



BEcho - Bible Echo and Signs of the Times

February 1, 1886 The Swiss Conference and the European Council.

The Swiss Conference was held at Basle, Sept. 10-14, and was followed by the European Council, which continued until the 28th. The Conference was quite generally attended by our Swiss brethren, and by representatives from Germany, France, Italy, and Roumania. The Council was attended by laborers from England, Ireland, Wales, Norway, Sweden, Denmark, Germany, France, Italy, and Roumania. The meetings increased in interest from the first. The congregation was divided into three parts, those speaking German, French, and English, each company occupying a different part of the hall. Two interpreters followed the speaker. If the sermon or testimony was given in English, it was translated into French and German. If given in French, it was translated into German and English, and into French and English if given in German. This way of speaking was rather embarrassing at first; but this soon wore away, and it has been far less taxing to me than my usual manner of continuous speaking, and has given more time for meditation on what has been said. <BEcho, February 1, 1886 par. 1>

The Lord especially blessed in speaking Sunday afternoon. All listened with the deepest interest, and at the close of the discourse an invitation was given for all who desired to be Christians, and all who felt that they had not a living connection with God, to come forward, and we would unite our prayers with theirs for the pardon of sin, and for grace to resist temptation. This was a new experience for many of our brethren in Europe, but they did not hesitate. It seemed that the entire congregation were on their feet, and the best they could do was to be seated, and all seek the Lord together. Here was an entire congregation manifesting their determination to put sin away, and to engage most earnestly in the work of seeking God. In every company there are two classes, the self-complacent and the self-abhorring. To the first class the gospel has no charms except as they can construe detached portions to flatter their vanity. They love those peculiar features of lofty morality which they think they possess. But many of those who view Jesus in the perfection of his character see their own imperfections in such a light that they are almost in despair. Such was the case here; but the Lord was present to instruct and reprove, to comfort and bless as the several cases required. Earnest prayer was then offered, not for a happy flight of feeling, but for a true sense of our sinfulness, and of our hopelessness without the atoning sacrifice. Never did Jesus seem dearer than on this occasion. There was weeping throughout the congregation. The promise was grasped, "Him that cometh to me, I will in no wise cast out." If the veil could have been withdrawn, we should have seen angels of God standing to minister to the humble, penitent ones. After prayer, one hundred testimonies were borne. Many of these showed a real, genuine experience in the things of God. <BEcho, February 1, 1886 par. 2>

The Holy Spirit operates the same the world over. When it is received into the heart, the whole character is changed. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Old habits and customs, and national pride and prejudice are broken down. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." When these are abiding in the soul, there will be unity of thought and action. <BEcho, February 1, 1886 par. 3>

Monday afternoon I spoke upon the necessity of laboring for unity and cultivating Christian courtesy, "endeavoring to keep the unity of the Spirit in the bond of peace." The effect of truth upon the heart is to cleanse it from every defilement. It will not increase self love, but will lead the receiver to humble his heart, and to ascribe nothing to self, but all to God. He ceases to esteem himself more highly than his brethren. His former sensitiveness to reproach, neglect, or contempt disappears, and he is not so easily irritated; he becomes gentle and condescending, and exemplifies the simplicity of Christ who was meek and lowly of heart. His own nation and personal friends are no longer the boundary lines of his love. He loves Jesus with all his heart, and all who are trying to be the children of God he loves as himself. There is an entire change in his life. Whereas he once lived for himself, he now lives for God's glory, and holds up the cross of Christ as his banner, to be adored by all. <BEcho, February 1, 1886 par. 4>

A baptism followed the discourse. Fourteen went forward in the ordinance. This was the first time the baptistry connected with the new meeting hall had been used, and it is to be hoped that many others may follow these dear souls.

God grant that none of these may ever forget their baptismal vows; but may they take heed to the words of the apostle: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Will those who have recently taken the cross of Christ, both here and in all our missions throughout the world continue to climb the ladder of progress? Will they grow in grace and in the knowledge of the truth? Will they live upon the plan of addition, so that God can work for them upon the plan of multiplication in bestowing his grace and salvation? It remains for each to answer these questions for himself. <BEcho, February 1, 1886 par. 5>

I felt urged by the spirit of God throughout the meetings to impress upon all the importance of cultivating love and unity. I tried to present the danger of building up separate interests between nationalities. We are all bound together in the great web of humanity, and all that we do has a relation to others. There is a great work before us, and our hearts must be open to receive God's light and love that we may reflect it to others. There is a light in truth and a power in example, which will reach the indifferent and the unconverted. In the days of the apostles the Holy Spirit was the efficient agent in reaching hearts, and it would be so now if there was that exercise of living faith now that there was then. True piety and earnest zeal are greatly lacking. There is too much half-hearted religion. Many are superficial. They confess their sins without realizing the hatefulness of sin in God's sight, and without repenting with brokenness of heart. This is renouncing the world, but not forsaking it. The truth, the sacred, sanctifying truth, does not abide in the heart. <BEcho, February 1, 1886 par. 6>

The end of all things is at hand. Our time to work is short, and there is a world to be warned. We feel the need of having more thorough missionary work done. The calls are urgent for more laborers, but where are the light-bearers to the world? God has sent the truth to our doors, but are we doing all in our power to send it to the dark corners of the world?

Mrs. E. G. White. <BEcho, February 1, 1886 par. 7>

August 1, 1886 The Spread of the Truth in Italy.

In a private letter from Sister White, she writes of her labors, and those of her son. W.C. White, in Italy. We take the liberty to publish a portion of it, knowing it will be of interest to all our readers:-- <BEcho, August 1, 1886 par. 1>

"We returned a few days since from a tour in Italy, and our homeward route was through Geneva and Lausanne. In the latter place, the efforts of Bro. Bourdeau in French, and brethren Ertzenberger and Conradi in German, have brought about twenty from the Methodist and Baptist churches to receive the truth. It requires far greater effort to interest people here in the truth than it does in America. There are "heaps" of teachers in this country, who, when the truth is introduced, band together, and labor to keep the people from hearing it. They will get together the best talent they can procure, and as many as ten of these will unite in holding a protracted meeting. After bringing the people together, they will warn them against us, and breathe out threatenings against the Seventh-day Adventists. <BEcho, August 1, 1886 par. 2>

About the only way we can get hold of the people, is to hold Bible readings, and the interest commences with one, then two or three, and these after getting interested, call in others. In this way the interest is gradually worked up, slowly though it may be, yet in Lausanne great good has been accomplished besides inducing some to obey the truth. It has been a good school for some of our young [laborers] who thought they could go out single-handed and alone, and draw the people to them. We labored earnestly to correct some of the wrong impressions that had been entertained by some, regarding methods of labor, and are much gratified to see the improvement that has been made. <BEcho, August 1, 1886 par. 3>

We held meetings in three different villages in the Waldensian Valleys with good interest. A brother who had been laboring in Naples, met us by appointment in Torre Pellice, and was much encouraged by the meetings. He said he had received much light, and would from that time labor in a different manner. The Italians are very excitable. Their method of labor is to bring every power to bear suddenly, and in an excited manner to exclaim, "Is this so? What will you do? Will you obey? Say yes or no!" Some of these are really capable men and intelligent in the Scriptures, but do not know what it is to bring religion into their homes. We have tried to set before these the great love of Jesus, his meekness, his lowliness, his self-denial, and thus bring them into the workshop of God, where they may have the rough edges taken off, and be polished into precious stones for the temple of God. <BEcho, August 1, 1886 par. 4>

Italian men have little regard for the women. In that country one may see a woman driving or leading a cow team,

and a great strong man riding in the wagon. From this you may gather some idea of the degradation of Italian women. All the heaviest work is borne by them, which causes them to fade early, while the men retain their freshness and vigor. In winter, because they cannot afford a fire to warm their houses, these people remove into their stables. Every crack and crevice of these is stuffed with straw to keep out the cold, and there with cows, donkeys, (if able to own them), sheep, goats, and hens, the natives of Torre Pellice and adjoining valleys spend their winters. Some of these people have intelligent countenances, and financially considered, are well off; but they know of no better way. They say that the heat from cattle is as good as a stove. They only pity Americans when told that they do not live in stables during winter. They think that Americans must suffer much from the cold in consequence. <BEcho, August 1, 1886 par. 5>

To help these people, our laborers must go to these stables in which they live, and share their hospitalities among the cattle. At such times, the repast consists of black bread, made from smutty wheat ground up without cleansing, with a little milk, or a vile substitute for cheese. In these stables there will congregate from fifty to seventy-five persons, who seat themselves on the earth floor littered with leaves or musty straw which has been gathered for their family beds, and for the cattle. Here they sit and listen to the word of God, with ears, eyes, and mouth all open. The atmosphere of the stables is not very pleasant to an American, although the Italian laborers do not mind it much. After the people become interested, a hall is hired, and Elder A.C. Bourdeau speaks to them there. <BEcho, August 1, 1886 par. 6>

Bro. Gynette, an Italian, does what he can to assist in the work. He attends meetings far up in the mountains, which are reached only by traversing narrow defiles, and precipitous paths on the edges of precipices. To one unacquainted with these paths, they are positively dangerous, especially when the fog, so common in those parts, settles down densely upon everything. Bro. Gynette goes night after night over these roads walking seven miles to reach the place of meeting, and returning the same night. W. C. W. accompanied him on one occasion to Angrogna, seven miles. M. K. White, A. C. Bourdeau and I rode in a carriage a part of the way; but when we could proceed no farther, turned our course homeward. <BEcho, August 1, 1886 par. 7>

On our way we tarried at a small village to obtain information in regard to the place where so many thousands of Protestants perished at the hands of their Catholic persecutors, by being thrown from the precipice to the rocks below. A venerable Vaudois informed us that the village was once very prosperous; but when Milan and Turin, after a long struggle, reluctantly bowed their necks to the Roman yoke and yielded their liberty of conscience, many in the adjacent country would not take the step, and were persecuted, and driven from their homes in consequence. At that time this village was partly depopulated. God provided a home for the persecuted refugees amid the clefts of the rocks in the neighboring mountains. As we drew near the hills, thirty miles west of Turin, there suddenly opened before us a narrow portal in the mountain side, which proved to be the entrance to the Waldensian Valleys. <BEcho, August 1, 1886 par. 8>

This entrance to the mountains is guarded by a low hill thrown up in the form of earth works before an army. But even with this defence the Waldenses were not safe. The Catholic authorities scented their prey, and came upon them like blood-hounds, burning their buildings, and murdering their inmates. Here from an eminence, where stands a Vaudois temple we had a view that was grand and awe-inspiring. The mountains tower thousands of feet above the valley, and to their sides, rising terrace above terrace, may be seen the houses looking like nests clinging to the eternal rocks. Here, thought I, was the homes of the persecuted; here among God's mountains was their stronghold and fortress; here the word of God was honored and the Creator revered. And now the truth for these last days is being echoed here from valley to hilltop. <BEcho, August 1, 1886 par. 9>

But we were soon obliged to leave this interesting place, and descend to the valley. The roads are nearly impassable for carriages, but we managed to traverse the zigzag course in safety. Upon meeting W.C. White again, he said that fifty attended the meeting in the stable, and all seemed deeply interested. He said that those who had Bibles searched them carefully to learn the truth for themselves. This is a good work, but performed under difficulties. God has precious souls in those mountains, however, and this is the only way we know of, at present, to reach them. If we only had the means to devote to the work there, that our brethren could bestow, the truth might be pushed forward vigorously among those people. What we will do we do not know. Letters come in from different parts begging for help. God is doing a great work in France, Prussia, and India.

Mrs. E. G. White. <BEcho, August 1, 1886 par. 10>

December 1, 1886 "Thou Shalt Love Thy Neighbor."

-
By Mrs. E. G. White.
-

"It is more blessed to give than to receive."

We are in a world where hearts need human sympathy; and God has given us benevolence, that we may realize this need, and be kind and charitable to all with whom we come in contact. We often see a charitable disposition manifested by men and women who have never given their hearts to Christ, and it is a sad sight indeed when his professed followers lack this great essential of Christianity. They do not copy the Pattern; and it is impossible for them to reflect the image of Jesus in their lives and deportment. <BEcho, December 1, 1886 par. 1>

Love is one of the fruits of true piety. Those who truly carry out the principles of the law of God in their daily lives will realize that suffering humanity has claims upon them. They will not only love God supremely, but their neighbor as themselves. Jesus illustrated this principle in the parable which he told to a certain lawyer who "stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" Jesus answered him by asking another question: "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right. This do, and thou shalt live." <BEcho, December 1, 1886 par. 2>

"This do," said Jesus, not merely *believe*, but *do*, "and thou shalt live." It is carrying out the principles of God's law and not merely a professed faith in its binding claims, that makes the Christian. <BEcho, December 1, 1886 par. 3>

But the lawyer, "willing to justify himself, said unto Jesus, And who is my neighbor?" Jesus illustrates the spirit of cheerful benevolence which should be exercised toward all,—friends, neighbors, and strangers,—in the story that follows: "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." A priest and a Levite who came that way, and saw his need of help, passed by on the other side. Notwithstanding their exalted professions of piety, their hearts were not stirred with pitying tenderness for the sufferer. A Samaritan, who made no such lofty pretensions to righteousness, came to the place. He saw in the unfortunate stranger a human being in distress, and his compassion was excited. He immediately "went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." And on the morrow he left the wounded man in the care of his host, with the assurance that on his return he would pay all charges. <BEcho, December 1, 1886 par. 4>

Christ asks, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go and do thou likewise." Here is a lesson on the duties of man with reference to his fellow-man. Those who neglect to carry out the principles illustrated by this lesson, are not commandment-keepers, though they may pretend to revere the law of God. <BEcho, December 1, 1886 par. 5>

Human sympathy, sanctified by the spirit of Jesus, is an element that can be productive of great good. Those who cultivate benevolence are not only doing good to others, but they are benefiting themselves by opening their hearts to the benign influences of sympathy and love. Every ray of light shed upon others will be reflected upon our own hearts. Every kind and sympathizing word spoken to the sorrowful, every act to relieve the oppressed, and every gift to supply the necessities of the destitute, given or done with an eye single to God's glory, will result in blessings to the giver. Those who are thus working are obeying a law of Heaven, and will receive the approval of God. <BEcho, December 1, 1886 par. 6>

