dear Brethren:--I welcome you to 'Elmshaven,' the refuge that I found prepared for me on my return from Australia. I hope you will enjoy your visit, and that you may come again. In your prosperity and welfare I am deeply interested. Your house is the world. Your light must not be put under a bushel or under a bed, but on a candlestick. The press is a powerful instrumentality, which God has ordained, to bring the truth before all nations, kindreds, tongues, and people. Pray, O pray, for a deeper experience. Go forth with your hearts softened and subdued by a study of the precious truths God has given us for this time. God will then give you wisdom to impart aright." [Cf: Central Union Outlook 02-18-13 para. 01] p. 135, Para. 2, [1913MS].

So ended the most delightful trip it was ever our privilege to enjoy. [Cf: Central Union Outlook 02-18-13 para. 02] p. 135, Para. 3, [1913MS].

Sanitarium, Cal., Feb 20, 1913.-- *To the workers in the message.*-- Last night I seemed to be in earnest conversation with some of our brethren who seemed to be unable to take a broad view of the work that God desired them to do. Some in their efforts were going beyond that which was wise and prudent, while others were falling short of that which was required of them. I was trying to make these brethren understand the necessity of carrying the work forward intelligently, so that one worker would not tear down the work that another was endeavoring to build up. [Cf: General Conference Bulletin 06-06-13 para. 01] p. 135, Para. 4, [1913MS].

This morning after dressing, I began to look over a collection of manuscripts that lay on my office table. The first on which my eye fell was one in which were laid down principles that lie at the foundation of all successful efforts for souls,--principles that every worker needs prayerfully and carefully to study. Again and again I have been impressed to write that which, if studied under the direction of the Holy Spirit would enable our brethren to take right views of their privileges and responsibilities. But unless these principles are so studied, they cannot be worked out in the experience. Unless there is a united drawing with God, unless those in positions of leadership lift up their hearts to heaven, confessing their defects of character, and pleading for help to reach a higher standard, they will not discern their own spiritual needs, or strive successfully for higher attainments. [Cf: General Conference Bulletin 06-06-13 para. 02] p. 135, Para. 5, [1913MS].

Because a worker does not see the importance of a fellow worker's efforts, he should not pull back and make the work go hard. Every laborer should now be working with zeal and energy, pressing onward and upward. There should be no such thing as backsliding from the light that has guided us for so many years. God is calling upon his people to reach a higher standard of spirituality, to work unitedly. Much of the

work being accomplished in the cause of present truth would require not more than half the labor that it now demands if the workers would come unitedly to the help of the Lord, lending their courage and zeal, their faith and influence, to the building up of whatever enterprise is called for. [Cf: General Conference Bulletin 06-06-13 para. 03] p. 136, Para. 1, [1913MS].

A sad mistake is made when workers take up some work that God has not set them, and carry it forward as if that were the plan of the Lord. The result is disappointment; and when the realization comes that they have been in error, it is often the case that the workers fall into discouragement, and go off on a line that leads directly away from the reformations that God desires to see wrought. [Cf: General Conference Bulletin 06-06-13 para. 04] p. 136, Para. 2, [1913MS].

There is a great work to be done, and we do not half realize its sacredness, or appreciate its uplifting influence on the lives that are yielded to its fashioning. We are to learn to take God at his word, for thus only can we carry out his purposes. There should be no holding back on the part of any. With all the light that has been given us, we cannot truthfully say. "We did not understand his will." Let there be a drawing together, every one lifting in spiritual lines. Let us manifest a godlike earnestness of purpose instead of taking an attitude of careless indifference. The indifference manifested by some discourages those who are trying to do faithful work. [Cf: General Conference Bulletin 06-06-13 para. 05] p. 136, Para. 3, [1913MS].

Not all are pursuing a course of indifference. There are some who are reviewing their past mistakes, and are learning from these mistakes the lessons that God would teach them. They are making close examination of self. These workers are studying their own lives in the light of Christ's perfect example, and are becoming changed into the same image. [Cf: General Conference Bulletin 06-06-13 para. 06] p. 136, Para. 4, [1913MS].

Our ministers have some experiences to gain that have not yet been gained, standards to reach higher than those yet attained. They have lessons to learn of personal ministry for souls. There is a special work to be done for the newly converted. Do not think when these have embraced the doctrines of the message, that you can leave them there. Many have thus been left in spiritual darkness; they know not how to go forward. Go to these souls; pray with them; lift them up. Do not rest until you see that they are striving to reach the standard that God's Word sets for his children. [Cf: General Conference Bulletin 06-06-13 para. 07] p. 136, Para. 5, [1913MS].

We talk much about the truth; but unless we live the truth, unless we ourselves are reaching its standard, and helping others to reach it, our work will not have the approval of Heaven. [Cf: General Conference Bulletin 06-06-13 para. 08] p. 136, Para. 6, [1913MS].

We do not realize how untiring are Satan's efforts to sap our spirituality. He is working mightily that the people of God may be only half converted. Then self will swell to large proportions, and there will be no revelation to the world of the transforming power of God. If this power does not rest upon God's people and move them to sanctified action, they cannot do the work in the earth that has been shown us

must be done. Without this power, they will not realize their responsibility as his representatives in a [Cf: General Conference Bulletin 06-06-13 para. 09] p. 137, Para. 1, [1913MS].

"Christiania, Norway," July 7, 1886. "I do not think many of our people know what it is to believe in Jesus in the fullest sense of the word. When we do, we shall have a heart filled with such a sense of the salvation that it is our privilege to accept that we will gladly receive it, and be trustful and happy in the assurance of His love, and with this faith appropriating the blessing to ourselves, we have glad, and hopeful, and joyful hearts all the time. [Cf: Pacific Union Recorder 09-04-13 para. 01] p. 137, Para. 2, [1913MS].

"Bright hopes become those who have such a Saviour. We should not have sadness and gloom, and painful sympathies for our supposed afflictions and hardships. Humbled we may be ever because of our sinfulness, and because we have grieved the Saviour, but glad that we can believe that Jesus has promised to forgive the sins of the contrite heart, and that these sins through Jesus Christ shall be blotted from the book of His remembrance. Now why should we not be the most grateful of mortals that such an ample sacrifice, in infinite mercy, has been made in our behalf? Let these words be on our lips, if we have complied with the conditions laid down in the word of God, 'The blood of Jesus Christ His Son cleanseth us from all sin.' [Cf: Pacific Union Recorder 09-04-13 para. 02] p. 137, Para. 3, [1913MS].

"We need far greater love, far greater faith, and much less of self. O, that my brethren could see the fulness that there is in Jesus, and the love wherewith He hath loved us! In Christ we are as if we had suffered the penalty we have incurred. In Christ I am as if I had obeyed, and rendered perfect obedience to the law, which we can not perfectly obey without Christ imparts to us His merits and His righteousness. O, the plan of salvation is a wonderful matter, and we have enough to think of, and talk of, and to be thankful for every day of our lives. [Cf: Pacific Union Recorder 09-04-13 para. 03] p. 137, Para. 4, [1913MS].

"God can retain all His justice, and present it to us with a greater dignity and luster; He can retain all His glory, and reveal it to us in still increased glory and majesty, and yet pardon the transgressor. Through Christ, who was equal with the Father, we may claim the blessing of peace and rest. We need much of the Spirit of God. We seem to feel that we must do the work, and do not bring Christ and His love into the work." [Cf: Pacific Union Recorder 09-04-13 para. 04] p. 137, Para. 5, [1913MS].

As Noah's descendants increased in number, apostasies soon led to division. Those who desired to forget their Creator, and to cast off the restraint of his law, decided to separate from the worshipers of God. Accordingly they journeyed to the plain of Shinar, on the banks of the River Euphrates. Here they decided to build a city, and in it a tower reaching unto heaven,--so high that no flood could rise to the top, so massive that nothing could sweep it away. Thus they hoped to make themselves independent of God. [Cf: Report of Progress 10-16-13 para. 01] p. 137, Para. 6, [1913MS].

But among the men of Babel there were living some God-fearing men who

had been deceived by the pretensions of the ungodly, and drawn into their wicked schemes. These men would not join this confederacy to thwart the purposes of God. They refused to be deceived by the wonderful representations and the grand outlook. For the sake of these faithful ones the Lord delayed his judgments, and gave the people time to reveal their true character. They heeded not the counsel of the Lord, but carried out their own purposes. The great majority were fully united in their heaven-daring undertaking. Had they been permitted to go on unchecked, they would have demoralized the world by their wonderful plans. [Cf: Report of Progress 10-16-13 para. 02] p. 138, Para. 1, [1913MS].

This confederacy was born of rebellion against God. The dwellers on the plain of Shinar established their kingdom for self exaltation, and not for the glory of God. Had they succeeded, a mighty power would have borne sway, banishing righteousness and inaugurating a new religion. The mixture of certain religious ideas with a mass of erroneous theories would have resulted in closing the door to peace, happiness, and security. These suppositions--erroneous theories--carried out and perfected, would have banished a knowledge of the law of Jehovah from the minds of men, who would not think it necessary to obey the divine statutes. These statutes, which are holy, just, and good, would have been ignored. Determined men, inspired by the first great rebel, would have been urged on by him, and would have permitted nothing to have interfered with their plans, or to stop them in their evil course. In the place of the divine precepts they would have substituted laws, framed in accordance with their selfish hearts, in order that they might carry out their purposes. [Cf: Report of Progress 10-16-13 para. 03] p. 138, Para. 2, [1913MS].

But God never leaves the world without witnesses for him. Those who loved and feared him at the time of the first great apostasy after the flood, humbled themselves, and cried unto him. "O God," they pleaded, "interpose thyself between thy cause and the plans and methods of men." "And the Lord came down to see the city and the tower [the great idol building] which the children of men builded." He defeated the purpose of the tower builders, and overthrew the memorial of their rebellion. God bears long with the perversity of men, giving them ample opportunity for repentance; but he marks all their devices to resist the authority of his just all holy law. As an evidence of his displeasure over the building of this tower, he confounded the language of the builders, so that none could understand the words of his fellow builder. [Cf: Report of Progress 10-16-13 para. 04] p. 138, Para. 3, [1913MS].

Principles have been perverted. Men have been departing from right principles, for the promulgation of which these institutions were established. They have failed of doing the very work God ordained should be done to prepare a people to "build the old waste places," and to stand in the breach, as is represented in the fifty-eighth chapter of Isaiah. [Cf: Report of Progress 10-16-13 para. 05] p. 139, Para. 1, [1913MS].

In this scripture the work we are to do is clearly defined as being medical missionary work. This work is to be done in all places. God has a vineyard; and he desires that this vineyard shall be worked unselfishly. No parts are to be neglected. The most neglected portion

needs the most wide-awake missionaries to do the work portrayed in the fifty-seventh chapter of Isaiah:-- [Cf: Report of Progress 10-16-13 para. 06] p. 139, Para. 2, [1913MS].

"Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not? I will declare thy righteousness, and thy works; for they shall not profit thee. [Cf: Report of Progress 10-16-13 para. 07] p. 139, Para. 3, [1913MS].

"When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; and shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt." [Cf: Report of Progress 10-16-13 para. 08] p. 139, Para. 4, [1913MS].

"For their spirit should fail before me, saith the Lord, if I were to deal with my people in accordance with their perversity. They could not endure my displeasure and my wrath. I have seen the perverse ways of every sinner. He who repents and does the works of righteousness, I will convert and heal, and restore unto him my favor." [Cf: Report of Progress 10-16-13 para. 09] p. 140, Para. 1, [1913MS].

I am instructed to say that in his judgments the Lord will remember mercy. For his own name's sake he will not permit the froward and independent to carry out their unsanctified plans. He will visit them for their perversity of action. "There is no peace, saith my Cod, to the wicked." [Cf: Report of Progress 10-16-13 para. 10] p. 140, Para. 2, [1913MS].

Concerning those who have been deceived and led astray by unconsecrated men, the Lord says: "Their course of action has not been in accordance with my will: yet for the righteousness of my own cause, for the truth's sake, for the sake of those who have preserved their fear and love of God, I, who create the fruit of the lips, will put my message in the lips of those who will not be perverted. Although some may be deceived and blinded in their ideas of men and the purposes of men, I will heal every one who honors my name. All penitent Israel shall see my salvation. I, the Lord, do rule, and I will fill with praise and thanksgiving the hearts of all who are high and afar off,

even all the penitent of Israel who have kept my way." [Cf: Report of Progress 10-16-13 para. 11] p. 140, Para. 3, [1913MS].

When iniquity abounds among the nations; when multitudes are honored by great festivities; when all are interested in making everything possible of men, and are seeking their own pleasure--and we see all these things taking place now--then we may know that the condition of things is similar to the condition that existed in the days of Noah, when the Lord called the inhabitants of the earth to drink the waters of the flood. [Cf: Report of Progress 10-16-13 para. 12] p. 140, Para. 4, [1913MS].

Lot's Experience. The state of the world now is similar to that which existed in the days of Lot, when Sodom's corruption called for the angel's visit to that wicked city, to see whether the cries coming up before heaven were of such a character that the inhabitants of beautiful Sodom--a city that had been so highly favored of God--had so corrupted their ways before the Lord that there was no hope of their redemption. God's wrath was revealed so signally because the corruption of the Sodomites was so deep. The heavenly visitants could see for themselves that the Sodomites had passed the limits of divine forbearance. [Cf: Report of Progress 10-16-13 para. 13] p. 140, Para. 5, [1913MS].