In the parable, Christ exalts the Samaritan above the priest and the Levite, who were great sticklers for the letter of the law in the ten commandments. The one obeyed the spirit of these commandments, while the other was content to express an exalted faith in them. But the apostle tells us that "faith without works is dead." <BEcho, December 1, 1886 par. 7>

When the advocates of the law of God plant their feet firmly on its principles, showing that they are loyal, not merely in name, but at heart also, carrying out in their lives the spirit of the law of God, and exercising true benevolence to man, then will they have moral power to move the world. But it is impossible for those who profess allegiance to God to correctly represent the principles of his law, while slighting the injunction to love our neighbor as ourselves. <BEcho, December 1, 1886 par. 8>

We are under obligation, not only to secure heaven ourselves, but to show others the way, and, through our care and disinterested love, to lead toward Christ those who come within the sphere of our influence. We are accountable, to a great degree, for the souls of those around us. Our words and deeds are constantly telling for or against the truth of God; and we are under personal obligation to exert an influence in its favor. The most eloquent sermon that can be preached upon the law of ten commandments is to *do* them. Obedience should be made a personal duty. Negligence here is flagrant sin. <BEcho, December 1, 1886 par. 9>

Let the world see that we are not selfishly narrowed up to our own exclusive interests and our religious joys, but that we desire them to share our blessings and privileges, through the sanctifying influence of the truth; let them see that the religion which we profess does not close up or freeze up the avenues to the soul, making us unsympathizing and exacting; let all who profess to have found Christ, minister, as he did, to the needs of man, cherishing a spirit of wise

benevolence; and we shall then see many souls following the light that shines from our precept and example. <BEcho, December 1, 1886 par. 10>

We should cultivate an amiable disposition, and subject ourselves to the control of conscience. The truth of God makes better men and women of those who receive it in the love of it. It works like leaven till the entire being is brought into conformity to its principles. It opens the heart that has been frozen by avarice; it opens the hand that has been closed to human suffering; and kindness and charity are seen as its fruits. <BEcho, December 1, 1886 par. 11>

Let us not bring a reproach upon the Christian religion by manifesting jealousy and intolerance toward others. No one has ever been reclaimed from a wrong position by censure or reproach; but many have thus been driven away from God, with their hearts steeled against conviction. A tender spirit, a gentle, winning deportment, may save the erring, and hide a multitude of sins. We are required of God to exercise that charity that suffereth long and is kind. <BEcho, December 1, 1886 par. 12>

The religion of Christ does not require us to lose our identity of character, but merely to adapt ourselves, in some measure, to the feelings and ways of others. Many people may be brought together in a unity of religious faith, whose opinions, habits, and tastes in temporal matters are not in harmony. But with the love of Christ glowing in their bosoms, looking forward to the same heaven as their eternal home, they may have the sweetest and most intelligent communion together, and a unity the most wonderful. <BEcho, December 1, 1886 par. 13>

None should feel at liberty to preserve a cold and chilling reserve and iron dignity,--a spirit that repels those who are brought within its influence. This spirit is contagious; it creates an atmosphere that withers good impulses and good resolves; under its influence persons become constrained, and the natural current of human sympathy, cordiality, and love is choked. The gloom and chill of this unsocial atmosphere is reflected in the countenance; and not only is the spiritual health affected by this unnatural depression, but the physical health is affected also. <BEcho, December 1, 1886 par. 14>

There are scarcely two whose experiences are alike in every particular. The trials of one may not be the trials of another; and our hearts should ever be open to kindly sympathy, and aglow with the divine love that Jesus manifested for all his brethren. <BEcho, December 1, 1886 par. 15>

January 1, 1887 The Love of God.

-
By Mrs. E. G. White.
-

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." <BEcho, January 1, 1887 par. 1>

"God is love." His matchless love for fallen man, expressed in the gift of his beloved Son, amazed the holy angels. Christ was the heir of all things, by whom also the worlds were made. He was the brightness of the Father's glory, and the "express image of his person." He upheld "all things by the word of his power." In himself he possessed divine excellence and greatness; for it pleased the Father that in him all fullness should dwell. And Christ "thought it not robbery to be equal with God." Yet he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." <BEcho, January 1, 1887 par. 2>

The Son of God volunteered to die in the sinner's stead, thus making it possible for man, by a life of obedience, to escape the penalty of the divine law, which he had transgressed. The death of Christ did not slay the law, lessen its holy claims, nor detract from its sacred dignity; on the contrary, the death of God's beloved Son on the cross justified the claims of the divine law, and proclaimed the justice of his Father in punishing the transgressor, in that he consented to suffer the penalty in his own person, to save fallen man from its curse. He thus magnified the law, and made it honorable, and gave evidence of its changeless character. From his own lips is heard the words: "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill." <BEcho, January 1, 1887 par. 3>

In becoming man's substitute, and bearing the curse which should have fallen upon him, Christ pledged himself in behalf of the race to maintain the sacred claims and the exalted honor of his Father's law. The Father has given the world into the hands of his Son, that through his mediatorial work he may completely vindicate the holiness and the binding claims of every precept of the divine law. This is the work of Christ, to convince men of sin, which is the transgression of the law, and through his mediation to bring them back to the path of obedience. <BEcho, January 1, 1887 par. 4>

The plan of redemption, embracing the good news of salvation through Christ, was first preached to Adam. It was to

him the star of hope, lighting up the dark and dreaded future. Adam saw that the promised Redeemer was the only means by which he could have life. The plan of saving sinners has been the same in every generation. The patriarchs, prophets, and all the holy men of old, looked forward to a coming Saviour, in whom they showed their faith by sacrificial offerings. The blood of animals had shadowed forth the sinless offering made on Calvary; but at the crucifixion type met antitype, and the typical system was done away by the great antitypical offering. <BEcho, January 1, 1887 par. 5>

Christ is the center of the great plan of redemption, a plan which is a unit, and covers all dispensations. He is the "Lamb slain from the foundation of the world." He is the Redeemer of the fallen sons and daughters of Adam in all the ages of human probation. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." <BEcho, January 1, 1887 par. 6>

The gospel was preached to Adam, Noah, Abraham, and Moses, and was to them good news; for their faith embraced a coming Saviour. A more clear and glorious light now shines upon the Christian world; for that which was faith to the patriarchs and prophets who lived before Christ, is assurance to us, as we see that Christ has come just in the manner that inspired men of old had foretold that he would come. It is just as essential that we have faith in a Redeemer who has come and died our sacrifice, as it was for the holy men of old to believe in a Redeemer to come, whom they represented by their typical sacrifices, but no more so. <BEcho, January 1, 1887 par. 7>

In order to fully realize the value of redemption, it is necessary to understand what it cost. In consequence of limited views of the sufferings of Christ, many place a low estimate on the great work of atonement. They think that Christ suffered only a small portion of the penalty of the law of God. They know that the wrath of God was felt by his dear Son; but they suppose that through all his painful sufferings he had the evidence of his Father's love and acceptance, and that the portals of the tomb before him were illuminated with bright hope. <BEcho, January 1, 1887 par. 8>

There are many whose hearts are no more deeply stirred by the humiliation and death of Christ than by the death of the martyrs of Jesus. Many have suffered death by slow tortures, and some by crucifixion. In what does the death of God's dear Son differ from these? It is true that he died upon the cross a most cruel death; yet others for his sake have suffered equally, so far as bodily torture is concerned. Why, then, was the suffering of Christ more dreadful than that of other persons who have yielded their lives for his sake? Had his suffering consisted in bodily pain alone, then his death was no more painful than that of some of the martyrs; but bodily pain was only a small part of the agony of the beloved Son of God as he hung upon the cross. The sins of the world were upon him, and also the sense of his Father's wrath against the sinner, as he suffered the penalty of the law. It was these that crushed his divine soul. It was the hiding of his Father's face, a feeling that his own dear Father had forsaken him as he drank the cup which the sinner so richly merited, that brought despair to his soul. The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness, and had not one ray of light to brighten the future. His mental agony on this account was so great that man can have but a faint conception of it. <BEcho, January 1, 1887 par. 9>

In his last conflict, Jesus felt the power of Satan, who declared himself superior in strength to the Son of God. He suggested that God had disowned his Son, that he was no longer in the divine favor, but was now in the hands of his great enemy. Christ yielded not to the torturing foe, even in his bitterest anguish. Legions of evil angels were all about him; yet the holy angels were bidden not to break their ranks, and engage in conflict with the taunting, railing adversary, nor were they permitted to minister to the anguished spirit of the divine sufferer. It was in this terrible hour of darkness, the face of his Father hidden, legions of evil angels enshrouding him, the sins of the world upon him, that from his pale lips were wrenched the words, "My God, my God, why hast thou forsaken me?" <BEcho, January 1, 1887 par. 10>

When the atonement is viewed correctly, when we realize the great price that has been paid to rescue sinful man from eternal death, the salvation of souls will be felt to be of infinite value. In comparison with the worth of everlasting life, everything else sinks into insignificance. But how have the counsels of our loving Saviour been despised. In many cases the heart's devotions are given to the world, and selfish interests have closed the door against the Son of God. Hollow hypocrisy and pride, selfishness and love of gain, envy, malice, and passion, have so filled the heart that Christ can have no room. <BEcho, January 1, 1887 par. 11>

We should take larger, broader, and deeper views of the life, sufferings, and death of the Son of God. He was eternally rich; yet for our sakes he became poor, that we through his poverty might be made rich. He was clothed with light and glory, surrounded with hosts of heavenly angels waiting to execute his commands; yet he put on our nature, and came to sojourn among sinful men. <BEcho, January 1, 1887 par. 12>

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Here is love that no language can express, the love of the Father and the Son, which should thrill our souls, and fill them with gratitude, and love, and joy. "Beloved, now are we the sons of God, and it doeth not yet appear what we shall be; but

we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." The followers of Christ should learn here to reflect in some degree the divine love that has been manifested toward them, and by and by they may unite with the redeemed host in ascribing "Blessing, and honor, and glory, and power unto Him that sitteth upon the throne, and unto the Lamb forever and ever." <BEcho, January 1, 1887 par. 13>

February 1, 1887 Protestantism and Catholicism Uniting.

-
By Mrs. E. G. White.
-

Romanism is now regarded by Protestants with far greater favor than in former years. There is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which has been so dearly purchased. They taught their children to abhor popery, and held that to remain at peace with Rome would be disloyalty to God. But how widely different are the sentiments now expressed. <BEcho, February 1, 1887 par. 1>

The defenders of popery declare that she has been maligned; and the Protestant world is inclined to accept the statement. Many urge that it is unjust to judge the Romish Church of today by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times, and plead that civilization has changed her sentiments. <BEcho, February 1, 1887 par. 2>

Have these persons forgotten the claim of infallibility, for eight hundred years put forth by this haughty power? So far from relinquishing this claim, the church in the nineteenth century has affirmed it with greater positiveness than ever before. As Rome asserts that she has never erred, and never can err, how can she renounce the principles which governed her course in past ages? <BEcho, February 1, 1887 par. 3>

Romanism as a system is no more in harmony with the gospel of Christ now than at any former period in her history. The Protestant churches are in great darkness, or they would discern the signs of the times. The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to re-establish persecution, and to undo all that Protestantism has done. Catholicism is gaining ground in our country upon every side. Look at the number of her churches and chapels. Look at her colleges and seminaries, so widely patronized by Protestants. These things should awaken the anxiety of all who prize the pure principles of the gospel. <BEcho, February 1, 1887 par. 4>

Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see, and fail to understand. Men are closing their eyes to the real character of Romanism, and the dangers to be apprehended from her supremacy. The people need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty. <BEcho, February 1, 1887 par. 5>

In the days of Rome's supremacy there were instruments of torture to compel assent to her doctrines. There was the stake for those who would not concede to her claims. There were massacres on a scale that will never be known to mortals, Dignitaries of the church studied, under Satan their master, to invent means to cause the greatest possible torture, and not end the life of their victim. The internal process was repeated to the utmost limit of human endurance, until nature gave up the struggle, and the sufferer hailed death as a sweet release. <BEcho, February 1, 1887 par. 6>

Such was the fate of Rome's opponents. For her adherents she had the discipline of the scourge, of famishing hunger, of bodily austerities in every conceivable, heart-sickening form. To secure the favor of Heaven, penitents violated the laws of God by violating the laws of nature. They were taught to sunder every tie which he has formed to bless and gladden man's earthly sojourn. The churchyard contains millions of victims who spent their lives in vain endeavors to subdue their natural affections, to repress, as offensive to God, every thought and feeling of sympathy with their fellow-creatures. <BEcho, February 1, 1887 par. 7>

The Romish Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christlike garments; but she is unchanged. Every principle of popery that existed in ages past exists today. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The popery that Protestants are now so ready to embrace and honor is the same that ruled the world in the days of the Reformation,

when men of God stood up at the peril of their lives to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty, and slew the saints of the Most High. [<BEcho, February 1, 1887 par. 8>](#)

Popery is just what prophecy declared that she would be,--the apostasy of the latter times. It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon, she conceals the invariable venom of the serpent. "We are not bound to keep faith and promises to heretics," she declares. Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ? [<BEcho, February 1, 1887 par. 9>](#)

It is not without reason that the claim has been put forth that Catholicism is now almost like Protestantism. There has been a change; but the change is in Protestants, not in Romanists. Catholicism indeed resembles the Protestantism that now exists; but it is far removed from Protestantism as it was in the days of Cranmer, Ridley, Knox, and other reformers. [<BEcho, February 1, 1887 par. 10>](#)

As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. They do not see but that it is right to believe good of all evil; and as the inevitable result, they will finally believe evil of all good. Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry. [<BEcho, February 1, 1887 par. 11>](#)