The angels took Lot and his wife and daughters by the hand, to hasten their flight from the city, lest the storm of divine judgment should break upon the place they hesitated so much to leave. They were solemnly commanded to hasten, for the fiery storm would be delayed but a little longer. But one of the fugitives presumptuously ventured to cast a regretful look backward to the doomed city, and she became a monument of God's judgement,--showing how he regards unbelief and presumptuous rebellion. [Cf: Report of Progress 10-16-13 para. 14] p. 141, Para. 1, [1913MS].

This visitation of God's wrath upon Lot's wife hurried the remaining three on their way from the city. But Lot, not desiring to flee to the mountains, had pleaded with the Lord to spare a smaller city a few miles from Sodom to which he could flee. What unbelief he manifested! His faith was very weak. But God in his mercy spared Zoar, in answer to Lot's petitions. [Cf: Report of Progress 10-16-13 para. 15] p. 141, Para. 2, [1913MS].

The result of their going to Zoar is plainly recorded in the Scriptures. All the cities surrounding Sodom were corrupted with the sins of the Sodomites. [Cf: Report of Progress 10-16-13 para. 16] p. 141, Para. 3, [1913MS].

When iniquity abounds in a nation, there is always to be heard some voice giving warning and instruction, as the voice was heard in Sodom. Yet Lot could have preserved his family from many evils had he not made his home in that wicked, polluted city. All that Lot and his family did in Sodom could have been done by them, even if they had lived in a place some distance from the city. Enoch walked with God, and yet he did not live in the midst of any city, polluted with every kind of violence and wickedness, as did Lot in Sodom. [Cf: Report of Progress 10-16-13 para. 17] p. 141, Para. 4, [1913MS].

I have not time now to present all that I hope the Lord will strengthen me to present to his people in regard to this matter. Mrs. E. G. White. [Cf: Report of Progress 10-16-13 para. 18] p. 141, Para. 5, [1913MS].

At this time, Jude's testimony is of great force to all who desire to be under the influence of the Holy Spirit. [Cf: Report of Progress 10-30-13 para. 01] p. 141, Para. 6, [1913MS].

Jude bears his message to guard believers against the seductive influence of false teachers, men who have a form of godliness but who are not safe leaders. In these last days, false teachers will arise and become actively zealous. All kinds of theories will be presented to divert the minds of men and women from the very truth that defines the position we can occupy with safety in this time when Satan is working with power upon religionists, who make a pretense of being righteous, but fail of placing themselves under the guidance of the Holy Spirit. [Cf: Report of Progress 10-30-13 para. 02] p. 141, Para. 7, [1913MS].

False theories will be mingled with every phase of experience and advocated with Satanic earnestness in order to captivate the mind of every soul who is not rooted and grounded in a full knowledge of the sacred principles of the Word. In the very midst of us will arise false teachers, giving heed to seducing spirits whose doctrines are of Satanic origin. These teachers will draw away disciples after themselves. Creeping in unawares, they will use flattering words, and make skilled representations with seductive tact. [Cf: Report of Progress 10-30-13 para. 03] p. 142, Para. 1, [1913MS].

A Message to Church-Members. The only hope of our churches is to keep wide awake. Those who are well grounded in the truths of the Word, those who test everything by a "Thus saith the Lord," are safe. The Holy Spirit will guide those who prize the wisdom of God above the deceptive sophistries of Satanic agencies. [Cf: Report of Progress 10-30-13 para. 04] p. 142, Para. 2, [1913MS].

Let there be much praying, not in human lines, but under the inspiration and love of the truth as it is in Christ Jesus. The families who believe the truth are to speak words of wisdom and intelligence,--words that will come to them as the result of the searching of the Scriptures. Now is our time of test and trial. Now is the time when the members of every believing family must close their lips against speaking words of accusation concerning their brethren. Let them speak words that impart courage, and strengthen the faith which works by love and purifies the soul. [Cf: Report of Progress 10-30-13 para. 05] p. 142, Para. 3, [1913MS].

Christian fathers and mothers are now called upon to fulfil their duties in the home. They must try to advise their children unto eternal life. [Cf: Report of Progress 10-30-13 para. 06] p. 142, Para. 4, [1913MS].

"There were false prophets also among the people," says the apostle Peter concerning the church anciently, "even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." [Cf: Report of Progress 10-30-13 para. 07] p. 142, Para.

5, [1913MS].

The Lord is guarding his people against a repetition of the errors and mistakes of the past. There have always abounded false teachers, who advocating erroneous doctrines and unholy practises, and working upon false principles in a most specious, covert, deceptive manner, have endeavored to deceive, if possible, the very elect. They bind themselves up in their own fallacies. If they do not succeed, because their way becomes hedged by warnings from God, they will change somewhat the features of their work, and the representations they have made, and bring out their plans again under a false showing. They refuse to confess, repent, and believe. Confessions may be made, but no real reformation takes place, and erroneous theories bring ruin upon unsuspecting souls, because these souls believe and rely upon the men advocating these theories. [Cf: Report of Progress 10-30-13 para. 08] p. 142, Para. 6, [1913MS].

Words of Caution. I am instructed to charge parents to take heed to keep their children guarded. Let all take heed how they hear. Many things are reported in regard to Sister White. Some say one thing and some say another. To those who know the messages from the Lord, I would say, Hold fast; for soon all will be fulfilled. Hold fast to the Bible. "Search the Scriptures," Christ said, "for in them ye think ye have eternal life: and they are they which testify of me." [Cf: Report of Progress 10-30-13 para. 09] p. 143, Para. 1, [1913MS].

Many will become so pleased with erroneous sentiments that they will engage in the promulgation of those doctrines and of specious, deceptive theories. And more than this, they will liberally pay any one who will assist in promulgating these sentiments. [Cf: Report of Progress 10-30-13 para. 10] p. 143, Para. 2, [1913MS].

Let our churches beware of any effort made to draw our youth from their home churches to unite with an institution in order to wait upon worldlings. I call upon those in charge of our churches to beware. You are shepherds, set to watch over the sheep and lambs of Christ's flock. [Cf: Report of Progress 10-30-13 para. 11] p. 143, Para. 3, [1913MS].

Our churches who have a deep interest in the children and youth, and in the work of training workers to carry forward the work essential for this time, need not blunder; for God will open ways before all who are perfecting Christian characters. He will have places ready for them in which to begin to do true missionary work. It was to prepare workers for this work that our schools and sanitariums were established. [Cf: Report of Progress 10-30-13 para. 12] p. 143, Para. 4, [1913MS].

Let us make no mistakes. The Word declares, "Many shall come in my name saying, I am Christ." "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." Shall we receive these into our confidence? No! No! We are to receive only those who give the surest evidence that they are doing the work appointed them by God. [Cf: Report of Progress 10-30-13 para. 13] p. 143, Para. 5, [1913MS].

The Work Before Us. I say to our people, Let not those upon whom we must depend to do gospel missionary work in places where the truth

should be represented, be drawn away by any pretense from their work. The cause of God needs the very best workers. God's workers are ever to cherish a clear idea of what constitutes pure and undefiled religion. In the cities where the truth is to be established there will be needed workers of Bible faith and practise. The work of God is to be carried forward in the South, and the youth whose talents make them the most desired are to be ready to step into the places prepared for them in institutions where they can obtain a training for work without being thrown into the companionship of worldly people, who know not God, and whose wrong sentiments will leaven the minds of those with whom they are brought in contact. We can not afford to allow the minds of our youth to be thus leavened; for it is on these youth that we must depend to carry forward the work in the future. [Cf: Report of Progress 10-30-13 para. 14] p. 143, Para. 6, [1913MS].

The work at Washington will demand the best and most earnest missionaries. This place, the headquarters of the nation, is a most important field, and there must be those there who are able to state wisely the reasons of their faith. There will be needed young men and women of capability, who can take up the work as pioneers, and carry it forward in the strength of the Lord. [Cf: Report of Progress 10-30-13 para. 15] p. 144, Para. 1, [1913MS].

God's people are to keep their lamps trimmed and burning amid the moral darkness and the unbelief of the world. Colporteur evangelists are needed to circulate the publications containing the messages of warning for this time. [Cf: Report of Progress 10-30-13 para. 16] p. 144, Para. 2, [1913MS].

I call upon the presidents of our conferences to exert their God-given influence to open the fields that have never yet been worked. These fields stand as a reproach to our people. Organize your work intelligently, and then proceed to action. Let your simplicity of speech, and your simplicity and neatness of dress, speak of your work as missionaries. Educational advantages will be provided, and the Lord will go before those who will take up the work in the spirit of self-sacrifice. [Cf: Report of Progress 10-30-13 para. 17] p. 144, Para. 3, [1913MS].

Study the life and teachings of Christ. Many may bid for your services, offering large inducements. Remember that Christ paid for you the price of his own life, and that you are not your own. You are to glorify God in your body and in your spirit, which are his. [Cf: Report of Progress 10-30-13 para. 18] p. 144, Para. 4, [1913MS].

Humility and benevolence are traits of character that God acknowledges. The Word of God inculcates humility and encourages benevolence. Humility places man on vantage ground through the grace of Christ. Christ came to this world to reveal who are to be received as members of the royal family, children of the heavenly King. [Cf: Report of Progress 10-30-13 para. 19] p. 144, Para. 5, [1913MS].

To all Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest [in the daily experience] unto your souls." Rest will come to all who follow the example given them in the life of Christ. The one whose life

practise shows that he has savingly embraced the gospel of Christ, will gain access to many souls. This is true of both men and women, and especially of the youth. [Cf: Report of Progress 10-30-13 para. 20] p. 144, Para. 6, [1913MS].

"Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." [Cf: Report of Progress 10-30-13 para. 21] p. 145, Para. 1, [1913MS].

Professed Christians who are being transformed into the likeness of Christ, and who love him with all the heart, will earnestly labor to establish the truth in many places. This is the very work that the great Medical Missionary has given us to do. Steadfast faith and perseverance in practical godliness will open the way before every true Christian. And when souls are converted through the instrumentality of such workers they will give all the glory to God, and will rejoice [Cf: Report of Progress 10-30-13 para. 22] p. 145, Para. 2, [1913MS].

[Remarks by Mrs. E. G. White, Sanitarium Church School Picnic, June 15, 1913.] I am glad to have the privilege of meeting with those who have gathered here today. I feel an earnest desire that every one of you shall be victorious in the struggle against evil. For many years I have been laboring for the salvation of souls. I began this work at a very early age, and all through my life the Lord has sustained me in telling old and young of the hope that we have in Christ. [Cf: Sermons and Talks, Volume 2 p. 335 para. 01] p. 145, Para. 3, [1913MS].

I have always had an especial interest in the youth. I see before me today those whom I know God can use if they will put their dependence in Him. Children, if you will be in earnest in serving God, you will be a help to all with whom you associate. There is nothing to be ashamed of in being a Christian. It is an honor to follow the Saviour. And it is by obeying the instructions that He has given that you are to be prepared to meet Him when He comes. If you will ask God to help you to overcome what is un-Christlike in your dispositions, He will prepare you for entrance into heaven, where no sin can enter. Those who daily give the life to Jesus, and who follow on to know Him, will be greatly blessed. Say, Christ gave His life for me, and I must give my life for Him. If you give yourselves wholly to Him, you will be conquerors in the warfare against sin. The Lord Jesus will be your helper, your support, your strength, if you will receive and obey Him. [Cf: Sermons and Talks, Volume 2 p. 335 para. 02] p. 145, Para. 4, [1913MS].

To the older ones who are present, I wish to say, Set before the younger ones an example that will help them to press forward in the upward way. Remember that your words and acts have an influence upon them for good or for evil. It is unworthy [for] a Christian to neglect to make every effort in his power to help those for whom the Saviour gave His life. Christ died that we might live, and we want to be sure that we are trying to do His will. Then we shall be acceptable to Him.

Angels of God will be near to help us, and we shall realize the aid of a power above ourselves. [Cf: Sermons and Talks, Volume 2 p. 335 para. 03] p. 146, Para. 1, [1913MS].

I have recently been studying what we older ones can do to make the best impression upon the minds of the youth. What can we do? Let us study the Word, and as we have opportunity, talk Bible truth. As you do this, you will find that your own mind and heart are becoming subdued. As you strive to overcome everything that is displeasing to God, angels of heaven will help you to exert a right influence upon those who are younger. You will not be left to stumble along in uncertainty, not knowing what you are doing. Power from above will be given you, to enable you to show to others that we have a living Saviour, a Redeemer who can forgive our transgressions. [Cf: Sermons and Talks, Volume 2 p. 335 para. 04] p. 146, Para. 2, [1913MS].

You can help the younger ones. You can be a blessing to them, even to the very young. And when Christ shall come in the clouds of heaven, He will say, "You have followed on to know Me. I acknowledge you as My servants." You will have light in the Lord, and the glory of the Lord will be your rearward. [Cf: Sermons and Talks, Volume 2 p. 336 para. 01] p. 147, Para. 1, [1913MS].