A large class, even of those who look upon Romanism with no favor, apprehend little danger from her power and influence. Many urge that the intellectual and moral darkness prevailing during the Middle Ages favored the spread of her dogmas, superstitions, and oppression, and that the greater intelligence of modern times, the general diffusion of knowledge, and the increasing liberality in matters of religion, forbid a revival of intolerance and tyranny. The very thought that such a state of things will exist in this enlightened age is ridiculed. It is true that great light, intellectual, moral, and religious, is shining upon this generation. In the open pages of God's holy word, light from heaven has been shed upon the world. But it should be remembered that the greater the light bestowed, the greater the darkness of those who pervert or reject it. [<BEcho, February 1, 1887 par. 12>](#)

A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and to shun it; but men are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. They must have some means of quieting their consciences, and they seek that which is least spiritual and humiliating. What they desire is a method of forgetting God which shall pass as a method of remembering him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world,--those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power. [<BEcho, February 1, 1887 par. 13>](#)

A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. In past ages, when men were without God's word, and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations, "science falsely so called;" they discern not the net, and walk into it as readily as if blindfolded. God designed that man's intellectual powers should be held as a gift from his Maker, and employed in the service of truth and righteousness; but when they are idolized, and laid upon the shrine of Satan to be employed in the service of a false religion, then intelligence can accomplish greater harm than ignorance. [<BEcho, February 1, 1887 par. 14>](#)

In the movement now in progress in America to secure for the institutions and usages of the church the support of the State, Protestants are following in the steps of papists. Nay, more, they are opening the door for popery to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance,--a custom which originated with Rome, and which she claims as the sign of her authority. [<BEcho, February 1, 1887 par. 15>](#)

The spirit of the papacy,--the spirit of conformity to worldly customs, the veneration for human traditions above the commands of God,--is permeating the Protestant churches, and leading them on to do the same work of Sunday exaltation which the papacy has done before them. Would the reader understand the agencies to be employed in the soon-coming contest? He has but to trace the record of the means which Rome employed for the same object in ages past. Would he know how papists and Protestants united will deal with those who reject their dogmas? Let him see the spirit which Rome manifested toward the Sabbath and its defenders. [<BEcho, February 1, 1887 par. 16>](#)

The records of the past clearly reveal the enmity of Rome toward the true Sabbath, and the means which she employs to honor the institution of her creating. The word of God teaches that these scenes are to be repeated as papists and Protestants shall unite for the exaltation of the Sunday. For nearly forty years Sabbath reformers have presented this

testimony to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. There is the same claim of divine authority for Sunday-keeping, and the same lack of scriptural evidence, as in the days of papal supremacy. The assertion that God's judgments are visited upon men for their violation of the Sunday-Sabbath, will be repeated. Already it is beginning to be urged. [<BEcho, February 1, 1887 par. 17>](#)

Marvelous in her shrewdness and cunning is the Romish Church. And the Christian world will learn what Romanism really is, when it is too late to escape the snare. [<BEcho, February 1, 1887 par. 18>](#)

March 1, 1887 Temperance in the Family.

-
By Mrs. E. G. White.
-

Our accountability extends as far as our influence reaches, and that is constantly affecting others, either for good or for evil. In a pre-eminent degree is this true of parents. Fathers and mothers who gratify inclination and appetite at the expense of health, not only work against their own physical health and moral advancement, but leave to their children their perverted appetite and enfeebled moral power. Liquor drinkers and tobacco devotees transmit to their offspring their own insatiable craving, their irritable nerves, and their inflamed, corrupted blood. The licentious hand down as an inheritance to their children their own weakness and wickedness, with a host of vile and loathsome diseases the result of their transgressions. [<BEcho, March 1, 1887 par. 1>](#)

The violation of God's law lies at the foundation of all the misery that flesh is heir to. It is intemperance, transgression of the laws of life and health, that has shortened the years of men, and made these few years full of sorrow and pain. In consequence of sinful habits, the world has become a vast lazarus. And while Satan exults at the success of his devices, society is demoralized, the church is cursed, and God is dishonored. [<BEcho, March 1, 1887 par. 2>](#)

The effect of stimulants and narcotics is to lessen physical strength; and whatever affects the body will affect the mind also. A stimulant may for a time arouse the energies and produce mental and physical activity; but when the exhilarating influence is gone, both mind and body will be in a worse condition than before. Intoxicating liquors and tobacco have proved a terrible curse to our race, not only weakening the body and confusing the mind, but debasing the morals. As reason is set aside, and loses the reins of control, the animal passions bear sway. And the more freely these poisons are used, the more sensual and brutish will become the nature and disposition of man. [<BEcho, March 1, 1887 par. 3>](#)

The efforts of temperance workers are not sufficiently far-reaching to banish the curse of intemperance from society. The principles of true temperance extend to our tables, to the quality and quantity of the food that we eat. Parents who indulge appetite by eating to excess, even of wholesome food, place a needless tax upon the system. Such parents transmit their own perverted appetites to their offspring, who have far less moral power than had the parents, and they will be disposed to self-indulgence and gluttony. Habits once formed are hard to overcome; and many times, parents, instead of seeking to cure the evil which they have wrought, by their own example educate their children to indulge appetite regardless of reason. Many children die before reaching maturity; while many are ruined for time and for eternity by tempers and appetites inherited in consequence of the sinful indulgences of the parents. [<BEcho, March 1, 1887 par. 4>](#)

It should be the constant effort of every mother to conform her habits to the will and law of God, that she may preserve her children from the health-and-life-destroying vices of the present day. Her thoughts and feelings have a powerful influence upon her child. If she allows her mind to dwell upon her own feelings, if she indulges in selfishness, if she is peevish and exacting, the disposition of her child will testify to the fact. Thus many have received, as a birthright, almost unconquerable tendencies to evil. Our great enemy understands this matter much better than do many parents. He will bring his temptations to bear upon the mother, knowing that through her he can affect the child. The mother's only hope is in God. She may go to him for strength and grace, and she will not seek in vain. [<BEcho, March 1, 1887 par. 5>](#)

It is a deplorable fact that there is a wide-spread neglect of those precepts of the Bible which have a bearing upon life and health. Many make the subject a matter of jest. They claim that the Lord does not concern himself with such minor matters as our eating and drinking. But if the Lord had had no care for these things, he would not have revealed himself as he did to the wife of Manoah, giving her definite instructions respecting her habits of life, and twice enjoining upon her to beware lest she disregard them. Is not this sufficient evidence that the Lord is not indifferent in regard to these matters, and does not look upon them as unimportant? [<BEcho, March 1, 1887 par. 6>](#)

About the time of Christ's first advent, the angel Gabriel was sent from the heavenly courts with a message to

Zacharias similar to that given to Manoah. The aged priest was told that his wife should bear a son, whose name should be called John. "And," said the angel, "thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost." <BEcho, March 1, 1887 par. 7>

Thus according to the directions of the angel, this child of promise was to be brought up with strictly temperate habits. An important work of reform was to be committed to him, to prepare the way for Christ. Intemperance in every form existed among the people. Indulgence in wine and luxurious food was lessening physical strength, and debasing the morals to such an extent that the most revolting crimes did not appear sinful. The voice of John was to sound forth from the wilderness in stern rebuke of the sinful indulgences of the people, and his own abstemious habits were also to be a reproof of the excesses of his time. <BEcho, March 1, 1887 par. 8>

Reform should begin with the mother; her responsibility is great. Mothers should without delay place themselves in right relations to their Creator, that by his assisting grace they may build around their children a bulwark against dissipation and intemperance. If they would but follow such a course, if the instructions which God has given were faithfully obeyed, intemperance would cease to exist, and they might see their children, like the youthful Daniel, reach a high standard in moral and intellectual attainments; they would be firm and decided for the right, and would become a blessing to society and an honor to their Creator. <BEcho, March 1, 1887 par. 9>

Fashionable vices are debilitating and debasing the race. Had parents for years past studied the Scriptures more, and the magazines of fashion less, had they realized that their course might determine the destiny of hundreds, and perhaps of thousands, what a different state of society might now exist. We are responsible for the good we might have done, but failed to perform because by our own act we have placed ourselves in a condition of mental and physical inefficiency. The cause of reform is suffering for want of men and women of integrity and moral worth. They are needed to advocate by precept and example the principles of self-denial which will be a safeguard to our youth. <BEcho, March 1, 1887 par. 10>

Can we look upon the unbelief, intemperance, and crime that seem to be deluging the earth, without feeling our souls stirred to the very depths? Infidelity is rearing its proud head. "The fool hath said in his heart, There is no God." The cry of fathers and mothers, and of nations that have forsaken God and been forsaken by him, will ere long rend the heavens. What can hinder the crime, what stay the woe, that is upon all nations? This evil might have been prevented, had previous generations been trained to obey, love, and reverence God. Let us now do what we can as individuals to bring about these changes. Explicit instructions have been given in the word of God. Let these principles be carried out by the mother, with the co-operation and support of the father, and let children be trained from infancy to habits of self-control. Let them be taught that it is not the object of life to indulge sensual appetite, but to honor God and do good to their fellow-men. <BEcho, March 1, 1887 par. 11>

Fathers and mothers, labor earnestly and faithfully, relying on God for grace and wisdom. Be firm and yet mild. In all your commands aim to secure the highest good of your children, and then see that these commands are obeyed. Your energy and decision must be unwavering, yet ever in subjection to the Spirit of Christ. Then indeed may we hope to see "our sons as plants grown up in their youth, and our daughters as corner-stones, polished after the similitude of a palace." <BEcho, March 1, 1887 par. 12>

June 1, 1887 The Character Acceptable to God.

-
By Mrs. E. G. White.
-

"Who can understand his errors? Cleanse thou me from secret faults. Keep thy servant also from presumptuous sins; let them not have dominion over me. Then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." <BEcho, June 1, 1887 par. 1>

No man can gain eternal life without holiness; hence the question of deepest interest with each of us should be, "Am I meeting the requirements of God? Am I doing his will? Am I forming a character that he can approve?" And where shall we find the will of God expressed, except in the moral law, that law which has been given to us as the standard of righteousness, to reveal to us the defects in our moral character; that law which Paul declares to be holy, just, and good? Of this law the psalmist says: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is

sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether." [<BEcho, June 1, 1887 par. 2>](#)

"The fear of the Lord is clean." It uproots evil from the soul, and leads to holy watchfulness and diligence. The commandments of the Lord are exceeding broad; their principles extends to our words, our actions, and our most secret thoughts, and we should examine our lives in the light of the divine law. [<BEcho, June 1, 1887 par. 3>](#)

The more closely the Scriptures are studied, the more clearly will men understand their true character. This book tells us in what various forms the malignant passions of the human heart break forth on various occasions. Ahab, the wicked king of Israel, hated Micaiah, because, said he, "he doth not prophesy good concerning me, but evil." And thousands dislike the Bible for the same reason. The Lord is a witness to all our works; he is acquainted with our motives and purposes. His word "is a discerner of the thoughts and intents of the heart." It reproves sin, and denounces judgments against the sinner. [<BEcho, June 1, 1887 par. 4>](#)

Men who love sin are very willing to claim that they find contradictions in the Scriptures, the word that condemns their practices. These men often pretend to great liberality. They profess to be open to conviction, when they are completely encased in prejudice, and will not receive plain evidence. They see no beauty in the character of God, and will not accept the truths plainly revealed in his word. [<BEcho, June 1, 1887 par. 5>](#)

Some are deluded, deceived in themselves. They imagined themselves dressed in the garments of Christ's righteousness, while their hearts are in no way inclined to yield obedience to his requirements. Jesus referred to this class when he said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." He calls attention to that great day when all shall be judged, not according to their profession, but according to their works: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." [<BEcho, June 1, 1887 par. 6>](#)

"Ye shall know them by their fruits," said the Saviour. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." To be a Christian is to possess and cherish the various graces of the soul, and the adornments of character recommended and enforced by Christ. A cold assent to the truth is not enough; we must go farther. Storm and tempest will not move the souls that are grounded on Christ, the eternal Rock. But it is the doers of his word, and not the hearers only, who will stand secure in the evil time. [<BEcho, June 1, 1887 par. 7>](#)

Faith in Christ is something more than belief in him as the world's Redeemer; it accepts him as our Redeemer, our Saviour. Our will is to be governed by his will. We are to purify the affections, and regulate the temper, and shape the life, after the model given us in the life and character of Christ. This is an intelligent confession of Christ. This is a faith that is shown by works, and it is the only genuine, saving faith. [<BEcho, June 1, 1887 par. 8>](#)

Religion is not designed merely to prepare us for admission into heaven; one object is to fit us for the proper discharge of the duties of daily life. It will make us better in all the relations of life, whether at home or as members of society; for it requires faithfulness in the discharge of every duty. If our wills are strong, it will lead us to see that they are not overbearing, self-serving wills. [<BEcho, June 1, 1887 par. 9>](#)

The cross of Christ is not designed to make us uncomfortable, but happy and contented. Confiding in Jesus, at peace with him, we shall find the truest rest and joy. But a selfish, self-sufficient, self-serving disposition will make a man thoroughly unhappy. We may reasonably be suspicious of those who are always complaining that they are not treated well. There are some who are always looking out for slights. In the family they seize upon some unfortunate word that has been spoken, and take offense at it; they are sure it was designed to hurt and disparage them. They meet a friend or acquaintance who is so occupied with other matters that he does not have time to visit as they desire, and they take this as a personal affront. But the unrestful, unhappy spirit was in them, waiting for an excuse to manifest itself. [<BEcho, June 1, 1887 par. 10>](#)

These persons often flatter themselves that they are superior to others; that they have talent and education, and should be respected accordingly. In many cases a power of will is manifested that if exercised in a right direction would make the life good and useful. But whatever their gifts and graces, while their hearts are destitute of the principle of unselfish love, they are at best like a beautiful flower possessing no fragrance. The fragrant flower, though simple and unpretending, is much to be preferred. [<BEcho, June 1, 1887 par. 11>](#)

Christian love is not fitful. If we have this divine love, it will kill selfishness out of the heart. It does not say, "I will love my brethren if they love me; but I will not love those who do not love me;" for "charity suffereth long, and is kind." [<BEcho, June 1, 1887 par. 12>](#)

On the part of some there is a desire to be thought highest. This feeling must be put away. The heart must be meek and lowly, not ambitious and aspiring. If we would follow Christ, we must cast "down imaginations, and every high

thing that exalteth itself against the knowledge of God," and bring into "captivity every thought to the obedience of Christ." Outward forms of worship, or activity in religious work, cannot be substituted for inward piety, and a conformity of the will to the will of Christ. This is a subject that requires careful and prayerful meditation. In no other way can we honor our Redeemer, and render to him the service that is his due. <BEcho, June 1, 1887 par. 13>

Christianity is an active principle. It subdues evil tempers and propensities. It requires us to exercise the same spirit that Christ possessed, and to do as he would have done under our circumstances; for a life of piety is simply a self-denying following of Christ, obeying his requirements even against our natural inclinations. The heart, while reaching up to God in its ardent desires, hungering and thirsting for righteousness, must be actuated by a pure benevolence, and enlarged and elevated by a true and holy principle. The senses will thus become so refined, a reverence for divine things will be so inwrought into the whole being, that the heart will love that which God loves, and eternal and heavenly truths will be appreciated. <BEcho, June 1, 1887 par. 14>

The Lord understands our secret faults. It is impossible to deceive him, or to hide our ways from him; for an accurate account is kept of the conduct of every person, in his relations both to God and his fellow-men. Every act of our lives is before him, and will be brought into judgment. We are each of us building a structure which will be subjected to the scrutiny of the Judge of the whole earth. This structure which is going up daily, is our individual character; and every act--yes, every thought and word of our lives--is a stone in the building. If day by day we are carefully building into our lives noble, upright deeds, pure thoughts, and kind words, we shall not be ashamed when the structure is criticised by the Lord Jehovah; for it will be as a fair temple which will stand fast forever.