To these students I would say, Do not think it is an amusing thing to take advantage of a fellow student, and to lead him astray. God wants you to be constantly reaching higher and still higher for attainments that will enable you to help others, to be an example to those around you. And as you do this, the Lord will surely let His blessing rest upon you. But do not go only half way in your efforts to serve God. Do not feel that there is no need of being particular. You do need to be particular to avoid evil, even the appearance of evil, from the oldest to the youngest. It is possible for the youth to be such earnest Christians that through them the Lord will send the truth home to those who have never known Him. [Cf: Sermons and Talks, Volume 2 p. 336 para. 02] p. 147, Para. 2, [1913MS].

I was very young when I began to serve the Lord. I am now eighty-five years old. In my childhood, affliction came to me and I have been a sufferer all my life. But the Lord has been my strength to do His service, and I have been able to speak again and again to congregations numbering thousands of people. For a great many years I have been engaged in active labor, speaking to the people and writing out the instruction opened before me. [Cf: Sermons and Talks, Volume 2 p. 336 para. 03] p. 147, Para. 3, [1913MS].

At times sickness has come upon me, and then I would cast my helpless soul upon Jesus Christ, and say, Thou knowest, Lord, that I have chosen Thee as my Redeemer. Give me not only spiritual strength, but physical strength, that I may follow on to know Thee, and the Lord has never forsaken me. Always He has been my Helper, as He will be yours if you will trust in Him. [Cf: Sermons and Talks, Volume 2 p. 336 para. 04] p. 148, Para. 1, [1913MS].

It is because I so greatly desire to work for the salvation of souls that I do not give up to infirmities. I am determined that so long as God permits me to live, I will proclaim the message of warning to the world. I want my voice to reach many more before I shall give up my

labors. [Cf: Sermons and Talks, Volume 2 p. 336 para. 05] p. 148, Para. 2, [1913MS].

I expect to have trials, but I do not dread them. The Lord knows what I can bear, and He will give me strength to endure. He will sustain me in my weakness, enabling me to follow on, and to know that His going forth is prepared as the morning. [Cf: Sermons and Talks, Volume 2 p. 336 para. 06] p. 148, Para. 3, [1913MS].

Students, be determined that you will follow on to know the Lord. Remember that angels are beside you. They see all your efforts against wrong. They understand all your difficulties; and if in meekness you will give up your own way for Christ's way, taking His yoke cheerfully, you will find that He will give you daily strength to overcome. [Cf: Sermons and Talks, Volume 2 p. 336 para. 07] p. 148, Para. 4, [1913MS].

As I see you all here, the thought comes to me, Shall I meet them in the kingdom of heaven? What a meeting that will be--when the redeemed are gathered home, saved, eternally saved. They have fought the good fight. They have pressed the battle to the gates. They have done all in their power to help others to follow in the Saviour's footsteps. [Cf: Sermons and Talks, Volume 2 p. 337 para. 01] p. 149, Para. 1, [1913MS].

I know that there are many here who are trying to overcome through the blood of the Lamb and the word of their testimony. I want to say to you, Jesus wants every one of you. He died that you and I might be among those who shall wear the crown of life. He wants you, from the oldest to the youngest, to place your influence on His side. He wants your help. [Cf: Sermons and Talks, Volume 2 p. 337 para. 02] p. 149, Para. 2, [1913MS].

I pray that those who today have listened to me will lay hold upon the hope set before them in the gospel. I pray that in the great day of Christ's coming, their voices will help to swell the song of joy and triumph that will be raised by the overcomers. I beg of you, dear youth, to link up with Jesus Christ. He died on Calvary's cross for you and for me, and in His strength we may overcome. [Cf: Sermons and Talks, Volume 2 p. 337 para. 03] p. 149, Para. 3, [1913MS].

Follow on to know the Lord. If you will do this, you will win souls to Christ. Not only will your own soul be saved, the power that converts your soul will enable you to set an example that will win others to Christ. These older children can be an example to the younger ones, leading and guiding them aright, speaking a word in season to them. Thus you can be laborers together with God. [Cf: Sermons and Talks, Volume 2 p. 337 para. 04] p. 149, Para. 4, [1913MS].

I want to say to these boys, You can overcome evil--evil thoughts, evil desires--by the blood of the Lamb and the word of your testimony. We cannot afford to sin. It costs too much. [Cf: Sermons and Talks, Volume 2 p. 337 para. 05] p. 150, Para. 1, [1913MS].

May the Lord bless you all. We shall think of you and pray for you. I want to offer a word of prayer now. [Cf: Sermons and Talks, Volume 2 p. 337 para. 06] p. 150, Para. 2, [1913MS].

Praying: Heavenly Father, we come to Thee just as we are, needy and dependent. And we ask Thee, Lord, that the few words spoken here today may lead those who have heard to seek with all their hearts to overcome by the blood of the Lamb and the word of their testimony. Lord, wilt Thou work by Thy Spirit, and let the light of truth shine into human hearts, that souls may turn to Thee, and repent and be converted, that we may meet them in the kingdom of glory. Amen.--Ms. 16, 1913. [Cf: Sermons and Talks, Volume 2 p. 337 para. 07] p. 150, Para. 3, [1913MS].

[Sermon at St. Helena, California, Sabbath, September 27, 1913, from John 14. Ellen White's last recorded sermon.] "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. Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him" [John 14:1-7]. I want you to keep these words in mind. [Cf: Sermons and Talks, Volume 2 p. 338 para. 01] p. 150, Para. 4, [1913MS].

"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" [verse 12]. What wonderful words! Since we have such promises, let not one of us doubt; let not one of us fall into unbelief. Let us take the Lord at His word--believe Him. The Spirit that was with Christ will indeed be with all who trust in the Lord. [Cf: Sermons and Talks, Volume 2 p. 338 para. 02] p. 151, Para. 1, [1913MS].

"If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you" [verses 15-18]. What breadth, what height, what greatness of love is presented to us. [Cf: Sermons and Talks, Volume 2 p. 338 para. 03] p. 151, Para. 2, [1913MS].

When you are in trouble and difficulty, and hardly know what to do, open your Bible to the fourteenth chapter of John, and read the promise that it contains. Read the promises to the children at family worship. Present these wonderful truths so that their young minds will comprehend. "I will not leave you comfortless. " Do you believe this as the word of God? Do you lay hold of God's promises and present them to the members of your family? When you do this, you will have peace and hope and rejoicing. You may be discouraged, you may be disheartened, but you have God's promise that He will not leave you comfortless. I believe this, for I have proved it. [Cf: Sermons and Talks, Volume 2 p. 338 para. 04] p. 151, Para. 3, [1913MS].

"Yet a little while, and the world seeth Me no more; but ye see Me:

because I live, ye shall live also" [verse 19]. What could be more precious to us in discouragement than God's presence? Let us take God at His word, and consecrate ourselves to Him. Let us, as needy applicants, present our case to Him, and prove that He will do just as He said He would. [Cf: Sermons and Talks, Volume 2 p. 339 para. 01] p. 152, Para. 1, [1913MS].

"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]. Here is a promise for which I do not know how to express my gratitude. The divine assurance contained in these words, we are to appropriate in our families, so that the life and the health of ourselves and our families shall reflect the love of Christ. We want this in all its richness and greatness. In the words that I have just read, we have God's promise that the highest of all power is at our command. We need to have a higher conception of the will of God concerning us. [Cf: Sermons and Talks, Volume 2 p. 339 para. 02] p. 152, Para. 2, [1913MS].

"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" [verses 22, 23]. Ever keep this promise in mind, and when the enemy tempts you to doubt, say No. Now, is there any excuse for not perfecting Christian character? I do not see any excuse. [Cf: Sermons and Talks, Volume 2 p. 339 para. 03] p. 152, Para. 3, [1913MS].

"He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent Me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. [Cf: Sermons and Talks, Volume 2 p. 339 para. 04] p. 153, Para. 1, [1913MS].

"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: Sermons and Talks, Volume 2 p. 339 para. 05] p. 153, Para. 2, [1913MS].

"Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me. But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do. Arise, let us go hence" [verses 24-31]. [Cf: Sermons and Talks, Volume 2 p. 339 para. 06] p. 153, Para. 3, [1913MS].

I wanted to read this Scripture to you, and I wish that I might impress it upon your minds. [Cf: Sermons and Talks, Volume 2 p. 339 para. 07] p. 153, Para. 4, [1913MS].

Christ is from everlasting to everlasting, a present help to all who seek Him diligently. And those who seek Him diligently will find Him. I

am so thankful that the Lord is ours. I want to serve Him and glorify Him. [Cf: Sermons and Talks, Volume 2 p. 340 para. 01] p. 153, Para. 5, [1913MS].

I shall not talk longer at this time, but will ask you to study this Scripture during the week, and to glorify God in every way possible, fathers, mothers, and children. Then the children can speak of the kindness and love of Jesus because the great peace of God will come into their minds. [Cf: Sermons and Talks, Volume 2 p. 340 para. 02] p. 154, Para. 1, [1913MS].

Everyone should reach a higher standard. The light of heaven should shine into our minds. The Lord will help us in our daily walk with Him. He will carry our cares and He will prove His word. He wants us to test Him. I ask you to glorify God in your homes. Take more time to study God's Word. [Cf: Sermons and Talks, Volume 2 p. 340 para. 03] p. 154, Para. 2, [1913MS].

May God help you to weigh these matters sensibly and thoroughly, that you may follow on to know the Lord, whose going forth is prepared as the morning. Amen.--Ms. 20, 1913. [Cf: Sermons and Talks, Volume 2 p. 340 para. 04] p. 154, Para. 3, [1913MS].

(1017) An Important Interview Regarding Physicians' Wages. (On the morning of Dec. 4, 1913, the leading brethren of the Pacific Union Conference conferred with Mrs. E. G. White at her Elmshaven home in regard to the remuneration of our sanitarium Physicians. A stenographic report of the interview was made and the ribbon copy bears a handwritten note of endorsement by Mrs. White in these words: "This is correctly presented, and I repeat this for the benefit of others. May the Lord help us and teach and guide us at every step in our difficulties." Essential portions of the report of this Interview follow.--Compilers of Selected Messages II, p. 202.) Present: Ellen G. White, Elders F. M. Burg, G. W. Reaser, W. M. Adams, J. H. Behrens, C. L. Taggart, A. G. Christiansen, W. C. White; Also C. C. Crisler. [Cf: Loma Linda Messages p. 614 para. 01] p. 154, Para. 4, [1913MS].

After introductions and greetings, Elder W. C. White said in part: [Cf: Loma Linda Messages p. 614 para. 02] p. 154, Para. 5, [1913MS].

All day yesterday we were considering the interests of our various schools in the Pacific Union Conference. In these schools located at Angwin, Lodi, Fernando, Armona, and Loma Linda, there are between six and seven hundred students in training. We were encouraged as we took counsel together regarding these schools. [Cf: Loma Linda Messages p. 614 para. 03] p. 154, Para. 6, [1913MS].

Today we must enter into consideration of sanitarium problems, particularly the question of the wages we should pay to physicians and surgeons. We have in our ____ Sanitarium a God-fearing physician who has won the confidence of all his associates--a man whom God has blessed greatly in his ministry to the sick. He wants to remain, and everybody wants him to remain, and he feels that it would be right for him to remain if his brethren could grant him a wage about twice as large as that paid to our average workers. He loves to give freely, and he wishes to have funds with which to live and to use for this purpose. We are much perplexed, and we would be glad to know if you have any

light on this matter. [Cf: Loma Linda Messages p. 614 para. 04] p. 155, Para. 1, [1913MS].

Sister White: If he is granted considerably more than other physicians, they will come to believe they are not treated (1018) right unless they have more also. We must move cautiously and understandingly, and not allow wages to creep up so high that many will be tempted. There may have to be a coming down rather than a going up, in physicians' wages; because there is a great work to be done. Unless you have some clear light from the Lord, it is not advisable to pay one man considerably more than another doing similar work. For, if you do, the other will think it perfectly proper to expect similar high wages. We must look at things on all sides, and it is of no use for us to think that we can offer a successful worker a high wage simply because he may demand it. We must rather, consider what we can afford to do at the present time, when the fields are opening upon which we shall henceforth have to expend much more means than we have spent hitherto. These are matters that will test the faith of our people. [Cf: Loma Linda Messages p. 614 para. 05] p. 155, Para. 2, [1913MS].

W. C. White: They do test our faith, Mother,--especially when a group of workers have labored with a man until they have learned to love him and adore him and they believe that he can do better work than any other man. Then it is natural for them to think that it is wrong for the brethren to withhold from him that which he might use to advantage. They think, "What is a thousand dollars, or fifteen hundred dollars, extra, when life is involved?" They say, "Here is such and such a case that he has just brought through, and there is another whose life he has saved;" and they feel as if it would be awfully mean of us not to meet his requirements. They say, "There is no one who has to work and suffer as does a surgeon. Think of the hours of arduous labor, of anxiety, of mental anguish they have to endure, when a precious life is hanging by a slender thread." [Cf: Loma Linda Messages p. 615 para. 01] p. 155, Para. 3, [1913MS].

But on the other hand, in considering this matter, we must remember that other institutions are influenced by our action. We see a poor struggling sanitarium situated in a beautiful place, in a position to do a large business, and with every prospect of making money if only they can have a brilliant physician; and they can get a good physician if they are encouraged to pay only three to five hundred dollars more than the wage scale recommended. They say, "If you will only let us pay a few hundred dollars more than you have advised, we can gain five thousand dollars to cover this small additional expense for wages." And thus it seems--when we look at it from a business point of view. [Cf: Loma Linda Messages p. 615 para. 02] p. 156, Para. 1, [1913MS].