Basel, Switzerland. <BEcho, June 1, 1887 par. 15>

July 1, 1887 Noah's Time and Ours.

-
By Mrs. E. G. White.
-

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." <BEcho, July 1, 1887 par. 1>

This is inspired testimony respecting the state of society in the days of Noah,--an accurate description of the generation that perished in the waters of the flood. "God saw that the wickedness of man was great," and that the "earth was filled with violence." The fear of God had well-nigh died out of the hearts of the children of men. Lawlessness was rife, and almost every conceivable sin was practiced. The wickedness of men was open and daring, and the cries of the oppressed reached to heaven. Justice was trampled in the dust. The strong not only disregarded the rights of the weak, but forced them to commit deeds of violence and crime. <BEcho, July 1, 1887 par. 2>

The wickedness of man was great; but this was not all. "Every imagination of the thoughts of his heart was only evil continually." The purposes and desires of the heart were corrupt from day to day. <BEcho, July 1, 1887 par. 3>

Many flatter themselves that in this enlightened age men are superior in knowledge and talent to those who lived before the flood; but those who think this do not rightly estimate the physical and mental strength of that long-lived race. In those early ages, growth was slow and firm. Men did not, as at the present time, flash into maturity early, and quickly exhaust their vital forces. Their minds were of a high order, and were strong and clear. Had these men, with their rare powers to conceive and execute, devoted themselves to the service of God, they would have made their Creator's name a praise in the earth, and would have answered the purpose for which he gave them being. But they failed to do this. "All flesh had corrupted his way on the earth." There were many giants, men of great stature and strength, renowned for wisdom, skillful in devising the most cunning and wonderful work; but in proportion to their skill and mental ability was their great guilt because of unbridled iniquity. <BEcho, July 1, 1887 par. 4>

These antediluvians had received many and rich gifts from God; but they used the bounties granted them by Divine Providence to minister to their own selfish desires, and turned them into a curse by fixing their thoughts and affections upon the gifts instead of the Giver. They had goodly trees of great variety and almost without limit; but of these they made temples, where they reveled in scenes of pleasure and wickedness. Gold, silver, and precious stones were in abundance; but they used these also to gratify the desires of their own proud hearts. <BEcho, July 1, 1887 par. 5>

These sinful men could not deny the existence of God; but they would have been glad to know that there was no God to witness their deeds and call them to account. They delighted to put him out of their minds. The children were not taught to fear and reverence their Maker. They grew up unrestrained in their desires, and destitute of principle or conscience. Their minds were absorbed in devising means to rival one another in pleasure and vice; and they neither looked nor cared for a heaven beyond this world. [<BEcho, July 1, 1887 par. 6>](#)

Yet the whole world was not corrupt. There were a few faithful witnesses for God. Methuselah, Enoch, Noah, and many others labored to keep alive on the earth the knowledge of the true God, and to stay the tide of moral evil. God declared that his Spirit should not always strive with guilty men, but that their probation should be a hundred and twenty years; if they did not then cease to pollute with their sins the world and its rich treasures, he would blot them from his creation; and these faithful ministers of righteousness gave the warning message. But the light was not heeded, and the preaching of Noah and his co-laborers impressed hearts less and less. Many, even of the worshipers of God, had not sufficient moral power to stand against the corrupting influences of the age, and were beguiled into sin by the bewitching allurements that were constantly before them. [<BEcho, July 1, 1887 par. 7>](#)

But at length the patience of God was exhausted. By their obstinate resistance to the reproofs of conscience and the warnings of God's messengers, that generation filled up the measure of their iniquity, and became ripe for destruction. Because mankind had perverted his gifts, God would deface and destroy the things with which he delighted to bless them; he would sweep away the beasts of the field, and the rich vegetation which furnished such an abundant supply of food, and transform the fair earth into one vast scene of desolation and ruin. And guilty man should utterly perish in the overthrow of the world upon which he had set his affections. [<BEcho, July 1, 1887 par. 8>](#)

Is not this picture of the antediluvian world reproduced in our time? Man has not grown more pure and holy since the days of Noah. His heart has not changed; it is still "deceitful above all things, and desperately wicked." The intense worldliness of that generation is exceeded by that of the generation now living. Money is lavishly spent for costly houses, fine horses and carriages, and other expensive articles of luxury and display, while the poor suffer for food and clothing. The fear of God is banished from the hearts of the children of men, and his law is treated with indifference and neglect. [<BEcho, July 1, 1887 par. 9>](#)

Said Christ: "As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be." God did not condemn the antediluvians for eating and drinking; he had given them the fruits of the earth in great abundance to supply their physical wants. Their sin consisted in taking these gifts without gratitude to the Giver, and debasing themselves by indulging appetite without restraint. [<BEcho, July 1, 1887 par. 10>](#)

It was lawful for them to marry. Marriage was in God's order; it was one of the first institutions which he established. He gave special directions concerning this ordinance, clothing it with sanctity and beauty; but these directions had been forgotten, and marriage had been perverted to minister to passion. The godly mingled with the depraved, and became like them in spirit and in deeds. "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." [<BEcho, July 1, 1887 par. 11>](#)

A similar state of things exists now in relation to marriage. Marriages are formed between the godly and the ungodly, because inclination governs in the selection of husband or wife. The parties do not ask counsel of God, nor have his glory in view. Christianity ought to have a controlling, sanctifying influence upon the marriage relation; but husband and wife are not united by Christian principle; uncontrolled passion lies at the foundation of many of the marriages that are contracted at the present time. [<BEcho, July 1, 1887 par. 12>](#)

In Noah's day there were men who laughed to scorn his words of warning. They said that nature was governed by fixed laws which made a flood impossible, and that if there were any truth in what he said, the great men, the wise and prudent, would understand the matter. There was total disbelief in Noah's testimony in regard to the coming judgments; but this unbelief did not prevent or hinder the gathering storm. At the appointed time, "the fountains of the great deep were broken up, and the windows of heaven were opened," and the earth was washed of its corruption. Only those who found shelter in the ark were saved. [<BEcho, July 1, 1887 par. 13>](#)

Reader, another storm is coming. The earth will again be swept by the desolating wrath of God, and again sin and sinners will be destroyed. Do you feel that it is an event of little importance? Then read some of the utterances of the prophets in reference to the day of God: "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord. The mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." [<BEcho, July 1, 1887 par.](#)

But though this is a day of trouble and distress to the wicked, the righteous will be able to say, "Lo, this is our God;" "we have waited for him, we will be glad and rejoice in his salvation." The truth will be their shield and buckler. God will be their refuge, and under his wings shall they trust. Says the psalmist: "Because thou hast made the Lord, who is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give his angels charge over thee, to keep thee in all thy ways." <BEcho, July 1, 1887 par. 15>

August 1, 1887 The Saviour Glorified.

-
By Mrs. E. G. White.
-

Christ had sojourned in the world for thirty-three years; he had endured its scorn, insult, and mockery; he had been rejected and crucified. Now, when about to ascend to his throne of glory, as he reviews the ingratitude of the people he came to save, will he not withdraw his sympathy and love from them? Will not his affections be centered on that world where he is appreciated, and where sinless angels adore him, and wait to do his bidding? --No; his promise to those loved ones whom he leaves on earth is, "Lo, I am with you alway, even unto the end of the world." Before his conflict, he had prayed the Father that they might not be taken out of the world, but should be kept from the evil which is in the world. <BEcho, August 1, 1887 par. 1>

Jesus led the way to the vicinity of Bethany. He then paused, and they all gathered about him. Beams of light seemed to radiate from his countenance, as he looked with deep love upon his disciples. He upbraided them not for their faults and failures; but words of unutterable tenderness were the last which fell upon their ears from the lips of their Lord. With hands outstretched in blessing them, and as if in assurance of his protecting care, he slowly ascended from among them, drawn heavenward by a power stronger than any earthly attraction. As he passed upward, the awe-struck disciples looked with straining eyes for the last glimpse of their ascending Lord. A cloud of glory received him out of their sight, and at the same moment there floated down to their charmed senses the sweetest and most joyous music from the angel choir. <BEcho, August 1, 1887 par. 2>

While their gaze was still riveted upward, voices addressed them which sounded like the music which had just charmed them. They turned, and saw two beings in the form of men; yet their heavenly character was immediately discerned by the disciples, whom they addressed in comforting accents, saying: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." These angels were of the company that had been waiting in a shining cloud to escort Jesus to his throne; and in sympathy and love for those whom the Saviour had left, they came to remove all uncertainty from their minds, and to give them the assurance that he would come to earth again. <BEcho, August 1, 1887 par. 3>

All heaven waited to welcome the Saviour to the celestial courts. As he ascended, he led the way, and the multitude of captives whom he had raised from the dead at the time when he came forth from the tomb, followed him. The heavenly host, with songs of joy and triumph, escort him upward. At the portals of the city of God an innumerable company of angels await his coming. <BEcho, August 1, 1887 par. 4>

As they approach the gates of the city, the angels escorting the Majesty of heaven, in triumphant tones address the company at the portals: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in!" The waiting angels at the gates of the city inquire in rapturous strains, "Who is this King of Glory?" The escorting angels joyously reply in songs of triumph: "The Lord, strong and mighty! The Lord, mighty in battle! Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in!" Again the waiting angels ask, "Who is this King of Glory!" And the escorting angels respond in melodious strains, "The Lord of hosts! he is the King of Glory!" Then the portals of the city of God are widely opened, and the heavenly train pass in, amid a burst of angelic music. All the heavenly host surround their majestic Commander, as he takes his position upon the throne of the Father. <BEcho, August 1, 1887 par. 5>

With the deepest adoration and joy, the hosts of angels bow before him, while the glad shout rings through the courts of heaven: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!" Songs of triumph mingle with music from angelic harps, till heaven seems to overflow with delightful harmony and inconceivable joy and praise. The Son of God has triumphed over the prince of darkness, and conquered death and the grave. Heaven rings with voices in lofty strains proclaiming: "Blessing, and honor, and glory,

and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever!" <BEcho, August 1, 1887 par. 6>

He is seated by the side of his Father on his throne. The Saviour presents the captives he has rescued from the bonds of death at the price of his own life. His hands place immortal crowns upon their brows; for they are the representatives and samples of those who shall be redeemed by the blood of Christ, from all nations, tongues, and people, and come forth from the dead, when he shall call the just from their graves at his second coming. Then shall they see the marks of Calvary in the glorified body of the Son of God. Their greatest joy will be found in the presence of Him who sitteth on the throne; and the enraptured saints will exclaim, My Beloved is mine and I am his! He is the chief among ten thousand, and altogether lovely! <BEcho, August 1, 1887 par. 7>

The disciples returned to Jerusalem, not mourning, but full of joy. When last they looked upon their Lord, his countenance shone with heavenly brightness, and he smiled lovingly upon them. Those hands that had so often been stretched forth in the act of blessing the sick and the afflicted, and in rebuking demons,—those hands which had been bruised by the cruel nails,— were mercifully extended, as though in the disciples they embraced the whole world, and called down a blessing upon all the followers of Christ. Beams of light seemed to emanate from those dear hands, and to fall upon the watching, waiting ones. <BEcho, August 1, 1887 par. 8>

The most precious fact to the disciples in the ascension of Jesus was that he went from them into heaven in the tangible form of their divine Teacher. The very same Jesus who had walked, and talked, and prayed with them; who had broken bread with them; who had been with them in their boats on the lake; who had sought retirement with them in the groves; and who had that very day toiled with them up the steep ascent of Olivet,—had ascended to heaven in the form of humanity. And the heavenly messengers had assured them that the very same Jesus whom they had seen go up into heaven should come again in like manner as he had ascended. This assurance has ever been, and will be till the close of time, the hope and joy of all true lovers of Christ. <BEcho, August 1, 1887 par. 9>

The disciples rejoiced, not that they were deprived of their Master and Teacher, for this was to them a cause for personal mourning rather than joy; but Jesus had assured them that he would send the Comforter, as an equivalent for his visible presence. He had said: "If ye loved me, ye would rejoice because I said, I go unto the Father." They rejoiced because Jesus had wrought out salvation for man; he had answered the claims of the law, and had become a perfect offering for man; he had ascended to heaven to carry forward the work of atonement begun on earth. He was man's Advocate, his Intercessor with the Father. <BEcho, August 1, 1887 par. 10>