(1019) Sister White: You see there is a selfishness that underlies that, that the Lord is not pleased with. We must work harmoniously. It is through harmonious action that our work is to be carried forward, and some will have a very hard time. Some will have an easier time. But all these things will have to be taken just as they come, and the workers must remember what Jesus gave in coming to our world. I think of it over and over and over again, and it seems to me that we can do an excellent work, if we set a right example. But if we desire that which the most of our brethren can not receive, this injures our influence. One brother says, "Such and such a brother has a certain

wage, and I must have a wage to correspond." And so the wages will climb, and keep climbing, higher and still higher. The fact is, that the wage of some may have to be lower and still lower in order that we may meet the extensive requirements of the work that is before us in warning the world. [Cf: Loma Linda Messages p. 615 para. 03] p. 156, Para. 2, [1913MS].

O, I am so thankful that the Lord has given me a little strength that I may use in completing my books! I have not gotten through yet. I have not completed all that I desire to see done. I mean to take just as good care of myself as possible, that I may complete intelligently the work the Lord has entrusted to me. And in all this I desire to share with my brethren in self-denial. What we want, brethren, is to be an example in all matters, whether man sees it or not. Let us remember, brethren, that the Lord sees every sacrifice we make individually for the spread of the truth. But if you encourage some to receive a wage considerably higher than that which their brethren are receiving, others will desire to climb just as high; and if they are not allowed to do so, they will become dissatisfied. (1020 begins) [Cf: Loma Linda Messages p. 616 para. 01] p. 156, Para. 3, [1913MS].

Brethren, we cannot afford to lay a stumbling-block in the path of any soul simply because they think they must have matters arranged so and so. The Lord desires us to be consistent in everything. He desires us to follow the self-sacrificing example of Christ, and when we do that, His blessing rests upon us. When we go to various places and our brethren know that we have been tempted to ask for higher pay but that we have overcome this temptation, He will give us influence with the people. It is not the higher pay that brings success. Success comes through following in the footsteps of the Saviour, in self-denial and self-sacrifice. When we do this, the Lord pronounces His blessing upon us. He discerns the hidden motives, and when the work that is to be done is especially difficult and taxing, His grace will be sufficient for our every need. [Cf: Loma Linda Messages p. 616 para. 02] p. 156, Para. 4, [1913MS].

Even if we as laborers of God go beyond that which seems to be for the good of our health and strength, we may look to Him in confidence, casting our helpless soul upon Him, and realizing that He who Himself led a self-sacrificing life of toil on this earth will acknowledge our faithfulness, and will help us marvelously. When we come to hard places, the angels of God will be right impressions upon those with whom we are associated, and to whom we are ministering. [Cf: Loma Linda Messages p. 616 para. 03] p. 157, Para. 1, [1913MS].

(1021 begins) Some may think that I ought to be in the field, at work, and brethren, it is in my heart to do public labor at general meetings. But at my age if I should undertake to travel from place to place, I would soon use up the little remnant of strength I still have, and would be unable to do the special work the Lord has called me to do. In former years I was strengthened to labor early and late, both in writing for the press and in public speaking. Now I am spending my chief energies in gathering up the fragments, and in preparing for publication that which should be placed in the hands of the people. If I had the strength, I should be very willing to go anywhere and to bear heavy burdens,--not that I desire to lift up myself, but that I might do some one some good. [Cf: Loma Linda Messages p. 616 para. 04] p.

157, Para. 2, [1913MS].

Those who have the cause of God at heart, must realize that they are not working for themselves or for the small wage they may be receiving, and that God can make the little they do receive, go farther than they may think it can. He will give them satisfaction and blessing as they go forward in self-sacrificing labor. And He will bless every one of us as we labor in the meekness of Christ. And when I see some seeking for higher wages, I say to myself, "They are losing a precious blessing," I know this to be a fact. I have seen it worked out again and again. [Cf: Loma Linda Messages p. 617 para. 01] p. 157, Para. 3, [1913MS].

Now brethren, let us take hold and do the very best that we possibly can, without asking for higher wages except as we find that it is an impossibility to do the work given us without more; but even then let others see this necessity as well as ourselves, for God puts it into their hearts to see it, and they will speak the word that will have more influence than for us to speak a thousand words. They will speak words that will give us a proper standing before the people. The Lord is our helper and God, our frontguard, and our rearward. [Cf: Loma Linda Messages p. 617 para. 02] p. 157, Para. 4, [1913MS].

(1022) As we bring ourselves into right relationship with God, we shall have success wherever we go; and it is success that we want, not money--living success, and God will give it to us because He knows all about our self-denial. He knows every sacrifice that we make. You may think that your self-denial does not make any difference, that you ought to have more consideration, and so on. But it makes a great difference with the Lord. Over and over again I have been shown that when individuals begin to reach out after higher and still higher wages something comes into their experience that places them where they stand no longer on vantage ground. But when they take the wage that carries on the face of it the fact that they are self-sacrificing, the Lord sees their self-denial and He gives them success and victory. This has been presented to me over and over again. The Lord that seeth in secret will reward openly for every sacrifice that His tried servants have been willing to make. [Cf: Loma Linda Messages p. 617 para. 03] p. 158, Para. 1, [1913MS].

The brethren often leave their families and make many other sacrifices in behalf of the cause that they love more than anything else in life. They may be tempted to think that in return for this self-denial they ought to receive more remuneration; but the more they might receive would not always bring them a blessing. If they go forward in a spirit of cheerfulness, others will follow their example; and as they go forward, following on to know the Lord more perfectly, they will know that His going forth is prepared as the morning. The Lord guards the men that are willing to brave hardship and danger in order to reach precious souls in out-of-the-way places. He regards their determination to make His cause first. He honors those who are willing to endure hardness as good soldiers of Christ. He sees every sacrifice that is made; He sees the end from the beginning, and He will care for every one of His servants who remain faithful. There have been times when I have thought that my brethren might have done better than they did do in my behalf. But I have been careful about criticizing. I have thought of the great sacrifice Christ made in giving His life for a lost world. God gave His only-begotten Son to save fallen man, and the offering

that was made was prompted by the spirit of self-sacrifice. [Cf: Loma Linda Messages p. 617 para. 04] p. 158, Para. 2, [1913MS].

(1023) In years past, when this subject of wages has been under consideration, I have told my brethren that the Lord knows all about the spirit that prompts us to action, and that He can turn matters in our favor at times we do not expect it. As we set a right example the blessing of the Lord will rest upon us. I have seen the Lord work in many ways and in many places to help the very ones that view these matters in the right light and set a self-sacrificing example. And, brethren, as you labor earnestly, prayerfully, humbly, in the spirit of Christ, God will open doors before you. The people will see your self-denial. [Cf: Loma Linda Messages p. 618 para. 01] p. 158, Para. 3, [1913MS].

At times when my brethren have come to me, seeking advice as to whether they should demand a higher wage, I have told them they might gain a little means by asking for higher wages, but that the blessing of God will accompany those who follow a different course. God sees the self-denial; the Lord God of Israel sees every motive; and when you come into a hard place, the angels of God are there to help you, and to give you victory after victory. [Cf: Loma Linda Messages p. 618 para. 02] p. 159, Para. 1, [1913MS].

I have been very clear in counselling my brethren not to demand large wages, for this is not the impelling motive that leads us to spend our energies in the work of soul-saving. We are not to let the wage question stand in the way of our responding to the call of duty, wherever our services may be required. The Lord can bring matters around so that a blessing will attach to our labors far exceeding any compensation we may or may not receive; and He will give to His servants words to speak that are of the highest consequence to perishing souls. [Cf: Loma Linda Messages p. 618 para. 03] p. 159, Para. 2, [1913MS].

(1024) The people are hungering and thirsting for help from heaven. I have tried to put in practice these principles of self-sacrifice, and I know whereof I speak when I say that the blessing of God will rest upon you when you make the call of duty first. I am glad for this privilege of testifying before you this morning that the Lord has turned matters, over and over again, in such a way as to give us more than we could possibly ask for. The Lord will prove His servants; and if they prove true to Him, and leave their cases with Him, He will help them in every time of need. [Cf: Loma Linda Messages p. 618 para. 04] p. 159, Para. 3, [1913MS].

We are not laborers together for God for the wages we may receive in His service. True brethren, you must have wages with which to support your families; but if you should begin to stipulate as to just how much you shall receive, you may prove a stumbling-block to some one else who does not have the disposition, perhaps, that you have to be liberal; and the result will be confusion. Others will think that all are not dealt with on an equality. You will soon find that the cause of God will become cramped; and this result you do not desire to see. You wish to see the cause of God placed on vantage ground. By your example, as well as by your words, the people are to have a living assurance that the truth received into the heart begets a spirit of self-denial. And

as you go forward in this spirit, there are many that will follow. [Cf: Loma Linda Messages p. 619 para. 01] p. 159, Para. 4, [1913MS].

The Lord desires His children to act in that self-denying self-sacrificing way that will bring to us the satisfaction of having performed out duty well because it was duty. The only Begotten Son of God gave Himself to an ignominious death on the cross, and should we complain at the sacrifice we are called upon to make? [Cf: Loma Linda Messages p. 619 para. 02] p. 160, Para. 1, [1913MS].

(1025) During my wakeful hours through the night season, I have been pleading with the Lord to guard our brethren against the tendency to promise to go here or there on the stipulation that they are to have a little higher wage. If they go in a spirit of self-sacrificing, trusting in Him, the Lord will grant sustaining power to mind and character, and success will be the result. [Cf: Loma Linda Messages p. 619 para. 03] p. 160, Para. 2, [1913MS].

In the future, our work is to be carried forward in self-denial and self-sacrifice even beyond that which we have seen in past years. God desires us to commit our souls to Him, that He may work through us in manifold ways. I feel intensely over these matters. Brethren, let us walk in meekness and lowliness of mind, and put before our associates an example of self-sacrifice. If we do our part in faith, God will open ways before us now undreamed of. [Cf: Loma Linda Messages p. 619 para. 04] p. 160, Para. 3, [1913MS].

W. C. White: How shall we meet this condition? Some of our physicians, like Dr. _____ and Dr. _____ and others, who are big-hearted and generous, are brought into contact with sickness and poverty and distress, and they feel intensely the importance of advance moves in the church and in the institutions with which they are connected, and they feel that they must give. They love to give. They make big donations, and they keep making big donations, and they say, "We need money so that we can keep on giving." How ought we to meet such proposals? Shall we put the money into their hands in the form of wages, or ought our institutions that have a surplus be willing to respond liberally to the requests to these men to do things for the poor and needy who greatly desire help? [Cf: Loma Linda Messages p. 619 para. 05] p. 160, Para. 4, [1913MS].

Sister White: Yes, that is the way the matter should be handled. The institution should do what it can to help. [Cf: Loma Linda Messages p. 620 para. 01] p. 160, Para. 5, [1913MS].

(1026) W. C. White: Sometimes the brethren call the attention of the management to certain needy cases, and they are met with the response, "We cannot afford it; there are lots of poor people in the world, and we cannot help them all." Then the physicians say, "We must have money to use in urgent cases, and the surest way to get it is to demand a liberal wage." [Cf: Loma Linda Messages p. 620 para. 02] p. 160, Para. 6, [1913MS].

Sister White: That is not the best way. If matters are arranged so that the cause of God will be served to the best account, angels of God will work, and a right influence will be exerted. As those connected with the institutions share in sacrifice, the minds of the people will

be impressed and all will be inspired to do the utmost of their ability. But if men feel that they cannot labor in our institutions unless they have large wages, they will meet with disappointment. This has been presented to me over and over again. [Cf: Loma Linda Messages p. 620 para. 03] p. 161, Para. 1, [1913MS].

Let us not forget the infinite sacrifice Christ has made in our behalf. That He might obtain for us heaven, He hung on the cross and suffered death--a most shameful death. If He were willing to give Himself freely in order that we might have life everlasting, how glad we should be for the privilege of service, and how eager we should be to follow His example of self-sacrifice. [Cf: Loma Linda Messages p. 620 para. 04] p. 161, Para. 2, [1913MS].

Many nights, when I think of these matters, I am unable to sleep. I keep saying to myself, O if I could only go before the public as I used to and set before them the self-sacrificing Saviour as our divine Pattern, how glad I would be! But my age does not permit me to do this at present. [Cf: Loma Linda Messages p. 620 para. 05] p. 161, Para. 3, [1913MS].

W. C. White: Mother often mourns that she cannot go out as in former years to attend general meetings; but I try to encourage her that she can do more for the cause of God by sending out her writings for others to use in all parts of the field, than by attempting to attend meetings in a small portion of the field. [Cf: Loma Linda Messages p. 620 para. 06] p. 161, Para. 4, [1913MS].

(1027) Sister White: In former years God blessed me as I went from place to place, preaching the Word. He gave me some remarkable experiences in temperance work, near Boston, where I was permitted to address thousands of people. During these meetings when I spoke in response to the invitation of those not of our faith, I usually refused to accept any remuneration for such labor, so that they might not misinterpret my motives. [Cf: Loma Linda Messages p. 620 para. 07] p. 161, Para. 5, [1913MS].