When the disciples returned to Jerusalem alone, people looked at them, expecting to see in their faces expressions of sorrow, confusion, and defeat; but they saw there gladness and triumph. They did not wail over disappointed hopes, but were continually in the temple praising and blessing God. The priests and rulers were at a loss to understand this mystery. After the discouraging events connected with the trial, condemnation, and ignominious death of their Master, the disciples were supposed to be defeated and ashamed; but they now came forth with buoyant spirits, and countenances beaming with a joy not born of earth. <BEcho, August 1, 1887 par. 11>

They told the wonderful story of Christ's glorious resurrection and ascension to heaven, and many believed their testimony. The disciples had no longer a vague distrust of the future; they knew that Jesus was in heaven; that his sympathies were unchanged; that he was identifying himself with suffering humanity, receiving the prayers of his people; that he was pleading with God the merits of his own precious blood, showing his wounded hands and feet, as a reminder of the price he had paid for his redeemed. They knew that he would come again, escorted by the heavenly host, and they looked upon this event, not as a dreaded calamity, but as an occasion for great joy and longing anticipation. They knew that he would stand again upon the Mount of Olives, while the Hebrew hallelujahs should mingle with Gentile hosannas, and myriads of voices should unite in the glad acclamation: "Crown him Lord of all!" They knew that he had ascended to heaven to prepare mansions for his obedient children, and that he would return and take them unto himself. <BEcho, August 1, 1887 par. 12>

With joy the disciples related to their brethren the news of their Lord's ascension. They now felt that they had a Friend at the throne of God, and were eager to prefer their requests to the Father in the name of Jesus. They gathered together in solemn awe and bowed in prayer, repeating to each other the assurance of the Saviour: "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." During the ten days following the ascension, they, with one accord, devoted the time to prayer and praise, waiting for the descent of the Holy Ghost. They extended the hand of faith higher and higher, with the mighty argument, "It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." <BEcho, August 1, 1887 par. 13>

He who considered it not robbery to be equal with God, once trod the earth, bearing our suffering and sorrowing nature, and tempted in all points like as we are; and now he appears in the presence of God as our great High Priest, ready to accept the repentance and to answer the prayers of his people, and, through the merits of his own

righteousness, to present them to the Father. He raises his wounded hands to God, and claims their blood-bought pardon. I have graven them on the palms of my hands, he pleads. Those memorial wounds of my humiliation and anguish secure to my church the best gifts of Omnipotence. <BEcho, August 1, 1887 par. 14>

What a source of joy to the disciples, to know that they had such a friend in heaven to plead in their behalf! Through the visible ascension of Christ, all their views and contemplations of heaven were changed. Now heaven was connected with the thought of Jesus, whom they had loved and revered above all others, with whom they had conversed and journeyed, whom they had handled, even in his resurrected body, who had spoken hope and comfort to their hearts, and who, while the words were upon his lips, had been taken up before their eyes, the tones of his voice coming back to them as the cloudy chariot of angels received him: "Lo, I am with you always, even unto the end of the world."

Basel, Switzerland. <BEcho, August 1, 1887 par. 15>

January 1, 1888 "Praise Ye The Lord."

-
By Mrs. E. G. White.
-

"Let everything that hath breath praise the Lord." Ps. 150:6. <BEcho, January 1, 1888 par. 1>

Have any of us duly considered how much we have to be thankful for? Do we remember that the mercies of the Lord are new every morning, and that his faithfulness faileth not? Do we acknowledge our dependence upon him, and express gratitude for all his favors? On the contrary, we too often forget that "every good and perfect gift is from above, and cometh down from the Father of lights." <BEcho, January 1, 1888 par. 2>

How often those who are in health forget the wonderful mercies that are continued to them day by day, year after year. They render no tribute of praise to God for all his benefits. But when sickness comes, God is remembered. The strong desire for recovery leads to earnest prayer; and this is right. God is our refuge in sickness as in health. But many do not leave their cases with him; they encourage weakness and disease by worrying about themselves. If they would cease repining, and rise above depression and gloom, their recovery would be more sure. They should remember with gratitude how long they enjoyed the blessing of health; and should this precious boon be restored to them, they should not forget that they are under renewed obligations to their Creator. When the ten lepers were healed, only one returned to find Jesus and give him glory. Let us not be like the unthinking nine, whose hearts were untouched by the mercy of God. <BEcho, January 1, 1888 par. 3>

Many who profess to be Christians are too much like the heath in the desert, and cannot "see when good cometh." They allow their anxiety for their children to overshadow their lives, so that they almost despise the love of God that has been extended to themselves. They say, "If my children are not saved, I do not care to be." In this they dishonor God. They should prize the gift of eternal life, and praise the Lord for pardoning mercy. But they should not neglect to plead for their children, at the same time doing their duty by them in every respect. If one is brought to the fold of Christ, they should praise Him who holds in his hand the hearts of the children of men, and "turneth them whithersoever he will;" and then present another child in the arms of faith. <BEcho, January 1, 1888 par. 4>

God is love. He has a care for the creatures he has formed. "Like as a father pitieth his children, so the Lord pitieth them that fear him" John exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What a precious privilege is this, that we may be sons and daughters of the Most High, heirs of God and joint-heirs with Jesus Christ. Then let us not mourn and grieve because in this life we are not free from trials, disappointments, and afflictions. Let us not complain at inconvenience and suffering. If in the providence of God we are called upon to endure trials, let us accept the cross, and drink the bitter cup, remembering that it is a Father's hand that holds it to our lips. Let us trust him in the darkness as well as in the day. Can we not believe that he will give us everything that is for our good? "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?" Even in the night of affliction, how can we refuse to lift heart and voice in grateful praise, when we remember the love to us expressed by the cross of Calvary? <BEcho, January 1, 1888 par. 5>

Meditate on the beneficence of God, dear reader; you will find it most profitable to recount your blessings. Let the language of your heart be, "God had been very good to me. He delights in mercy; therefore I may trust in him. His love, his patience, his long-suffering, have followed me all the days of my life. I will believe and watch and pray; and unworthy and helpless as I am, exposed to disappointment and sorrow, and the temptations of a wily foe whom I cannot resist in my own strength, Jesus will be my helper, and will fight my battles for me. He loves me. He has given the

fullest evidence of his love in dying for me. He will withhold no real blessing." <BEcho, January 1, 1888 par. 6>

What a theme for meditation is the sacrifice that Jesus made for lost sinners! "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." How shall we estimate the blessings thus brought within our reach? Could Jesus have suffered more? Could he have purchased for us richer blessings? Should it not melt the hardest heart, when we remember that for our sakes he left the happiness and glory of heaven, and suffered poverty and shame, cruel affliction and a terrible death? Had he not, by his death and resurrection, opened for us the door of hope, we should have known nothing but the horrors of darkness and the miseries of despair. In our present state, favored and blessed as we are, we cannot realize from what depths we have been rescued. We cannot measure how much deeper our afflictions would have been, how much greater our woes, had not Jesus encircled us with his human arm of sympathy and love, and lifted us up. <BEcho, January 1, 1888 par. 7>

We may rejoice in hope. Our advocate is in the heavenly sanctuary, pleading in our behalf. Through his merits we may have pardon and peace. He died that he might wash away our sins, clothe us with his righteousness, and fit us for the society of heaven, where we may dwell in light forever. Dear brother, dear sister, when Satan would fill your mind with despondency, gloom, and doubt, resist his suggestions. Tell him of the blood of Jesus, that cleanses from all sin. You cannot save yourself from the tempter's power, but he trembles and flees when the merits of that precious blood are urged. Then will you not gratefully accept the blessings Jesus bestows? Will you not take the cup of salvation that he presents, and call on the name of the Lord? Do not show distrust of Him who has called you out of darkness into his marvelous light. Do not for a moment pain the heart of the pitying Saviour by your unbelief. He watches with the most intense interest your progress in the heavenly way; he sees your earnest efforts; he notes your declensions and your recoveries, your hopes and your fears, your conflicts and your victories. <BEcho, January 1, 1888 par. 8>

Shall all our devotional exercises consist in asking and receiving? Shall we be always thinking of our wants, and never of the benefits we receive? Shall we be recipients of his mercies, and never express our gratitude to God, never praise him for what he has done for us? We do not pray any too much, but we are too sparing of giving thanks. If the loving-kindness of God called forth from our hearts more thanksgiving and praise, we should have far more power in prayer. We should abound more and more in the love of God, and have more bestowed to praise him for. You who complain that God does not hear your prayers, change the present order, and mingle praise with your petitions. When you consider his goodness and mercies, you will find that he will consider your wants. <BEcho, January 1, 1888 par. 9>

Pray, pray earnestly and without ceasing, but do not forget to praise. It becomes every child of God to vindicate his character. You can magnify the Lord; you can show the power of sustaining grace. There are multitudes who do not appreciate the great love of God nor the divine compassion of Jesus. Thousands even regard with disdain the matchless grace shown in the plan of redemption. And all who are partakers in this great salvation are not clear in this matter. They do not cultivate grateful hearts. But the theme of redemption is one that the angels desire to look into; it will be the science and the song of the ransomed throughout the ceaseless ages of eternity. It is not worthy of careful thought and study now? Shall we not praise God with heart and soul and voice for his "wonderful works to the children of men"? <BEcho, January 1, 1888 par. 10>

Our God, the Creator of the heavens and the earth, declares, "Whoso offereth praise glorifieth me." All heaven unite in praising God. Let us learn the song of the angels now, that we may sing it when we join their shining ranks. Let us say with the psalmist, "While I live I will praise the Lord; I will sing praises unto my God while I have any being." "Let the people praise thee, O God; let all the people praise thee." <BEcho, January 1, 1888 par. 11>

September 1, 1888 The Unity of the Church.

-
By Mrs. E. G. White.
-

Just before his crucifixion, Christ prayed for his disciples that they might be one, even as he was one with the Father. His words are, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." This most touching and wonderful prayer reaches down the ages, even to our day; for he said, "Neither pray I for these alone, but for them also which shall believe on me through their word." How earnestly should the professed followers of Christ seek to answer this prayer in their lives. Christ is leading out a people to stand in perfect unity on the broad platform of eternal truth. He gave himself to the world that he might "purify unto himself a peculiar people, zealous of good works." This refining process is designed to purge the church

from the spirit of discord and contention and from all unrighteousness, that they may build up the cause of God and concentrate their energies on the great work before them,—that of saving souls. <BEcho, September 1, 1888 par. 1>

Our profession is an exalted one. As Christians, we profess to obey all of God's commandments, and to look for the coming of our Redeemer. This involves a solemn message of warning; and we should show by our words and works that we recognize the great responsibility laid upon us. Our light should shine so clearly that others can see that we glorify the Father in our daily lives. If we are joint-heirs with Jesus Christ, when he shall appear in power and great glory we shall be like him. <BEcho, September 1, 1888 par. 2>

A mere profession of Christ is not enough to prepare one to stand the test of the Judgment. True conversion is a radical change. The very drift of the mind and bent of the heart should be turned, and the life should become new in Christ. There should be a perfect trust in God, a childlike dependence on his promises, and an entire consecration of self to his will, remembering that the observance of mere external forms will never meet the great want of the human soul. We are Christ's representatives on the earth, and none of us can occupy a neutral position. We are active agents for God or for the enemy. We either gather with Christ or scatter abroad. "Beloved, now are we the sons of God," says the apostle. We should keep in mind this holy relationship, and do nothing to bring dishonor upon our Father's cause. <BEcho, September 1, 1888 par. 3>

The people of God, with various temperaments and organizations, are brought together in church capacity. The truth of God, received into the heart, will do its work of refining, elevating, and sanctifying the life, and overcoming the peculiar views and prejudices of each. All should labor to come as near to one another as possible. All who love God and keep his commandments in truth, will have influence with unbelievers, and will win souls to Christ, to swell the glad songs of triumph and victory before the great white throne. Selfishness will be overcome, and overflowing love for Christ will be manifested in the burden they feel to save souls for whom he died. <BEcho, September 1, 1888 par. 4>

We should feel an individual responsibility as members of the visible church and workers in the vineyard of the Lord. The advancement of the church is often retarded by the wrong course of its members. Uniting with the church, although an important and necessary step, does not of itself make one a Christian. If we would secure a title to heaven, our hearts must be in unison with Christ and his people. <BEcho, September 1, 1888 par. 5>

As all the different members of the human system unite to form the body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical whole. If the world sees a perfect harmony existing in the church, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church trials dishonor our Redeemer. All these may be avoided, if self is surrendered to God, and the voice of the church is obeyed. Unbelief suggests that individual independence increases our importance, that it is weak to yield to the verdict of the church our ideas of what is right and proper; but to cherish such views and feelings will bring anarchy into the church and confusion to ourselves. Christ has delegated to his church the right of decision in the words, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained unto them." God has made his church a channel of light, and through it he communicates his purpose and his will; and individual judgment should yield to the authority of the church. <BEcho, September 1, 1888 par. 6>

Those, too, who hold responsible positions should have the support and confidence of their brethren. They may have faults in common with other people, and may err in their decisions; but notwithstanding this, the church of Christ on earth has given them an authority that cannot be lightly esteemed. <BEcho, September 1, 1888 par. 7>

If it seems hard to yield, remember that for our sakes God surrendered his dearly beloved Son to the agonies of crucifixion. When so great a sacrifice has been made to save men, to reconcile them to God, and to bring them into unity with one another, what sacrifice is too great in order to secure and preserve that unity? There is nothing too precious for us to give to Jesus. Nor will this course result in our personal loss. Every effort we make for Christ will be rewarded; every sacrifice that we make, every duty that we perform in his name, will minister to our own happiness. <BEcho, September 1, 1888 par. 8>

Church relationship is not a light matter. Every believer should be whole-hearted in his attachment to the church of God. Its prosperity should be his first interest. Unless he feels under sacred obligations to make his connection with the people of God a blessing to the church rather than to himself, the church can do far better without him. But none need stay out because their talents are small or their opportunities limited. It is in the power of all to do something for the cause of God. They can illustrate in their lives and characters the teachings of Christ, being at peace with one another and moving in perfect harmony. They can, too, by a little self-denial, help to bear the financial burdens of the church. They should not feel at liberty to receive the benefits and share the privileges of the church relationship without doing this. And if as faithful stewards we return to God the talents of means he has intrusted to us, he will give more into our hands. <BEcho, September 1, 1888 par. 9>

Christ saw that unity and Christian fellowship were necessary to the success of his cause, therefore he enjoined upon

his disciples to cultivate these qualities. And the history of Christianity from that time to this proves conclusively that in union only is there strength. <BEcho, September 1, 1888 par. 10>

The apostles felt the necessity of strict unity, and labored earnestly to this end. Paul exhorted his Corinthian brethren: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." <BEcho, September 1, 1888 par. 11>

To his Philippian brethren he wrote: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." <BEcho, September 1, 1888 par. 12>

To the Romans he wrote: "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God." "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." <BEcho, September 1, 1888 par. 13>

Peter wrote to the churches scattered abroad: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing." <BEcho, September 1, 1888 par. 14>

And Paul, in his Epistle to the Corinthians, says: "Finally, brethren, farewell. Be perfect, be of good comfort; be of one mind, live in peace; and the God of love and peace shall be with you." <BEcho, September 1, 1888 par. 15>

January 15, 1889 Christ Our Life.