W. C. White: May I tell the brethren of the things you said to me at New Castle, N. S. W., about the reform that we as a people must stand for in the matter of high charges? There are many others things you have said we should stand for, like men nursing men, and women nursing women; and some of these matters have been written out and printed. But I am not sure that this that you told me at that time has ever been written out, and I should like to repeat it to these brethren in your presence, so that you can testify as to whether I have told it correctly or not. [Cf: Loma Linda Messages p. 621 para. 01] p. 161, Para. 6, [1913MS].

In New Castle, you remember, we were down there one time when Brother Starr and others were holding meetings. One Friday afternoon you and I were walking out by the creek, and you said that there was a reformation that we must stand for, in medical practice that was just as important as the discarding of drugs, and that was, the matter of very high charges for medical service. [Cf: Loma Linda Messages p. 621 para. 02] p. 162, Para. 1, [1913MS].

E. G. White: I have some things written regarding this, but have not

brought them before the public. I have not had a chance to prepare all the matter that I would like to prepare. But I mean to give myself to it. [Cf: Loma Linda Messages p. 621 para. 03] p. 162, Para. 2, [1913MS].

W. C. White: Well, we are getting past our meeting's hour before we knew it. It seems to me, Mother, as if the Lord gave you thoughts this morning to help us in our present perplexities. [Cf: Loma Linda Messages p. 621 para. 04] p. 162, Para. 3, [1913MS].

(1028) (Voices: Yes, Amen, True.) And we thank Him for it. Before we go may we kneel down and thank Him for these words of counsel, and pray for guidance to-day. And we will also ask your prayers that we may be guided to-day while we are considering many very perplexing matters. [Cf: Loma Linda Messages p. 621 para. 05] p. 162, Para. 4, [1913MS].

E. G. White: Well brethren, if some one proposes something that is not in accordance with self-sacrificing principles on which our work is based, let us remember that one stroke of God's Hand can sweep away all seeming benefit because it was not to His Name's glory. [Cf: Loma Linda Messages p. 621 para. 06] p. 162, Para. 5, [1913MS].

(Ms 2, 1913)--"I do not think any such letters as that ought to be placed before me. I do not think it is my work to deal with any such things, unless the case has been plainly opened before me. There should be brethren in the church who have wisdom, who can speak decidedly regarding this case. I cannot understand such things. I do not know this man, and I do not believe that God wants me to take any such burden upon me. If they cannot settle such things among themselves by prayer and fasting, then let them continue fasting and prayer till they can. [Cf: Unpublished Manuscripts, Volume 2 p. 50 para. 6] p. 162, Para. 6, [1913MS].

Such things will arise. It will come,--that is, they will have these difficult questions, and they have got to learn how to treat them. They have got to have an experience. They must bring these things to the Lord, and believe the Lord will hear their prayer, and give them a sound experience in all these things, but they are not to bring them to me. [Cf: Unpublished Manuscripts, Volume 2 p. 51 para. 1] p. 162, Para. 7, [1913MS].

[Elder W. C. White read portions of Elder Mcvagh's letter of August 15, 1911, after which Sister White said further:] [Cf: Unpublished Manuscripts, Volume 2 p. 51 para. 2] p. 162, Para. 8, [1913MS].

The case is such that I have had no particular light in regard to his case, therefore I dare not speak positively in regard to it. [Cf: Unpublished Manuscripts, Volume 2 p. 51 para. 3] p. 163, Para. 1, [1913MS].

He has to show the evidence that God accepts him and to give that evidence so that our brethren can have something tangible to build upon. Let them say, We will give you a chance. We will see whether God accepts your labors or not. [Cf: Unpublished Manuscripts, Volume 2 p. 51 para. 4] p. 163, Para. 2, [1913MS].

But it is not wise for me to take the responsibility of this case. I

cannot take the least responsibility. Those who see his actions day by day, should know whether he has proved himself, whether God accepts him. [Cf: Unpublished Manuscripts, Volume 2 p. 51 para. 5] p. 163, Para. 3, [1913MS].

[After reading the letter of W. C. Wales, written January 13, 1913:] [Cf: Unpublished Manuscripts, Volume 2 p. 51 para. 6] p. 163, Para. 4, [1913MS].

Marriage Vows Broken Only by Adultery.--Nothing but the violation of the marriage bed can either break or annul the marriage vow. . . .God gave only one cause why a wife should leave her husband, or the husband leave his wife, which was adultery. Let this ground be prayerfully considered.--*Adventist Home*, p. 341-341. [Cf: Unpublished Manuscripts, Volume 2 p. 47 para. 2] p. 163, Para. 5, [1913MS].

The case is such that I have had no particular light in regard to his case, therefore I dare not speak positively in regard to it.--*Ms 2, 1913*. [Cf: Unpublished Manuscripts, Volume 2 p. 47 para. 5] p. 163, Para. 6, [1913MS].

The Writing and Sending Out of the Testimonies to the Church. Sanitarium, California, July 8, 1906. Dear Brother, _____ There are some who think they are able to measure the character and to estimate the importance of the work the Lord has given me to do. Their own mind and judgment is the standard by which they would weigh the testimonies. [Cf: Pamphlet 116 p. 3 para. 01] p. 163, Para. 7, [1913MS].

My instructor said to me, Tell these men that God has not committed to them the work of measuring, classifying, and defining the character of the testimonies. Those who attempt this are sure to err in their conclusions. The Lord would have men adhere to their appointed work. If they will keep the way of the Lord, they will be able to discern clearly that the work which He has appointed me to do is not a work of human devising. [Cf: Pamphlet 116 p. 3 para. 02] p. 163, Para. 8, [1913MS].

Those who carefully read the testimonies as they have appeared from the early days, need not be perplexed as to their origin. The many books, written by the help of the Spirit of God, bear a living witness to the character of the testimonies. [Cf: Pamphlet 116 p. 3 para. 03] p. 164, Para. 1, [1913MS].

In the early days of our experience in the message, the Spirit of God often came upon a few of us as we were assembled, and I was taken away in vision. The Lord gave such light and evidence, such comfort and hope and joy, that His praises were upon our lips. [Cf: Pamphlet 116 p. 4 para. 01] p. 164, Para. 2, [1913MS].

While my husband lived, he acted as a helper and counselor in the sending out of the messages that were given to me. We traveled extensively. Sometimes light would be given to me in the night season, sometimes in the daytime before large congregations. The instruction I received in vision was faithfully written out by me, as I had time and strength for the work. Afterward we examined the matter together, my husband correcting grammatical errors and eliminating needless repetition. Then it was carefully copied for the persons addressed, or

for the printer. [Cf: Pamphlet 116 p. 4 para. 02] p. 164, Para. 3, [1913MS].

As the work grew, others assisted me in the preparation of matter for publication. After my husband's death, faithful helpers joined me, who labored untiringly in the work of copying the testimonies, and preparing articles for publication. But the reports that are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true. [Cf: Pamphlet 116 p. 4 para. 03] p. 164, Para. 4, [1913MS].

While we were in Australia, the Lord instructed me that W.C. White should be relieved from the many burdens his brethren would lay upon him, that he might be more free to assist me in the work the Lord has laid upon me. The promise had been given, "I will put My Spirit upon him, and give him wisdom." [Cf: Pamphlet 116 p. 4 para. 04] p. 164, Para. 5, [1913MS].

Since my return to America I have several times received instruction that the Lord has given me W. C. White to be my helper, and that in this work the Lord will give him of His Spirit. [Cf: Pamphlet 116 p. 5 para. 01] p. 165, Para. 1, [1913MS].

It requires much wisdom and sound judgment, quickened by the Spirit of God, to know the proper time and manner to present the instruction that has been given. When the minds of persons reprov'd are under a strong deception, they naturally resist the testimony; and having taken an attitude of resistance, it is difficult for them afterward to acknowledge that they have been wrong. [Cf: Pamphlet 116 p. 5 para. 02] p. 165, Para. 2, [1913MS].

In the early days of this cause, if some of the leading brethren were present when messages from the Lord were given, we would consult with them as to the best manner of bringing the instruction before the people. Sometimes it was decided that certain portions would better not be read before a congregation. Sometimes those whose course was reprov'd would request that the matters pointing out their wrongs and dangers should be read before others, that they, too, might be benefited. [Cf: Pamphlet 116 p. 5 para. 03] p. 165, Para. 3, [1913MS].

Often after testimonies of reproof were read, hearty confessions were made. Then we would unite in a season of prayer, and the Lord would manifest His pardoning grace to those who had confessed their sins. The acceptance of the testimonies brought the rich blessing of God into our assemblies. [Cf: Pamphlet 116 p. 6 para. 01] p. 165, Para. 4, [1913MS].

Faithfully I endeavor to write out that which is given me from time to time by the divine Counselor. Some portions of that which I write are sent out immediately to meet the present necessities of the work. Other portions are held until the development of circumstances makes it evident to me that the time has come for their use. Sometimes in ministers and physicians bearing responsibilities there has developed a disposition to discard the testimonies, and I have been instructed not to place testimonies in their hands; for having yielded to the spirit that tempted and overcame Adam and Eve, they have opened mind and heart to the control of the enemy. Being on a false track, and laboring under

deceptive imaginings, they will read into the testimonies things that are not there, but which are in agreement with the false statements that they have listened to. By reading the testimonies in the light of their own kindling, they are deceived, and will deceive others. [Cf: Pamphlet 116 p. 6 para. 02] p. 165, Para. 5, [1913MS].

Sometimes, after very clear-cut, decided reproofs have been written out, they are held for a time until by personal correspondence. I have endeavored to change the spirit of those to whom they are addressed. If these efforts are unsuccessful, the messages, with all their strength of rebuke or reproof, are sent to them, whether they will hear, or whether they will deny the truthfulness of the message. [Cf: Pamphlet 116 p. 6 para. 03] p. 166, Para. 1, [1913MS].

If those whose errors are pointed out make confession of their wrongdoing, the spell of the enemy may be broken. If they will repent and forsake their sins, God is faithful and just to forgive their sins, and to cleanse them from all unrighteousness. Christ, the sin-pardoning Redeemer, will remove the filthy garments from them, give them change of raiment, and set a fair miter upon their head. But so long as they refuse to turn from iniquity, they can not develop a character that will stand in the great day of judgment. [Cf: Pamphlet 116 p. 7 para. 01] p. 166, Para. 2, [1913MS].

Often concealed wrongs in the life of individuals are opened before me, and I am bidden to bear a message of reproof and warning. [Cf: Pamphlet 116 p. 7 para. 02] p. 166, Para. 3, [1913MS].

I have been told that many who give heed to the false science of the enemy would denounce my work as that of a false prophet, and would place upon the testimony such interpretations as tend to change the truth of God into a lie. Satan is on the alert; and some who in the past have been used by the Lord in doing His work, but who have permitted themselves to be deceived, will be stirred up to make an improper use of the messages given. Because they do not wish to listen to the words of reproof, because they will not hear counsel, and improve their course of action, and do their appointed work, they will misconstrue the messages to the church, and confuse many minds. [Cf: Pamphlet 116 p. 7 para. 03] p. 166, Para. 4, [1913MS].

Nevertheless, I am to bear the message that is given me to bear, so long as the Lord shall choose. He has not given me the work of settling all the misunderstandings that are cherished in hearts of unbelief. Just as long as a door is open to receive the tempter's suggestions, difficulties will multiply. The hearts of those who will not come to the light are open to unbelief. If my time and strength are consumed upon such matters, this serves Satan's purposes. The Lord has said to me: "Bear the testimonies. Your work is not to settle difficulties; your work is to reprove, and to present the righteousness of Christ." [Cf: Pamphlet 116 p. 8 para. 01] p. 167, Para. 1, [1913MS].

An Incident. At one time in the early days of the message, Father Butler and Elder Hart became confused in regard to the testimonies. In great distress they groaned and wept, but for some time they would not give the reasons for their perplexity. However, being pressed to give a reason for their faithless speech and manner, Elder Hart referred to a small pamphlet that had been published as the visions of Sister White,

and said that to his certain knowledge, some visions were not included. Before a large audience, these brethren both talked strongly about their losing confidence in the work. [Cf: Pamphlet 116 p. 8 para. 02] p. 167, Para. 2, [1913MS].

My husband handed the little pamphlet to Elder Hart, and requested him to read what was printed on the title page. "A Sketch of the Christian Experience and Views of Mrs. E. G. White," he read. [Cf: Pamphlet 116 p. 9 para. 01] p. 167, Para. 3, [1913MS].

For a moment there was silence, and then my husband explained that we had been very short of means, and were able to print at first only a small pamphlet, and he promised the brethren that when sufficient means was raised, the visions should be published more fully in book form. [Cf: Pamphlet 116 p. 9 para. 02] p. 167, Para. 4, [1913MS].

Elder Butler was deeply moved, and after the explanation had been made, he said, "Let us bow before God." Prayers, weeping, and confessions followed, such as we have seldom heard. Father Butler said: "Brother White, forgive me; I was afraid you were concealing from us some of the light we ought to have. Forgive me, Sister White." Then the power of God came into the meeting in a wonderful manner. [Cf: Pamphlet 116 p. 9 para. 03] p. 168, Para. 1, [1913MS].