-

Mrs. E. G. White.

"Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28,29. <BEcho, January 15, 1889 par. 1>

This statement was called out by a remark previously made with reference to the salvation of the soul. Jesus was presenting before his hearers, the Pharisees and Sadducees, the great principles of true religion; for they had become corrupt through sin, and were ignorant both of the Scriptures and the power of God. He would impress upon his hearers that all who will finally be heirs of the kingdom of heaven must be satisfied with nothing short of a conversion, a moral change, which is equal to a new creation. <BEcho, January 15, 1889 par. 2>

The scribes and Pharisees listened in amazement to such words as these: "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." The conversion of the soul is, as it were, a resurrection from the dead. It is like a re-creation to those, who, through the transforming power of the grace of God, have passed from death unto life. Those who listened to the Saviour's words did not believe them. They said in their hearts, This is an impossibility. Jesus discerned their incredulity, and added: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." <BEcho, January 15, 1889 par. 3>

Now we want to keep in mind these two great facts: the change that takes place at conversion, and that which takes place at the resurrection of the dead. There are but two classes brought to view in the text. They are not divided into many grades, one composed of very great sinners, another of persons not so guilty, and still others of persons a little less guilty; but the two classes stand distinct. They are those who have accepted Christ, and those who have not. <BEcho, January 15, 1889 par. 4>

There is no way to reach the city of God but by the cross of Calvary. As we lift this cross, which is covered with shame and reproach in the eyes of men, we may know that Christ will help us; and we need divine aid. The sinner has lived in sin; he must die to sin, and live a new life of holiness to God. Paul wrote to the Colossians: "Ye are dead, and your life is hid with Christ in God." The apostle here refers to the death to sin, the death of the carnal mind, and not to the death of the body. <BEcho, January 15, 1889 par. 5>

Let me emphasize the importance of making Christ our hope and refuge every day of our lives. It is a pleasing fable that is presented to us in this age, that if we only believe in Christ, that is all that is required; works have nothing to do with our acceptance with God. Many trample the law of God under their feet, cherishing in their hearts the delusive

thought that it is not binding on them. This is not the truth. In the resurrection all will come forth, they that have done good and they that have done evil, and the fate of each will be decided according as his works have been. All good works spring from genuine faith, and the fruits in the works show the character of the faith. Hence it is by our works that we shall be judged. <BEcho, January 15, 1889 par. 6>

We each have a work to do in character-building. As we advance in this work, Satan stands ready to oppose us, and there are crosses to take up, and obstacles to be overcome; but our efforts may be a success. When we take hold on the merits of Christ, we shall overcome. He has made it possible for every one to gain eternal life. Many, looking forward to the solemn realities of the future, tremble in their hearts as they question. How will it be with me in the Judgment? To what fate shall I awaken, when all that are in their graves shall hear the voice of the Son of God, and they that hear shall live? This is a question for us to decide each for himself. All stand on an equal footing. We are all free moral agents; we may accept God's terms--keep his commandments and believe on Christ--and live; or we may disbelieve, pursue our own course, and perish. <BEcho, January 15, 1889 par. 7>

The distance from earth to heaven may seem very great, for sin has fixed a great gulf; it has separated man from God, and has brought woe and misery upon the human race. But Christ throws himself into the gap. He it is that opens communication between man and God. He is the ladder that Jacob saw in his vision, the base resting on the earth, and the top reaching into the highest heaven. When he bowed upon Jordan's bank, the heavens opened before him, and a voice was heard, saying, "This is my beloved Son, in whom I am well pleased. Hear ye him." The Spirit of God, like a dove of burnished gold, descending, rested upon the divine Mediator, and communication between heaven and earth, broken off because of sin, was resumed, and heaven opened before the transgressor. <BEcho, January 15, 1889 par. 8>

The God of the universe has given our cases in the Judgment into the hands of his Son, one who is acquainted with our infirmities, and knows that we are but dust. He has taken our nature upon him, and has himself felt the force of our temptations; he has borne our griefs, and carried our sorrows. When man rebelled, Christ became his surety and substitute. He undertook the combat with the powers of darkness; and when through death he destroyed him that had the power of death, the highest honors were bestowed upon him. He ascended up on high, he led captivity captive, and sat down at the right hand of God; --the very Jesus who had borne the curse of sin for us. And there was given him a name that is above every name, that at the name of Jesus every knee should bow. To him God has delegated his power; he has the keys of death and the grave. <BEcho, January 15, 1889 par. 9>

And they that are in their graves shall hear his voice, and shall come forth. Jesus shall come, and the angels of God with him; and the glory of his appearing shall flash on human eyes as the vivid lightning or as a consuming fire. He will descend with a shout and with the voice of a great trumpet, and those that hear that vivifying voice will spring rejoicing from the grave. And they will recognize the voice that awakens them to immortal life as that of Him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is the voice of Him who stood with tear-dimmed eyes at the grave of Lazarus, and who wept over Jerusalem, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." The last thing that the dying saint recognized as he fell under the power of the destroyer was the pangs of death; but as he springs from his dusty bed he exclaims, "O death, where is thy sting? O grave, where is thy victory?" It is then that Christ is admired of all them that believe. <BEcho, January 15, 1889 par. 10>

Now we have opportunity to prepare for the solemn scenes before us. We may be converted to God, and have a change of character; but when Christ shall come there will be no time for this. The change then will be with our bodies. "This corruptible must put on incorruption, and this mortal must put on immortality." A new year is opening before us, and what shall its record be? You look back upon the past year, and you see many things that you would be glad to have different, that you wish had been better. How will it be with the new year that is just opening? Shall we not at its commencement present ourselves to God, an acceptable offering, to work, to suffer, and to endure according to his will? Shall we not, every one of us, live a life of faith in the Son of God? We cannot afford to live a single day in sin; for "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Then let us so live that when he comes he may crown us with glory, honor, immortality, and eternal life. <BEcho, January 15, 1889 par. 11>

More than eighteen hundred years have elapsed since He who spake as never man spake, and could utter only truth, declared: "The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth." The trump of God has not yet sounded; that voice so full of power has not yet penetrated the sepulchers; that hour so full of promise to the people of God has not yet arrived; but it must come, it is not far in the future. Some of us will doubtless be living when the voice that is heard everywhere, even to ocean depths and the sunless caverns of earth, shall be heard, echoing from sea to sea, from valleys and from mountains, calling to life the sleeping dead. There will be a reappearance of every human being that has gone into the grave. The aged who sank under the hand of death with the burden of years upon them, manhood in its prime, youth in the early bloom of life, and the little child,--all shall awake,

and shake off the fetters of the tomb. But not all shall awake to everlasting life. "Whosoever was not found written in the book of life was cast into the lake of fire." "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." <BEcho, January 15, 1889 par. 12>

February 15, 1889 "Ye Cannot Serve God and Mammon."

-
Mrs. E. G. White.

"No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." <BEcho, February 15, 1889 par. 1>

There is no union or sympathy between God and mammon. The tendency of the one is exactly opposite to that of the other. While the world is master of the thoughts, principles, and actions, the Lord cannot be honored. The current of the world sets in against the soul with such force that it is borne along with the tide of its interests and infatuations. Satan, the angel of evil, the arch-enemy of truth, the father of lies, having successfully carried out his plan of ruining a holy race, follows up his advantage, and strives by every means to hinder the salvation of man and his re-instatement in the favor of God. He keeps the mind preoccupied with the plans and ambitions of the world; and heaven and Christ are crowded out of the thoughts and affections. <BEcho, February 15, 1889 par. 2>

Satan presents the same temptations today that he presented to Adam, and to Jesus, the second Adam, who overcame him and made it possible for man to overcome. The indulgence of perverted appetite and passion has held sway over the world since Adam's transgression. It was impossible for man to overcome in his own strength, with his enfeebled moral powers. He might exercise all the capabilities of his nature, and yet, without divine aid, he could only be conquered; but help has been laid upon One who is mighty to save. Man's efforts and Christ's power will bring him off a conqueror. The moral image of God will be restored in the characters of those who serve him. <BEcho, February 15, 1889 par. 3>

The next temptation that assailed Christ was on lust for power. The world is filled with this desire, and the resulting strife shows the spirit of the ambition of this world. How many have been swept to ruin in this torrent of pride! Satan presents all the kingdoms of the world, in all their pomp and majesty, to the Son of God; but he repels the tempter with, "It is written." The word of God marks out the course of his children, and rather than disobey his commandments, Christ resigned the treasures of the world. <BEcho, February 15, 1889 par. 4>

How many today see the force and beauty of the truth; but they cannot serve God and mammon, and they hold to the world. The truth requires the sacrifice of the world's honor, their position in business, their daily bread; and they falter and fail. They do not consider the promises of God to those who seek first the kingdom of heaven. They raise the excuse, "I cannot be different from those around me. What will people say?" "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" We must not study how to serve ourselves, but how to do the will of God. Christ left his glory, and clothed his divinity with humanity. He was a man of sorrows, and acquainted with grief. For our sakes he became poor, that we through his poverty might be made rich. And yet, after this great manifestation of love on the part of Heaven, we are reluctant to yield our meager treasures, so soon to pass away. The majority of the world sell their souls for a little worldly gain, when Christ has presented to us eternal riches. <BEcho, February 15, 1889 par. 5>

Did not Jesus entreat, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal"? <BEcho, February 15, 1889 par. 6>

Oh, how uncertain are the treasures of earth! A man may be worth his thousands today, and tomorrow failures will sweep them all away. Yet the eye is clouded by ambition, avarice, and gain without godliness. The people do not see that they are putting their treasure into a bag with holes. It is cankered and moth-eaten. There is no progress heavenward. The gross attractions of earth hold their affections. The soul starves and becomes dwarfed for want of spiritual food, the fresh manna from heaven. The world has come in between the soul and God. <BEcho, February 15, 1889 par. 7>

The duty we owe to God is revealed in his word in unmistakable clearness. Here the obligation of man is declared so explicitly that the day of Judgment will reveal no excuse for not serving God. God's great moral standard of righteousness is to be met. His law requires your heart's supreme affection for your Maker. It requires you to do unto others as you would have them do to you. "Lay not up for yourselves treasures upon earth," is a positive declaration; but "Lay up for yourselves treasures in heaven," is equally positive. Laying up treasure in heaven points out the duty of

an unselfish use of our means. We are stewards of God's possessions; they are not ours to use for the gratification of corrupt desires, for selfish indulgences. All Heaven is watching with interest to see what use we are making of God's intrusted talents. If we lay up treasure in heaven, we shall use the Lord's goods to advance his cause, to save souls, and to bless humanity, and all that is so used the Lord will place to our account in the bank that never fails. When the heart loves God supremely, property is no hindrance to advancement in the Christian warfare, because the consecrated man will discern the best investments to make, and will use his wealth to bless the children of God. <BEcho, February 15, 1889 par. 8>

The constant employment of the capabilities to amass wealth on earth binds the man to earth. He becomes a slave to mammon. When wealth increases, the idolatrous heart becomes forgetful of God, and grows self-secure and satisfied. Religious duties are neglected. There is an impatience manifested under restraint, and the man becomes self-sufficient. All spiritual things are clouded, for the mind's eye is directed earthward. The worldly tendencies, both by nature and practice, have become more fully developed, and the spiritual faculties are paralyzed. Having eyes, men see not; having ears, they hear not. The gross, earthly mind cannot see the pure, sublime truths of the gospel, but views everything from a worldling's standpoint. The world comes in between the soul and heaven. His eyes are blinded by the "god of this world," so that he cannot discern or appreciate the value of eternal things. <BEcho, February 15, 1889 par. 9>

In order to serve God, we must find time for calm reflection and serious thought. Spiritual things are spiritually discerned; but when the eye is evil, the whole body is full of darkness. "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." <BEcho, February 15, 1889 par. 10>

Oh, let us contemplate the amazing sacrifice that has been made for us! Let us try to appreciate the labor and energy Heaven is expending to reclaim the lost, and bring them back to the Father's house. Motives stronger, and agencies more powerful, could never be brought into operation,--the enjoyment of heaven, the exceeding rewards for right-doing, the society of angels, the communion and love of God and his Son, the elevation and extension of all our powers throughout eternal ages; and it hath not "entered into the heart of man, the things which God hath prepared for them that love him." Are these not mighty incentives and encouragements to urge us to give our heart's loving service to our Creator and Redeemer? <BEcho, February 15, 1889 par. 11>

And on the other hand the judgments of God pronounced against sin, the inevitable retribution, the degradation of our characters, and the final destruction, are presented in his word to warn us against the service of Satan. <BEcho, February 15, 1889 par. 12>

Shall we not regard the great mercy of God? Let us place ourselves in right relation to Him who has loved us with amazing love, and avail ourselves of the great privilege of becoming instruments in his hands, that we may co-operate with the ministering angels and be co-laborers with God and Christ. <BEcho, February 15, 1889 par. 13>

April 1, 1889 Praise the Lord.

-

Mrs. E. G. White.

Those who love God and his truth should be the happiest people in the world. There is a glorious hope set before them; for "he that soweth to the Spirit shall of the Spirit reap life everlasting" in the kingdom of God. And here, as in the eternal world, the work of righteousness is peace; and holiness is happiness, because holiness is a part of heaven. Nor is this all. All around us we see reasons for praising God, evidences of his love for us in his created works. How strange it is that so many look with indifference on these tokens of his regard for their happiness. <BEcho, April 1, 1889 par. 1>

It is evident that the Author of nature is the Author of the Bible. God is a lover of the beautiful, and he has given unmistakable evidences of his love for man, in the beauties of the material world. He has garnished the heavens with matchless and wonderful splendor. He has clothed the earth with a carpet of velvet green, and given to the flowers their beautiful and varied tints. And what are we doing with the gifts that God has so richly bestowed upon us? Do we overlook the most precious things in nature, or do we closely investigate these treasures in various ways, that we may take in all the depth of his love in providing them for our comfort and delight? Do the glories of earth, and sea, and sky, kindle in our hearts grateful, happy thoughts of God? Do we read in the lofty trees, in the waving grass, in the flowers of the field, the lesson that is taught there,--that God loves us? <BEcho, April 1, 1889 par. 2>

I listen to the happy songsters caroling forth their hymns of praise to God above, and joy kindles in my own heart. I

look upon the lofty trees, and contemplate the loving Heavenly Father who has planted them for us, and my heart is drawn out in praise and thanksgiving. We see God in his created works; nature teaches us of his character and majesty.

<BEcho, April 1, 1889 par. 3>

The glorious things of nature seem to have been designed for the purpose of illustrating Bible truth, and in contemplating them the mind should be instinctively drawn to the Giver of every good and perfect gift. Said Jesus, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." And shall we be inconsiderate of the flowers of God? Shall we regard with indifference these tokens of his wonderful love toward fallen man? In contemplating the works of his hand, we are to look beyond to the royal gifts that await the faithful and obedient child of heaven. The apostle declares, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him." <BEcho, April 1, 1889 par. 4>

Oh, what value we may see every day in the unspeakable gifts of God! Shall we not rid the heart of the base thing that has taken possession of it which makes us incapable of appreciating the matchless love of our Heavenly Father? Shall we not now tune our hearts to praise God from whom all blessings flow? Let us stop every breath of complaint, and shape our words into songs of joy and thankfulness for his beautiful gifts in the world of nature, and for the priceless gift of his dear Son to save a perishing world. If we would be among those who will praise God in the world to come, we must begin to praise him here, and now. We must tune our hearts to the music of heaven. Which is praise to God and to the Lamb forever and ever. <BEcho, April 1, 1889 par. 5>

Jesus says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." If Christians would open their hearts to the joy that Christ is willing to give them, they would represent the religion of the Bible much better than they now do. We are to be in the world, but we are not to be of it. We are to cultivate gratitude and love and praise in our hearts, that through his promises, richer than precious pearls, we may discern the purposes of God toward us. As the flowers gather for themselves the hidden properties of earth and air, and develop into things of beauty to delight our senses, so Christians are privileged to gather from the garden of God's promises, faith and hope, peace, joy, and support. They are to give out again to others a life fragrant with good works. <BEcho, April 1, 1889 par. 6>

In the promises, God withdraws the veil from heaven, and bids us look into the glory prepared for those who love him. Why do we so constantly take our gaze away from these things of unsurpassed loveliness in the inheritance of the saints in light, and fix our eyes upon the things that are dark and forbidding? Why do we gather the clouds of unbelief about our souls, and enshroud ourselves in an atmosphere that is only discouraging, and will be death to our spirituality? God would have us learn lessons from the water-lily that opens its pure white blossoms upon the bosom of the lake. The flower reposes in spotless loveliness while all around it, in the water, may be unseemly and obnoxious things. The lily strikes its roots deeper and still deeper into the rich soil far beneath the surface of the lake, and, refusing everything that would taint and pollute its purity, draws to itself only those properties that will aid its development into a spotless and beautiful flower. <BEcho, April 1, 1889 par. 7>

Shall we not learn a lesson from this? Although we are in a world teeming with moral corruption, we have no need to gather to our souls the disgusting pollutions of earth. We may refuse the evil. We may choose the good. We may gather to our souls the precious, the pure, the heavenly; we may put into our character-building solid timber, that will make a fit temple for the indwelling of the Holy Spirit. On the other hand, we may gather to our souls evil suggestions, and doubts, and impurities. We may communicate with the prince of darkness, and refuse the Prince of light. We may put unworthy, unsound timbers into our character-building; and our thoughts, our words, our influence, will lead others into darkness. Our words and works will not be a savor of life unto life, but of death unto death. While we claim to be Christians, if we do not gather with Christ we shall be agents of Satan, to beguile souls away into the paths of destruction. God forbid that this should be the case. Let your life, dear reader, be a continual testimony that you belong to Christ. Represent your Lord in kindness, in forbearance, in long-suffering, in patience, in thinking no evil, in cheerfulness, in fulness of joy. <BEcho, April 1, 1889 par. 8>

In the work of overcoming sinful habits, special grace will be given to all that sincerely desire it. We may come to the divine Helper, who is able to succor those who are in the midst of temptation and evil. The loving-kindness of God is not all reserved for the future, eternal reward, but it is abundant for the present needs of his people. All the changes of life, all the hard places in the way to heaven, will be blessed by the grace that is sufficient for every trial. We have assuring promises of protection and help. The everlasting arms will be beneath us to encourage, sustain, and uphold. Poverty or wealth, sickness or health, simplicity or wisdom,--all are provided for in the promises of his grace. There is light for the intellect, love for the heart, and vigor for every faculty. If we will not lay hold on the blessings God has provided for us, if we will only grasp hold of the thorns and the thistles, to wound and bruise ourselves, we have no

right to complain of God's dealing with us. <BEcho, April 1, 1889 par. 9>

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Praise God, brethren and sisters. Praise him with heart, and soul, and voice, and thus you will be learning to sing the songs of heaven. <BEcho, April 1, 1889 par. 10>

October 1, 1889 God's Estimate of Character.

-
Mrs. E. G. White.

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." <BEcho, October 1, 1889 par. 1>

When the law of God is written in the heart, it will be shown in a pure and holy life. The commandments of God are no dead letter. They are spirit and life, bringing the imagination and even the thoughts into subjection to the will of Christ. The heart in which they are written will be kept with all diligence; for out of it are the issues of life. All who love Jesus and keep the commandments will seek to avoid the very appearance of evil; not because they are constrained thus to do, but because they are copying a pure model, and feel averse to everything contrary to the law written in their hearts. They will not feel self-sufficient, but their trust will be in God, who alone is able to keep them from sin and impurity. The atmosphere surrounding them is pure; they will not corrupt their own souls or the souls of others. It is their pleasure to deal justly, to love mercy, and to walk humbly before God. <BEcho, October 1, 1889 par. 2>

The danger that lies before those living in these last days, is the absence of pure religion, the absence of heart holiness. The converting power of God has not wrought in transforming their characters. They profess to believe sacred truths, as did the Jewish nation; but failing to practice the truth, they are ignorant both of the Scriptures and the power of God. The power and influence of God's law are around about, but not within, the soul, renewing it in true holiness. Therefore the Lord sends his appeals to them to urge upon them the practice of what is right. The appeals of his Spirit are neglected and rejected. The barriers are broken down, and the soul is weak, and for want of moral force to overcome, is polluted and debased. They are binding themselves in bundles as fagots, ready to be consumed at the last day. <BEcho, October 1, 1889 par. 3>

The Jewish priests were required to be in person all that was symmetrical and well proportioned, that they might reflect a great truth: "Be ye clean that bear the vessels of the Lord." The Lord required not only a well-proportioned mind and symmetrical body of the Jews who ministered in holy office, but he required also pure and uncorrupted minds. And he requires no less of us, in this dispensation, in the ministry of the gospel. His called and chosen are to show forth the praises of Him who hath called them out of darkness into his marvellous light. The same Bible that contains the privileges of God's people and his promises to them, contains also the sacred duties and the solemn obligations he requires of the shepherd who has charge of the flock of God, so that the people can see by comparing the living preacher with the divine picture whether he has credentials from heaven in likeness of character to him who is the Chief Shepherd. God designs that the teacher of the Bible should in his character and home life be a specimen of the principles of the truth which he is teaching to his fellow-men. <BEcho, October 1, 1889 par. 4>

What a man is, has a greater influence than what he says. The quiet, consistent, godly life is a living epistle, known and read of all men. A man may speak and write like an angel, but in his practices resemble a fallen fiend. God will have the believers of the truth zealous to maintain good works. As they occupy high positions, they will be tested by a higher standard. They will be sifted, defects and vices will be searched out; for if such exist, they will be developed in words and deportment. True character is not something shaped from without, or put on, but it is something radiating from within. If true goodness, purity, meekness, lowliness, and equity are dwelling in the heart, that fact will be reflected in the character; and such a character is full of power. <BEcho, October 1, 1889 par. 5>

The officers who were sent to take Jesus reported that never man spake like this man. But the reason of this was, that never man lived like this man; for if he had not so lived, he could not so have spoken. His words bore with them a convincing power, because they came from a heart pure, holy, burdened with love and sympathy, beneficence and truth. How rejoiced are those who hate God's law, to find spot and stain of character in one who stands in defense of that law! They are only too glad to cast a reproach upon all the loyal and true, because of the faults and impure practices of a few. There is eloquence in the quiet and consistent life of a pure, true, unadulterated Christian. We shall

have temptations as long as we are in this world. But instead of injuring us, they will only be turned to our advantage, if resisted. The bounds are placed where Satan cannot pass. He may prepare the furnace that consumes the dross; but instead of injuring, it can only bring forth the gold of character purer than before the trial. <BEcho, October 1, 1889 par. 6>

God would not permit Balaam to curse Israel; but Satan compassed their overthrow. Balak, by the advice of Balaam, laid the snare. Israel would have resisted their enemies in battle bravely, and come off conquerors; but when they were invited to idolatrous feasts, and indulgence in wine had clouded their minds, they did not resist temptation. And the sin of the Hebrews brought destruction upon them, as warfare with the nations and the enchantments of Balaam could not do. Their covering and protection were removed from them. They became separated from God, and he turned to be their enemy. The anger of the Lord was kindled against Israel, and his judgments fell upon them. The plague immediately broke out, and those who were most guilty were its victims. They realized that "the wages of sin is death." <BEcho, October 1, 1889 par. 7>

The very same Satan is now working to the same end, to weaken and destroy the people of God as they are on the borders of the heavenly Canaan. He knows his time is short, and with his subtle temptations he will work with tremendous power to ensnare them upon their weak points of character. Those who have dishonored their minds and affections by placing them where God's Word forbids, will not scruple to dishonor God by various species of idolatry, and they will be left to their vile affections. It is necessary to guard the thoughts, to fence the soul about with the injunctions of God's holy Word, and to guard constantly against being betrayed into sin. <BEcho, October 1, 1889 par. 8>

There is to be a people fitted up for translation to heaven, whom Enoch represents. They are looking and waiting for the coming of the Lord. The work of preparation for this event will go on with all who will co-operate with Jesus in his efforts in their behalf. He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. God has made every provision that we may become intelligent Christians, filled with a knowledge of his will in all wisdom and spiritual understanding. A theoretical knowledge of the truth is essential, but such a knowledge of even the greatest truth will not save us; our knowledge must be practical. God's people must not only know his will, but they must practice it also. Many will be purged out from the number of those who know the truth, because they are not sanctified by it. The truth must be brought into their hearts, sanctifying them, and cleansing from all earthliness and sensuality in the most private life. Every secret act is as if we were in the presence of God and holy angels, as all things are open before God, and from him nothing can be hid. <BEcho, October 1, 1889 par. 9>

It is only through Christ that his people can resist temptation, and become men and women of high and holy purpose, of noble integrity, who will not be swayed from truth, right, and justice. The Christian must be much in prayer. Prayer takes hold upon Omnipotence, and gains us the victory. It was thus that Enoch walked with God. And those who thus make Christ their daily companion and familiar friend will feel that the powers of an unseen world are all around them, and by looking unto Jesus they will become assimilated to his image. <BEcho, October 1, 1889 par. 10>

January 1, 1892 From America to Australia.

-

Visit to Honolulu.

-

Mrs. E. G. White.