My Work and My Helpers. Sanitarium, California, Oct. 23. 1907. Dear Brother Wilcox,--I received and read your recent letter. Regarding the sister who thinks that she has been chosen to fill the position that Sister White has occupied, I have this to say: She may be honest, but she is certainly deceived. [Cf: Pamphlet 116 p. 10 para. 01] p. 168, Para. 2, [1913MS].

About a year after the death of my husband, I was very feeble, and it was feared that I might live but a short time. At the Healdsburg camp-meeting, I was taken into the tent where there was a large gathering of our people. I asked to be raised up from the lounge on which I was lying, and assisted to the speaker's platform, that I might say a few words of farewell to the people. As I tried to speak, the power of God came upon me, and thrilled me through and through. Many in the congregation observed that I was weak, and that my face and hands seemed bloodless; but as I began speaking they saw the color coming into my lips and face, and knew that a miracle was being wrought in my behalf. I stood before the people healed, and spoke with freedom. [Cf: Pamphlet 116 p. 10 para. 02] p. 168, Para. 3, [1913MS].

After this experience, light was given me that the Lord had raised me up to bear testimony for Him in many countries, and that He would give me grace and strength for the work. It was also shown me that my son, W. C. White, should be my helper and counselor, and that the Lord would place on him the spirit of wisdom and of a sound mind. I was shown that the Lord would guide him, and that he would not be led away, because he would recognize the leadings and guidance of the Holy Spirit. [Cf: Pamphlet 116 p. 10 para. 03] p. 168, Para. 4, [1913MS].

The assurance was given me: "You are not alone in the work the Lord has chosen you to do. You will be taught of God how to bring the truth in its simplicity before the people. The God of truth will sustain you, and convincing proof will be given that He is leading you. God will

give you of His Holy Spirit, and His grace and wisdom and keeping power will be with you. . . . [Cf: Pamphlet 116 p. 11 para. 01] p. 169, Para. 1, [1913MS].

"The Lord will be your Instructor. You will meet with deceptive influences; they will come in many forms, in pantheism and other forms of infidelity; but follow where I shall guide you, and you will be safe. I will put My Spirit upon your son, and will strengthen him to do his work. He has the grace of humility. The Lord has selected him to act an important part in His work. For this purpose was he born." [Cf: Pamphlet 116 p. 11 para. 02] p. 169, Para. 2, [1913MS].

This word was given me in 1882, and since that time I have been assured that the grace of wisdom was given to him. More recently, in a time of perplexity, the Lord said: "I have given you My servant, W. C. White, and I will give him judgment to be your helper. I will give him skill and understanding to manage wisely." [Cf: Pamphlet 116 p. 11 para. 03] p. 169, Para. 3, [1913MS].

The Lord has given me other faithful helpers in my work. Many of my discourses have been reported, and have been put before the people in printed form. Through nearly the whole of my long experience I have endeavored, day by day, to write out that which was revealed to me in visions of the night. Many messages of counsel and reproof and encouragement have been sent out to individuals, and much of the instruction that I have received for the church has been published in periodicals and books, and circulated in many lands. [Cf: Pamphlet 116 p. 12 para. 01] p. 169, Para. 4, [1913MS].

As the work has grown, the number of my helpers has increased. [Cf: Pamphlet 116 p. 12 para. 02] p. 170, Para. 1, [1913MS].

Sister Marian Davis was a great help in copying my testimonies, and in preparing for publication the manuscripts which I placed in her hand. I appreciated her help very much. She now sleeps in Jesus. [Cf: Pamphlet 116 p. 12 para. 03] p. 170, Para. 2, [1913MS].

For eleven years Miss Maggie Hare was among my workers. She was a faithful and true helper. She returned to New Zealand. [She again connected with the work in 1911.] [Cf: Pamphlet 116 p. 12 para. 04] p. 170, Para. 3, [1913MS].

Recently Miss Minnie Hawkins, of Hobart, Tasmania, who was one of my copyists in Australia, has joined my staff of workers. [Cf: Pamphlet 116 p. 12 para. 05] p. 170, Para. 4, [1913MS].

During the General Conference of 1901, Brother C. C. Crisler was impressed by the Spirit of God that I needed him in my work, and he offered his services. I gladly accepted his help. He is a faithful, efficient, and conscientious worker. [Cf: Pamphlet 116 p. 12 para. 06] p. 170, Para. 5, [1913MS].

Dores Robinson has assisted in copying my testimonies, and he has been diligently preparing "Life Incidents" for publication. [Cf: Pamphlet 116 p. 13 para. 01] p. 170, Para. 6, [1913MS].

Helen Graham is a good stenographer, and helps Sister Sara Mccenterfer

and W.C. White in their work of correspondence. [Cf: Pamphlet 116 p. 13 para. 02] p. 170, Para. 7, [1913MS].

Sister Sarah Peck was my bookkeeper and helper for a number of years. She has left us to engage in school work at College View. We now have as bookkeeper, Brother Paul C. Mason. [Cf: Pamphlet 116 p. 13 para. 03] p. 170, Para. 8, [1913MS].

Sister Mccenterfer is my traveling companion, nurse, and helper in many ways. [Cf: Pamphlet 116 p. 13 para. 04] p. 170, Para. 9, [1913MS].

Sister Mary Steward and her mother are with us now; and Mary, who for many years has served as proof-reader in the offices at Battle Creek and Nashville, has united with my workers. [Cf: Pamphlet 116 p. 13 para. 05] p. 170, Para. 10, [1913MS].

The work is constantly moving forward. We are making earnest efforts to place my writings before the people. We hope that several new books will go to press shortly. If I am incapacitated for labor, my faithful workers are prepared to carry forward the work. [Cf: Pamphlet 116 p. 13 para. 06] p. 171, Para. 1, [1913MS].

Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people. But my strength is yet spared, and I hope to continue to do much useful work. I may live until the coming of the Lord; but if I should not, I trust it may be said of me, "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: Pamphlet 116 p. 13 para. 07] p. 171, Para. 2, [1913MS].

The Lord Jehovah is the one to specify how the work shall be carried on under all circumstances. W. C. White has his commission. I have instructed him to labor untiringly to secure the publication of my writings in the English language first, and afterward to secure their translation and publication in many other languages. He should be respected in the performance of his duty. He has been chosen by the Lord to take charge of the publication of my writings, if I should lay off the armor. He has been long connected with the work, and God has given him experience and good judgment. I feel clear in entrusting my writings to his hand, because the Lord has fitted him for the work by giving him a decided experience. I rejoice that with the faithful helpers that God has given me, I am able to carry forward, in its many varied lines, the work given me to do. [Cf: Pamphlet 116 p. 14 para. 01] p. 171, Para. 3, [1913MS].

Both of my sons are engaged in giving this present truth to the world. I am glad that they are both connected with the publishing work. [Cf: Pamphlet 116 p. 15 para. 01] p. 172, Para. 1, [1913MS].

I thank God for the assurance of His love, and that I have daily His leading and guidance. I am very busy with my writing. Early and late, I am writing out the matters that the Lord opens before me. The burden of my work is to prepare a people to stand in the day of the Lord. The

promise of Christ is sure. The time is not long. We must work and watch and wait for the Lord Jesus. We are called upon to be steadfast, unmovable, always abounding in the work of the Lord. All our hopes have their foundation in Christ. [Cf: Pamphlet 116 p. 15 para. 02] p. 172, Para. 2, [1913MS].

Are our people reviewing the past and the present and the future, as it is unfolding before the world? Are they heeding the messages of warning given them? Is it our greatest concern today that our lives shall be refined and purified, and that we shall reflect the similitude of the divine? This must be the experience of all who join that company who are washed and made white in the blood of the Lamb. They must be arrayed in the righteousness of Christ. His name must be written in their foreheads. They must rejoice in the hope of the glory of God. Christ has engraved the names of His people on the palms of His hands. He will never lose His interest in any dependent soul. [Cf: Pamphlet 116 p. 15 para. 03] p. 172, Para. 3, [1913MS].

Say to the church-members that there is need of thorough consecration to God. Let all understand that they must make a covenant with God by sacrifice. We need the blessings of the gospel every day and every hour. Every proof of the Lord's power. His presence, and His love, is to be recognized with grateful thanks. Happiness is to be achieved by the right action of the soul toward God. I thank the Lord for this precious thought. Let Him be glorified by the sentiments expressed and by the actions performed. [Cf: Pamphlet 116 p. 16 para. 01] p. 172, Para. 4, [1913MS].

. . . Never have testimonies been more clearly brought before the people than those that have recently been traced by my pen. God bids me urge upon the attention of our people the importance of their study. Let this work begin now. Then, whether I am permitted to labor or am laid away to rest until Jesus comes, these messages are immortalized. [Cf: Pamphlet 116 p. 16 para. 02] p. 173, Para. 1, [1913MS].

To my brethren I now say: Speak words that will draw souls to Christ. Bring forth fruit in good works. "He that believeth on the Son hath everlasting life." [Cf: Pamphlet 116 p. 16 para. 03] p. 173, Para. 2, [1913MS].

Every conceivable thing will be brought in to deceive, if possible, the very elect; but the Lord will certainly take care of His work. [Cf: Pamphlet 116 p. 16 para. 04] p. 173, Para. 3, [1913MS].

The Work of Elder W. C. White. (Copied from diary, Dec. 14, 1902.)
"Sunnyside," Cooranbong, N.S.W., Australia, August 18, 1899. I awoke as the clock struck eleven. I desire to write out some things that the Lord has given me for my instruction. [Cf: Pamphlet 116 p. 17 para. 01] p. 173, Para. 4, [1913MS].

On Friday I talked with my son, W. C. White, in regard to the necessity of giving his whole time to the work of preparing my writings for publication. My mind was much troubled, and after going to rest, I could not sleep. But I fell asleep after a time. In the night season, light came to me that W. C. White had from his childhood been trained in the Lord's work. Before his birth he was dedicated to God; and after his birth he was chosen of God to serve Him with singleness of purpose.

He is to stand ready to serve where necessity requires. It is not possible to separate him from the general work in which he is so intensely interested. I am instructed that if he will trust wholly in God, the Lord will work with him and through him, giving him judgment to do the Master's service aright. [Cf: Pamphlet 116 p. 17 para. 02] p. 173, Para. 5, [1913MS].

It is essential also that he shall be connected with his mother's work. The preparation of my writings for publication in book form should receive his attention. And there are other responsibilities that he must bear in this country. He is better prepared than some others to see the needs of God's cause, and to present these needs before the people in a way that will arouse them to give these matters proper attention. Through his connection with the work of his mother, whom the Lord has instructed, W. C. White can give to the people the light that is essential in regard to plans and methods. The Spirit of the Lord will impress upon his mind the deep import of the matters laid out before him. I can communicate to him matters that the Lord has seen fit to present to me for many years, in regard to the principles upon which God's people should act. [Cf: Pamphlet 116 p. 17 para. 03] p. 174, Para. 1, [1913MS].

W. C. White has a special work to do. He can not disconnect himself from this work, for it is his life-blood. It is his inheritance from the Lord. For this work he was born. He can not be at rest in spirit when there are so many important matters needing adjustment; for at such times the developments in the Lord's cause lay upon him a proportionately increased responsibility to discharge faithfully his duties--duties as important and sacred as those of any other man who is called upon to deal with the mental and spiritual interests of his fellow-men. [Cf: Pamphlet 116 p. 18 para. 01] p. 174, Para. 2, [1913MS].

As this is the light given me, I now renewedly dedicate my son, W. C. White, to the Lord's work,--a work that includes the preparation, with as little delay as possible, of the matter which the Lord has given me to present to the world, to our churches, and to individuals. [Cf: Pamphlet 116 p. 18 para. 02] p. 174, Para. 3, [1913MS].

Copy of Portion of Letter Written to Elder George I. Butler. October 30, 1906. May the Lord bless you, Elder Butler, and preserve you in health. May His Spirit and His grace be upon you. [Cf: Pamphlet 116 p. 19 para. 01] p. 174, Para. 4, [1913MS].

The question that you ask in regard to the book plates, I can not answer now. After the death of my husband, I was for one year so afflicted that I felt that perhaps the Lord would let me rest in the grave. Night after night I was in deep sorrow. One night I had a special answer to my prayer. It was after the healing power of God came upon me at Healdsburg. At that time the Lord raised me up, and gave me special light, and I have never since felt so unreconciled. I was instructed that the Lord had mercifully raised me up because He had a special work for me to do, and I was assured that I should have the special protection and care of God. The Lord has spared my life, and had saved me from that which was surely sapping my life forces. [Cf: Pamphlet 116 p. 19 para. 02] p. 175, Para. 1, [1913MS].

The mighty Healer said: "Live. I have put My Spirit upon your son, W. C. White, that he may be your counselor. I have given him the spirit of wisdom, and a discerning, perceptive mind. He will have wisdom in counsel, and if he walks in My way and works out My will, he will be kept, and will be enabled to help you bring before My people the light I will give you for them. Let your light so shine before men that they may see and understand, in a special manner, that the Lord has given a message to meet the emergencies that will arise. As you speak the words I give you, angels of heaven will be with you, to make impressions on the minds of those who hear. [Cf: Pamphlet 116 p. 20 para. 01] p. 175, Para. 2, [1913MS].

"I will be with your son, and will be his counselor. He will respect the truth that comes through you to the people. He will have wisdom to defend the truth; for I will take charge of his mind, and will give him sound judgment in the councils that he attends in connection with the work. The world in its wisdom knows not God. It does not behold the beauty and harmony of the special work that I have given you. Your son will be perplexed over many things that are to come before My people, but he is to wait and watch and pray, and let the words of God come to the people, even though he can not always immediately discern the purpose of God. [Cf: Pamphlet 116 p. 20 para. 02] p. 175, Para. 3, [1913MS].

"If you watch and wait and pray, Providence and revelation will guide you through all the perplexities that you will meet, so that you will not fail nor become discouraged. Time will outline the beauty and grandeur of Heaven's plan. It is difficult for human minds to comprehend that God in His providence is working for the world through a feeble instrument. To know God in the working out of His providence is true science. There is much knowledge among men; but to see the designs of heavenly wisdom in times of necessity, to see the simplicity of God's plan revealing His justice and goodness and love, and searching out the hearts of men,--this many fail to do. His plan seems too wonderful for them to accept, and thus they fail to be benefited. But Providence is still in our world, working among those who are grasping for the truth. These will recognize the hand of God. [Cf: Pamphlet 116 p. 21 para. 01] p. 176, Para. 1, [1913MS].

"The counsel and purpose of the Omnipotent One, and His great plan, are not recognized by selfish human beings. It is difficult for man, in his pride and self-sufficiency, to accept the plan that God is working out through the mediation of His Son. It is contrary to the mind of the self-deceived and self-important to receive God's words of warning and reproof. They resist the light. But the promises of mercy and grace and love must come through the lips of My messengers to those who are being led astray. If those reproved will heed and understand and be corrected, if they will change their wilful course of sin, God will grant pardon. But if they allow the enemy to stir up rebellion in their hearts, they in their turn will stir up rebellion in other hearts, and in their stubbornness will fight against God." [Cf: Pamphlet 116 p. 21 para. 02] p. 176, Para. 2, [1913MS].

"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." [Cf: Pamphlet 116 p. 22 para. 01] p. 176, Para. 3, [1913MS].

These words place a weighty responsibility upon Christ's disciples. The followers of Jesus are under obligation to the world to reveal Him in pure, noble characters. What a light shone forth from Daniel! He made known the purpose of God in the court of Babylon, reflecting the light of heaven into this proud kingdom. What light shone forth from his three companions, as, in steadfast integrity, they stood before the proud monarch, declaring, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." What a demonstration of the power of truth was the example that Abraham set before the church in his home! Mordecai, Ezra, Nehemiah, and many others were chosen messengers,--men through whom the pure light of consecration shone brightly. [Cf: Pamphlet 116 p. 22 para. 02] p. 177, Para. 1, [1913MS].

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." All who would be disciples of Christ are bound to make God and heaven manifest by good works. All who will walk humbly before God will surely recognize the workings of His providence. [Cf: Pamphlet 116 p. 23 para. 01] p. 177, Para. 2, [1913MS].

The messengers that God sends are as light in a dark place. Through Christ, God is establishing a kingdom in this world. As God's people reveal Him in good works, they become the light of the world. As they work under Christ's counsel, and bear a living testimony to the truth, they will be sustained against the power and craft of Satan, which will increase as we near the time of Christ's second appearing. God's witnesses are to hold firmly to the word of the Lord, which is to shine amid the moral darkness till the very close of this earth's history. [Cf: Pamphlet 116 p. 23 para. 02] p. 177, Para. 3, [1913MS].

There must be, in this time of trial, a dignified reliance upon the word of God. We are to hold fast to past and present truth. The light is to shine forth with heavenly clearness. God will give an increase of light to those who walk in light received. Satan's devising and his mysterious, deceiving power can not put out the light which God bids shine. Every soul who is willing to be instructed by the Word has the precious treasure of strength of character, and is enabled to glorify God in word and act. The followers of Christ increase in power to be good and do good; for the Sun of Righteousness is shining upon them. [Cf: Pamphlet 116 p. 23 para. 03] p. 178, Para. 1, [1913MS].

How Does Sister White Know What to Speak? March 18, 1889. The question is asked, How does Sister White know in regard to the matters of which she speaks so decidedly, as if she had authority to say these things? I speak thus because they flash upon my mind when in perplexity like lightning out of a dark cloud in the fury of a storm. Some scenes presented before me years ago have not been retained in my memory, but when the instruction then given is needed, sometimes even when I am standing before the people the remembrance comes sharp and clear, like a flash of lightning, bringing to mind distinctly that particular instruction. At such times I cannot refrain from saying the things that flash into my mind, not because I have had a new vision, but because that which was presented to me perhaps years in the past has been

recalled to my mind forcibly. MS--33--1911. [Cf: Pamphlet 116 p. 24a para. 01] p. 178, Para. 2, [1913MS].

Time and Place to be Considered. "Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered. Nothing must be done untimely. Some matters must be withheld because some persons would make an improper use of the light given. Every jot and tittle is essential and must appear at an opportune time. In the past, the testimonies were carefully prepared before they were sent out for publication. And all matter is still carefully studied after the first writing. [Cf: Pamphlet 116 p. 25a para. 01] p. 178, Para. 3, [1913MS].

Accusations. "Tell them to eat the flesh and drink the blood of the Son of God. Place His work before them. There will be those who will misinterpret and misrepresent. Their eyes have been blinded, and they set forth the figures and interpretations that Satan has worked out for them, and an entirely wrong meaning will be placed upon the words that Sister White has spoken. Satan is just as verily claiming to be Christ's child as did Judas, who was on the accusing side. They have educated themselves in Satan's school of misstating. A description of them is given in the third chapter of Zechariah. Nothing in the world is so dear to God as His church. Satan has worked upon human minds, and will continue to betray sacred trust in a spurious way. [Cf: Pamphlet 116 p. 25a para. 02] p. 179, Para. 1, [1913MS].

The Publishing of Compilations. "I can see plainly that should every one who thinks he is qualified to write books, follow his imagination and have his productions published, insisting that they be recommended by our publishing houses, there would be plenty of tares sown broadcast in our world. Many from among our own people are writing to me, asking with earnest determination the privilege of using my writings to give force to certain subjects which they wish to present to the people in such a way as to leave a deep impression upon them. [Cf: Pamphlet 116 p. 25a para. 03] p. 179, Para. 2, [1913MS].

"It is true that there is a reason why some of these matters should be presented: but I would not venture to give my approval in using the testimonies in this way, or to sanction the placing of matter which is good in itself in the way which they propose. [Cf: Pamphlet 116 p. 26a para. 01] p. 179, Para. 3, [1913MS].

"The persons who make these propositions for ought I know, may be able to conduct the enterprise of which they write in a wise manner; but nevertheless I dare not give the least license for using my writings in the manner which they propose. In taking account of such an enterprise, there are many things that must come into consideration; for in using the testimonies to bolster up some subject which may impress the mind of the author, the extracts may give a different impression than that which they would were they read in their original connection." MS--23--1911. [Cf: Pamphlet 116 p. 26a para. 02] p. 179, Para. 4, [1913MS].

"Many excused their disregard of the testimonies by saying, 'Sister White is influenced by her husband; the testimonies are moulded by his spirit and judgment.' Others were seeking to gain something from me which they could construe to justify their course, or to give them influence." [Cf: Pamphlet 116 p. 25 para. 01] p. 180, Para. 1,

[1913MS].

"As the work advances," she said June 6, 1914, "our brethren are to see and understand that they are to advance and increase in liberality. Every man is to be judged according to his works. Tell the brethren that if they err at all, let it be on the side of liberality, and not on the side of restraint. Because, as they restrict, they are developing traits of character not favorable to religious growth. Our work should be more generous, broad, and favorable as it advances." [Cf: Pamphlet 116 p. 30 para. 01] p. 180, Para. 2, [1913MS].

To Our Bookmen. Sanitarium, Cal., January 23, 1913. *Dear Brethren:* -- I welcome you all to "Elmshaven," the refuge that I found prepared for me on my return from Australia. In this quiet and comfortable home we have been able to prepare articles and books for publication. [Cf: Pamphlet 122 p. 1 para. 01] p. 180, Para. 3, [1913MS].

I hope you will enjoy your visit, and that you may come again. In your prosperity and welfare I am deeply interested. [Cf: Pamphlet 122 p. 1 para. 02] p. 180, Para. 4, [1913MS].

The World Asleep. The time has come when a large work should be done by our canvassers. The world is asleep, and as watchmen they are to give the warning note, to awake the sleepers to a sense of their danger. The churches know not the time of their visitation. How can they best learn the truth?--Through the efforts of the canvasser. All who consecrate themselves to God to work as canvassers, are assisting to give the last message of warning to the world. They are the Lord's messenger's, giving to multitudes in darkness and error the glad tidings of salvation. [Cf: Pamphlet 122 p. 1 para. 03] p. 180, Para. 5, [1913MS].

Even where people hear the truth from the living preacher, the canvasser should carry on his work. The printed page is essential, not only in the work of awakening minds to the importance of the truth for this time, but that hearts may be rooted and grounded in the truth, and established against darkness and deceptive error. Papers and books containing the messages of truth are the Lord's means of keeping truth continually before the minds of the people. These publications will do a far greater work than can be accomplished by the ministry of the word alone. [Cf: Pamphlet 122 p. 1 para. 04] p. 180, Para. 6, [1913MS].

Through our canvassers the truth will reach those who can not be reached in any other way,--those living far from any large settlement. I call these the byway hearers. To such ones our canvassers are to be God's evangelists, going from house to house, and opening the Scriptures to those whom they meet. They will find many who are willing and anxious to know what is truth. Much has been accomplished by the faithful canvassers who have gone from place to place, bearing with them books containing the light of present truth. Through their efforts entire families have been won to the truth. [Cf: Pamphlet 122 p. 2 para. 01] p. 181, Para. 1, [1913MS].

Broader Views. While in California in the year 1874, I was given an impressive dream, in which was represented the instrumentality of the press in the work of giving the third angel's message to the world. The following paragraphs are taken from a letter written at this time: [Cf:

Pamphlet 122 p. 2 para. 02] p. 181, Para. 2, [1913MS].

"I dreamed that several of the brethren in California were in council, considering the best plans for labor during the coming season. Some thought it wise to shun the large cities, and work in small places. My husband was earnestly urging that broader plans be laid, and more extended efforts made, which would better compare with the character of our message. [Cf: Pamphlet 122 p. 2 para. 03] p. 181, Para. 3, [1913MS].

"Then a young man whom I had frequently seen in my dreams came into our council. He listened with deep interest to the words that were spoken, and then, speaking with deliberation and authoritative confidence, said: [Cf: Pamphlet 122 p. 3 para. 01] p. 181, Para. 4, [1913MS].

"The cities and villages constitute a part of the Lord's vineyard. They must hear the messages of warning. The enemy of truth is making desperate efforts to turn the people from the truth of God to falsehood. . . . You are to sow beside all waters. [Cf: Pamphlet 122 p. 3 para. 02] p. 181, Para. 5, [1913MS].

"It may be that you will not at once see the result of your labor, but this should not discourage you. Take Christ as your example. He had many hearers, but few followers. Noah preached for one hundred and twenty years to the people before the flood; yet out of the multitudes on the earth at that time only eight were saved.' [Cf: Pamphlet 122 p. 3 para. 03] p. 182, Para. 1, [1913MS].

"The messenger continued: 'You are entertaining too limited ideas of the work for this time. You are trying to plan the work so that you can embrace it in your arms. You must take broader views. Your light must not be put under a bushel or under a bed, but on a candlestick, that it may give light to all that are in the house. Your house is the world. . . . [Cf: Pamphlet 122 p. 3 para. 04] p. 182, Para. 2, [1913MS].

"The verity and truth of the binding claims of the fourth commandment must be presented in clear lines before the people. "Ye are My witnesses." The message will go in power to all parts of the world, to Oregon, to Europe, to Australia, to the islands of the sea, to all nations, tongues, and peoples. Preserve the dignity of the truth. It will grow to large proportions. Many countries are waiting for the advanced light the Lord has for them; and your faith is limited, it is very small. Your conception of the work needs to be greatly enlarged. Oakland, San Francisco, Sacramento, Woodland, and the large cities in the United States must hear the message of truth. Go forward. God will work with great power if you will walk in all humility of mind before Him. It is not faith to talk of impossibilities. Nothing is impossible with God. The light of the binding claims of the law of God is to test and prove the world. . . . [Cf: Pamphlet 122 p. 3 para. 05] p. 182, Para. 3, [1913MS].

"In my last vision I was shown that we should have a part to act in California in extending and confirming the work already commenced. I was shown that missionary labor must be put forth in California, Australia, Oregon, and other territories far more extensively than our people have imagined, or ever contemplated and planned. I was shown

that we do not at the present time move as fast as the opening providence of God leads the way. I was shown that the present truth might be a power in California if the believers in the message would give no place to the enemy in unbelief and selfishness, but would concentrate their efforts to one object--the upbuilding of the cause of present truth. [Cf: Pamphlet 122 p. 4 para. 01] p. 182, Para. 4, [1913MS].

"I saw that there would be a paper published upon the Pacific Coast. There would be a health institute established there, and a publishing house created. Time is short; and all who believe this message, should feel a solemn obligation resting upon them to be disinterested workers, exerting their influence on the right side, and never by word or action be found arrayed against those who are seeking to advance the interests of God's cause. The ideas of our brethren are altogether too narrow. They expect but little. Their faith is too small. [Cf: Pamphlet 122 p. 4 para. 02] p. 183, Para. 1, [1913MS].

"A paper published on the Pacific Coast would give strength and influence to the message. The light God has given us isn't worth much to the world unless it can be seen by being presented before them. I declare to you our vision must be extended. We see things nigh, but not afar off." [Cf: Pamphlet 122 p. 5 para. 01] p. 183, Para. 2, [1913MS].

A Remarkable Dream. In the year 1875 I was in attendance at a camp-meeting held at Rome, N.Y. The Sunday services had been well attended, and several speakers had addressed the large and attentive congregations. The following night I dreamed that a young man of noble appearance came into the room where I was, immediately after I had been speaking. He said: [Cf: Pamphlet 122 p. 5 para. 02] p. 183, Para. 3, [1913MS].

"You have called the attention of the people to important subjects, which to a large number are strange and new. To some they are intensely interesting. The laborers in word and doctrine have done what they could in presenting the truth. But unless there is a more thorough effort made to fasten these impressions upon minds, your efforts will prove nearly fruitless. Satan has many attractions ready to divert the mind, and the cares of this life and the deceitfulness of riches all combine to choke the seed of truth sown in the heart. [Cf: Pamphlet 122 p. 5 para. 03] p. 183, Para. 4, [1913MS].

"In every effort such as you are now making, much more good would result from your labors if you had appropriate reading matter ready for circulation. Tracts upon the important points of truth for the present time should be handed out freely to all who will accept them. . . . You are to sow beside all waters. [Cf: Pamphlet 122 p. 5 para. 04] p. 183, Para. 5, [1913MS].

"The press is a wonderful means to move the minds and hearts of the people. The men of the world seize the press and make the most of every opportunity to get poisonous literature before the people. If men, under the influence of the spirit of the world and of Satan, are earnest to circulate books, tracts, and papers of a corrupting nature, you should be more earnest to get reading matter of an elevating and saving character before the people. . . . [Cf: Pamphlet 122 p. 6 para. 01] p. 184, Para. 1, [1913MS].

"God has placed at the command of His people advantages in the press, which, combined with other agencies, will be successful in extending the knowledge of the truth. Tracts, papers, and books, as the case demands, should be circulated in all the cities and villages in the land. Here is missionary work for all to engage in. [Cf: Pamphlet 122 p. 6 para. 02] p. 184, Para. 2, [1913MS].

"There should be men trained for this branch of the work who will be missionaries and will circulate publications. They should be men of good address, who will not repulse others, or be repulsed. This is a work which would warrant men to give their whole time and energies as the occasion demands. . . . God has committed to His people great light. This is not for them to selfishly enjoy alone, but to let its rays shine forth to others who are in the darkness of error. [Cf: Pamphlet 122 p. 6 para. 03] p. 184, Para. 3, [1913MS].

"You are not as a people doing one twentieth part of what might be done in spreading the knowledge of the truth. Very much more can be accomplished by the living preacher with the circulation of papers and tracts than by the preaching of the word alone without the publications. The press is a powerful instrumentality, which God has ordained to be combined with the energies of the living preacher to bring the truth before all nations, kindreds, tongues, and peoples." [Cf: Pamphlet 122 p. 6 para. 04] p. 184, Para. 4, [1913MS].

To our canvassers I would say, Pray, O, pray for a deeper experience. Go forth with your hearts softened and subdued by a study of the precious truths which God has given us for this time. Drink freely of the water of salvation, that it may be in your hearts as a living spring, flowing forth to refresh souls ready to perish. God will then give wisdom to enable you to impart aright. He will make you channels for communicating His blessings. He will help you to reveal His attributes by imparting to others the wisdom and understanding that He has imparted to you. [Cf: Pamphlet 122 p. 7 para. 01] p. 184, Para. 5, [1913MS].

May the Lord open your minds to comprehend this subject in its length and breadth, and may you realize your duty to represent the character of Christ by patience, courage, and steadfast integrity. If you take these principles with you into the canvassing field, you will be respected, and many will believe the truth you advocate, because your daily life is a bright light, which gives light to all that are in the house. Even your enemies, as much as they war against your doctrines, will respect you; and when you have gained this much, your simple words will have power and will carry conviction to hearts. Ellen G. White. [Cf: Pamphlet 122 p. 7 para. 02] p. 185, Para. 1, [1913MS].

God designs that the plan of redemption shall come to His people as the latter rain; for they are fast losing their connection with God. They are trusting in man, and glorifying man, and their strength is proportionate to the strength of their dependence. Some matters have been opened before me which will be fulfilled ere long. We are to know more than we do at the present time. We are to comprehend the deep things of God. There are themes to be dwelt upon which are worthy of more than passing notice. Angels have desired to look into the truths which are revealed to the people who are searching God's word and with

contrite hearts praying for wisdom, for greater lengths and breadths and heights of that knowledge which God alone can give. [Cf: Bible Training School 01-01-13 para. 01] p. 185, Para. 2, [1913MS].

Hundreds of commentaries have been written upon the gospel by men who are called great, and as we near the closing scenes of this earth's history still more wonderful representations will be made. We need to study the scriptures with humble, contrite hearts. Those who will devote their powers to the study of God's word, and especially the prophecies referring to these last days, will be rewarded by the discovery of important truths. The last book of the New Testament scriptures is full of truths that need to be understood. Satan has blinded the eyes of men, and they have been glad of any excuse for not making a study of this book. Here Christ has declared through His servant John what shall be in the last days. [Cf: Bible Training School 01-01-13 para. 02] p. 185, Para. 3, [1913MS].

Every Bible student should study these prophecies with diligence. As we search the scriptures, the character of Christ will appear in its infinite perfection. He is the one in whom our hopes of eternal life are centered. He is eternal life to all who will eat His flesh and drink His blood. Those who will look to Him may be healed of the serpent's sting; for He is the sinbearer, the only remedy for sin. By beholding Him, we may become changed into the same image. Nothing must interpose between the soul and God. Faith, love, adoration, are to grow in the soul of the student. We are in possession of the richest treasures of truth, and if we follow on to know the Lord, we shall have a large field in which to work. The word records the deeds of mercy and the wonderful restoring power of Jesus. With aching hearts we read of His sorrow because of the sins we have committed. We may learn, too, how through His suffering and sacrifice in our behalf, we may be complete in Him. Inspiration tells the story which is of more importance to us than all human learning, however broad and deep. [Cf: Bible Training School 01-01-13 para. 03] p. 185, Para. 4, [1913MS].

"This is life eternal," Christ said, "That they might know Thee, the only true God and Jesus Christ whom thou has sent. Why do we not realize the value of this knowledge. Why are not these glorious truths glowing in our hearts, trembling upon our lips, and pervading our whole being. [Cf: Bible Training School 01-01-13 para. 04] p. 186, Para. 1, [1913MS].

In giving us His word, God has put us in possession of every truth essential to our salvation. The storehouse of the unsearchable riches of Christ is open to heart and mind. Thousands of men and women have drawn from the wells of salvation yet there is no diminishing of the supply. Thousands have set the Lord before them and by beholding have been changed into the same image. Their spirit burns within them as they speak of His character, telling what Jesus is to them, and what they are to Jesus. But these men have not exhausted the grand and holy themes. Thousands more may engage in the work of searching out the mysteries of salvation. The life of Christ and the character of His mission may be dwelt upon, and rays of light will shine forth more distinctly at every attempt to discover truth. Each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the

diligent student as long as time shall last, and looking to heaven with its unnumbered years, he will exclaim, "Great is the mystery of godliness." Mrs. E. G. White. [Cf: Bible Training School 01-01-13 para. 05] p. 186, Para. 2, [1913MS].

The prophetic declaration that the papacy was to oppose and exalt itself "above all that is called God, or that is worshipped," was strikingly fulfilled in the change of the Sabbath from the seventh to the first day of the week. Wherever the papal Sabbath is honored in preference to the Sabbath of the Lord, there is the man of sin exalted above the Creator of the heavens and the earth. [Cf: Bible Training School 02-01-13 para. 01] p. 186, Para. 3, [1913MS].

Those who assert that Christ changed the Sabbath are directly contradicting His own words. In His sermon on the mount He declared, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [Cf: Bible Training School 02-01-13 para. 02] p. 186, Para. 4, [1913MS].

Roman Catholics acknowledge that the change in the Sabbath was made by their church, and they cite this very change as evidence of the supreme authority of the church. They declare that by observing the first day of the week as the Sabbath, Protestants are recognizing her power to legislate in divine things. The Roman church has not relinquished her claim to infallibility; and when the world and the Protestant churches accept a spurious Sabbath of her creating, while they reject the Sabbath of Jehovah, they virtually acknowledge this claim. They may cite the authority for this change, but the fallacy of their reasoning is easily discerned. The papist is sharp enough to see that Protestants are deceiving themselves, willingly closing their eyes to the facts in the case. As the Sunday institution gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome. [Cf: Bible Training School 02-01-13 para. 03] p. 187, Para. 1, [1913MS].

The change of the Sabbath is the sign or mark of the authority of the Roman church. Those who, understanding the claims of the fourth commandment, choose to observe the false Sabbath in the place of the true, are thereby paying homage to that power by which alone it is commanded. The mark of the beast is the papal Sabbath, which has been accepted by the world in the place of the day of God's appointment. [Cf: Bible Training School 02-01-13 para. 04] p. 187, Para. 2, [1913MS].

But the time to receive the mark of the beast, as designated in prophecy, has not yet come. The testing time has not yet come. There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment. But when the decree shall go forth enforcing the counterfeit Sabbath, and when the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the

true. Then those who still continue in transgression will receive the mark of the beast in their foreheads or in their hands. [Cf: Bible Training School 02-01-13 para. 05] p. 187, Para. 3, [1913MS].

With rapid steps we are approaching this period. When Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution, then will the papal Sabbath be enforced by the combined authority of church and state. There will be a national apostasy, which will end only in national ruin. Mrs. E. G. White. [Cf: Bible Training School 02-01-13 para. 06] p. 187, Para. 4, [1913MS].

The word of God is the standard of character. That word does not repress activity. It opens before the conscientious soul, who is striving to honor his Saviour, channels for activity. The word does not leave men in uncertainty or without an object. It gives the highest object, which is worthy the co-operation of the Holy Spirit. The work of imparting the knowledge of truth, present truth for this time, is the all-important work. All heaven is engaged in it. The truth for this time is not to be lost sight of under an accumulation of interests that are of secondary importance. These are not to be allowed to engross the mind while important issues are not advanced. The word of God places a lamp in the hand, which lights the path heavenward. It allows of no diversion from the straight and narrow path in which God requires His people to walk. [Cf: Bible Training School 05-01-13 para. 01] p. 187, Para. 5, [1913MS].

The word of God tells of unsearchable riches, treasure that is beyond our estimate, to be secured by every soul who will be guided by the Word rather than by human sophistries and principles which eventually divorce the soul from God. There is no safety in departing from one principle which the Word reveals. The soul is to be pervaded by a continual, abiding sense of every word that proceedeth from the mouth of God. It is the life of the soul to be sanctified through the truth, and to maintain the authority of the truth. Understanding and heart are to be sanctified by the strictest obedience to the word, and the action and conscience by connection with the pure and sacred springs from which they derive their inspiration. [Cf: Bible Training School 05-01-13 para. 02] p. 188, Para. 1, [1913MS].

In this age of the world there is no safety in departing from a plain "Thus saith the Lord," however wise and correct the human assumption may appear. Tradition in names and books is nothing. God's word is everything. The wisdom of the wisest man that lives is foolishness if it swerves one jot or tittle from the word of the living God. God lives, God reigns, and He declares, "Them that honor me I will honor." Of those who place their sophistry above a plain "Thus saith the Lord," God says, "I will make their wisdom foolishness." [Cf: Bible Training School 05-01-13 para. 03] p. 188, Para. 2, [1913MS].

In this period of time there is no safety for the soul who has not a penetration deeper than casual sight. We are called now to reach the highest standard of integrity. It is positively necessary for all who would walk in the straight and narrow path, cast up for the ransomed of the Lord, to take heed, lest their feet be diverted from the path that leads to success and victory and triumph in the third angel's message. Those who would command the very best resources must walk humbly with

God, their hand clasped in the hand of Christ. He who would reach the highest standard of perfection in Christian character must penetrate deeper than habit. He must be afraid lest his natural traits of character, his habits of opinion and authority shall mislead him. [Cf: Bible Training School 05-01-13 para. 04] p. 188, Para. 3, [1913MS].

The only safety for the human agent who is striving for an immortal crown is to live in hourly contact, in conscious, loving communion with the highest principles God has set forth in His word. Truth and righteousness must be inscribed upon every action done for our fellowmen. Mercy must constantly flow forth from the soul, revealing an abiding Christ. Sanctified judgment and purified reasoning will give strength and solidity and spiritual power. Then every cause that asks for our sympathy and co-operation will receive careful consideration. There will be no spasmodic movements made. Mrs. E. G. White. [Cf: Bible Training School 05-01-13 para. 05] p. 188, Para. 4, [1913MS].