November 12, we went on board the steamship *Alameda*, at San Francisco, California, for our long voyage across the Pacific Ocean. The last parting words were spoken, and at 4 o'clock our good ship left the dock, and steamed out of Golden Gate against a strong headwind. The restless sea rocked and tossed us about, quite to the discomfort of the passengers; but after the first day we had very pleasant, smooth sailing; the captain said that he could hardly remember having had so pleasant a voyage. <BEcho, January 1, 1892 par. 1>

Our vessel, though comparatively small, and not so elegant as many of the Atlantic boats, was thoroughly comfortable, convenient, and safe. The officers were kind and gentlemanly. We had about eighty cabin passengers, and forty in the steerage. Among the former were eight ministers, several of whom were returning home from the great Methodist Conference in Washington. Religious services were held twice each Sunday, in the social hall, and occasionally on deck for the steerage passengers. <BEcho, January 1, 1892 par. 2>

One week from California we reached the Sandwich Islands. The scene presented from the steamer as we approached Honolulu was very beautiful. The mountains rising at a little distance from the water's edge, and clothed with the rich green of the tropics, and the city in its setting of palms and other tropical trees, appeared especially attractive after

gazing for seven days on the boundless expanse of waters. We were met at the wharf by friends living in the city. Men, women, and children greeted us so heartily that we could not but feel at home among them. We were glad to welcome these dear friends, and to meet again Bro. Starr and his wife, who had been about five weeks on the island, laboring among the people, and speaking in the churches, by invitation, with good effect. <BEcho, January 1, 1892 par. 3>

The business part of the town is very indifferent, but the residences are fine. They have broad verandas, and are surrounded with green lawns, which are beautified with all kinds of tropical trees and flowers. We saw beautiful avenues of royal palms; trees and vines, shrubs and hedges, brilliant with flowers; cocoa palms laden with the brown, heavy-looking fruit; bread-fruit and mango trees, fields of pineapples, and patches of taro, the staple food of the natives; with many other trees and plants that I cannot name. <BEcho, January 1, 1892 par. 4>

For six miles back of the city the road gradually ascends a mountain valley, to the "Pali," or precipice, a point of interest, both for its historical association, and for the fine landscape view which is obtained from it. Standing on the rocky edge of the precipice, we look down 1,200 feet, while on either side the bare, rocky summits tower to a height of 3,000 feet. Below is a rich green plain, dotted with rice and sugar plantations, and hills around which the brown road winds in and out; beyond all is the broad blue sea, the white surf breaking along the shore. <BEcho, January 1, 1892 par. 5>

It was near the head of this valley, about the close of the eighteenth century, that the last native chief of the island made a stand with his forces against Kamehameha I., who was trying to bring all the islands under one government. The chief's forces were defeated, and, fleeing up the valley, many were driven over the precipice, and dashed in pieces on the rocks at its base. It is said that the bones of these unfortunate warriors are still to be found scattered on the plain. <BEcho, January 1, 1892 par. 6>

Our steamer was not to leave Honolulu till past midnight; and at the earnest desire of our friends I consented to speak in the evening. The hall of the Young Men's Christian Association was secured for the purpose. I spoke from 1 John 3 : 1-4, dwelling upon the great love of God to man, as expressed in the gift of Jesus that we might become children of God. The Spirit of the Lord was present. At the close of the meeting we were gratified to make the acquaintance of some of the leading members of the Young Men's Christian Association. <BEcho, January 1, 1892 par. 7>

Samoa and Auckland.

On Friday, Nov. 27, we reached the Samoan Islands, after a pleasant voyage of seven days from Honolulu. We had expected extremely hot weather in passing through the tropics, but in this we were happily disappointed. Only a few days were uncomfortably warm. On Tuesday, Nov. 24, when we crossed the equator, the air was so cool that we found our wraps needful on deck. <BEcho, January 1, 1892 par. 8>

Our steamer cast anchor off Apia, which is situated on the island of Upolo, and is the principal town of the Samoan Group. The harbor or bay of Apia is a beautiful expanse of water, shut in by coral reefs, over which the surf is constantly breaking. The island is clothed in the richest and most luxuriant verdure. The mountains rise almost from the water's edge; cocoa palms grow all along the shore and far up the mountain sides, which are clothed in green to the very summits. The town of Apia consists of two rows of small white buildings on either side of a narrow street that winds along the shore. <BEcho, January 1, 1892 par. 9>

Through an opening in the reef that encloses the harbor, vessels pass in and out; another reef lying nearer the shore prevents them from reaching the dock; but passengers are taken on shore in boats. Before us is a reminder of the terrible storms that sometimes visit this lovely spot. On the reef between us and the shore lies the hull of a German vessel that was wrecked in the hurricane of March, 1889, when seven men-of-war and fifteen merchant vessels were either stranded or wholly destroyed. <BEcho, January 1, 1892 par. 10>

Before our steamer comes to anchor, we see boats and the canoes of the natives coming out to meet us; and soon we are surrounded with them. The natives are physically well developed, and are said to have the finest physique of any of the South Sea peoples. They are of a light brown color. Most of them are destitute of clothing except a cloth or mat about the loins; many are elaborately tattooed. Some wear broad-brimmed straw hats, some turbans, while many have the hair dressed with lime, giving them the appearance of wearing a white cap. The canoes were laden with pineapples, bananas, oranges of a bright green color but of excellent flavor, mangoes, limes, cocoa-nuts, and other tropical fruits, shells and coral, mats and cloth, together with baskets and fans, very neatly woven from the native grasses. <BEcho, January 1, 1892 par. 11>

Most of our party went ashore, and had an opportunity of seeing the natives in their homes. The huts are made by spreading over a wooden framework a covering of palm leaves and native grasses. For the floor, the ground is covered with gravel or pounded coral, on which is spread a coarse matting. Mats form the beds at night, and the table and seats by day; large leaves and cocoa-nut shells serve as dishes. Our party were greeted cordially by the natives, who brought them flowers, and seemed anxious to show their feelings of kindness. At one o'clock P.M. the anchor was lifted, and

soon our boat was again on its way over the broad Pacific. <BEcho, January 1, 1892 par. 12>

November 26, the day before we reached Samoa, was my birthday. As I contemplate the past year, I am filled with gratitude to God for his preserving care and loving-kindness. At times I have been afflicted in body and depressed in spirits; but the Lord has been my Redeemer, my Restorer. Many have been the rich blessings imparted to me. In the time of my greatest need, I have been enabled to hold fast my confidence in my Heavenly Father. The powers of darkness are restrained; for Jesus, our Advocate, lives to make intercession for us. He is able to save us, soul, body, and spirit, and to make us vessels unto honor, meet for the Master's use. We are living in a perilous time, when all our powers must be consecrated to God. We are to follow Christ in his humiliation, his self-denial, his suffering. We owe everything to Jesus, and renewedly I consecrate myself to his service, to lift him up before the people, to proclaim his matchless love. <BEcho, January 1, 1892 par. 13>

Between Samoa and Auckland we crossed the day-line, and for the first time in our lives we had a week of six days. Tuesday, December 1, was dropped from our reckoning, and we passed from Monday to Wednesday. <BEcho, January 1, 1892 par. 14>

At daylight of December 3, the coast of new Zealand was in sight, and about noon our boat reached the dock at Auckland. This is a beautiful harbor, and the town on the hills above presents a fine appearance. We had hoped to meet Elder Gates of the *Pitcairn* here; but in this we were disappointed; and my son, W. C. White, remained a few days to see him, rejoining us at Sydney. As our boat touched the wharf, a number of brethren stepped on board, and introduced themselves to us, and we had a glad meeting. On landing, we rode to the house of Bro. Edward Hare. Here we found a pleasant home, and were refreshed with delicious strawberries, oranges, bananas, and more substantial viands. Then we had a very enjoyable ride into the country. The fresh, sweet air filled with the fragrance of wild roses, sweet-brier, and new-mown hay, reminded us of our northern summer, the green hedges separating the fields are like England, while there is much in the landscape that resembles California. The vegetation and the general appearance of the country is that of the temperate zone rather than the tropics. <BEcho, January 1, 1892 par. 15>

In the evening we met with the church at their house of worship, and I spoke to them in regard to the necessity of receiving Christ as their personal Saviour. <BEcho, January 1, 1892 par. 16>

In Australia.

We entered Sydney harbor at seven o'clock on the morning of December 8. The sea rolled heavily during the night, and it was difficult to keep safely in our berths; but all our party were able to be on deck as we entered the harbor, which is one of the most beautiful in the world. Before we reached the landing, we could see our friends on shore, and could distinguish Bro. and Sister Daniells, the only ones present whom we knew, and soon a hearty and tender welcome was accorded us. After a wholesome and well-prepared breakfast at Bro. Daniells', our party, with the canvassers, Bible-workers, and a few friends, united in a precious season of worship. We remained in Sydney one week, and had an opportunity to see something of this large and beautiful city. I spoke to the people twice, at the commencement of the Sabbath and on Sabbath morning. The Lord gave me special freedom, and the people rejoiced in the message of truth, which, as they testified, filled their hearts with joy, peace, and the love of God. Bro. Starr spoke on Sunday evening with good acceptance. <BEcho, January 1, 1892 par. 17>

On reaching Melbourne, Dec. 16, we found our friends at the station, waiting for us, some whom we knew and some whom we did not know, and we were heartily welcomed by all. Horses and carriages were waiting, and conveyed us two or three miles to the Echo Office. In Federal Hall, in the office building, we found a large company assembled to welcome us to Australia, and to unite with us in thanksgiving to God for his preserving and tender care during the long passage across the water. Elder Starr, W. C. White, and myself each addressed a few words to those whom we were meeting for the first time in a new country; and as we united in a season of prayer the Lord blessed us together. After the benediction, we were introduced to many of the brethren and sisters. <BEcho, January 1, 1892 par. 18>

On Sabbath, Dec. 19, I spoke in Federal Hall. I had freedom, and my soul was blessed as I spoke the words of life to an attentive congregation. There was a social meeting in the afternoon, when many precious testimonies were borne. My heart was made glad in the Lord, and I could not but exclaim, "What hath God wrought?" as I looked upon this large company who have accepted the Bible just as it reads, thus placing their feet on the solid platform of truth, and heard them speak of their faith, believing as a child believes and trusts its parents. Humility in obedience to God is a hard lesson for fallen humanity to learn. There is something in the human, unsanctified heart that rises up in opposition to inspired truth, when it requires separation from former associations and customs in taking a position on the Sabbath which the Lord has blessed and sanctified as his memorial of creation. May the light of these who have had courage, and sincerity, and simplicity of faith, shine forth in good works, that many more may be added to the church, of such as

shall be saved. Elder Starr also has spoken several times, giving the flock meat in due season. <BEcho, January 1, 1892 par. 19>

On Christmas day our hall was full. Many had come in from Sydney, Adelaide, Ballarat, and the smaller churches. The Lord gave me much of his Spirit in speaking of the first advent of Christ, when angels heralded his birth to the waiting shepherds and sang their glad songs over the plains of Bethlehem. <BEcho, January 1, 1892 par. 20>

We see in the people here the intelligence, heartiness, and simplicity that characterize the lovers of the Truth in America. Many express gratitude to God that he has sent his servants here. <BEcho, January 1, 1892 par. 21>

January 15, 1892 "Ye are Complete in Him."

*[A discourse preached in Federal Hall, North Fitzroy, Melbourne, December 19, 1891.]

-
Mrs. E. G. White.

"For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the God-head bodily. And ye are complete in him, which is the head of all principality and power." Col. 2: 1-10. <BEcho, January 15, 1892 par. 1>

Mark the words of the last clause, "Ye are complete in him." Is not this a wonderful statement? Notwithstanding all our various temperaments, our different defects and imperfections, notwithstanding the attacks of the enemy, his grievous temptations and suggestions, we are said to be complete in him who is the head of all principality and power. Very much is presented before you in the words which I have read; but we shall be able to notice only a few of the points contained in this scripture. But we desire that you should be able in some measure to comprehend the possibilities to which we may attain in our Christian life. We are to walk even as Christ walked, or the words of inspiration would not so present the course of the follower of Christ. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." <BEcho, January 15, 1892 par. 2>

In order to attain to this high calling of God in Christ Jesus, you must begin the day with your Saviour. The very first out-breathing of the soul in the morning should be for the presence of Jesus. "Without me," he says, "ye can do nothing." It is Jesus that we need; his light, his life, his spirit, must be ours continually. We need him every hour. And we should pray in the morning that as the sun illuminates the landscape, and fills the world with light, so the Sun of righteousness may shine into the chambers of mind and heart, and make us all light in the Lord. We cannot do without his presence one moment. The enemy knows when we undertake to do without our Lord, and he is there, ready to fill our minds with his evil suggestions that we may fall from our steadfastness; but it is the desire of the Lord that from moment to moment we should abide in him, and thus be complete in him, accepted in the Beloved. God designs that every one of us shall be perfect in him, so that we may represent to the world the perfection of his character. He wants us to be set free from sin, that we may not disappoint Heaven, that we may not grieve our divine Redeemer. He does not desire us to profess Christianity, and yet not avail ourselves of that grace which is able to make us perfect, that we may be found wanting in nothing, but unblamable before him in love and holiness. <BEcho, January 15, 1892 par. 3>

I hear one say, "I can never reach that standard." But this is what you must be, or you will never enter heaven. We want to gain heaven; for there, there is no disappointment, no sorrow, no sin, no one who shall say, "I am sick;" no burial trains there, no mourning, no death, no parting, no broken hearts; but Jesus is there, peace is there. O, we must be with him; for in his presence is fulness of joy, at his right hand there are pleasures forevermore. And it is here that we must behold him, and become changed into his image. "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." How much comfort it gives to behold him here by the eye of faith, that we may by beholding be made like him, but what will it be to behold him as he is, without one dimming veil between? <BEcho, January 15, 1892 par. 4>

And who is he? He is the One who has made an infinite sacrifice in our behalf, the One who has brought eternal redemption to our view, and should we behold in him all he is to us, how gladly would we yield our hearts to him, to love him and obey him. Can we not do this now? Is there not need that we behold him by faith and become changed into his image, when we know that the world is covered with moral darkness like the pall of death, that as we reflect light into the gloomy pathway of those who are in perplexity and error, they may see that there is brightness and attractiveness in the Christian's hope? But all this depends upon your reception of the Holy Spirit. It is your privilege to be anointed from on high, or you cannot represent Jesus as he is, and the world cannot take knowledge of you that you have been with him and have learned of the divine Teacher. You are to walk in him, to love him because he first loved you. <BEcho, January 15, 1892 par. 5>

Jesus did not seek you and me because we were his friends; for we were estranged from him, and unreconciled to God. It was while we were yet sinners that Christ died for us. But he has promised to give us his Holy Spirit, that we might become assimilated to his nature, changed into his image. Therefore we must put away everything like passion, impatience, murmuring, and unrest, and find a place for Jesus in the heart. We must have the buyers and the sellers cleared out of the soul-temple, that Jesus may take up his abode within us. Now he stands at the door of the heart as a heavenly merchantman; he says, "Behold, I stand at the door and knock, if any man hear my voice, and will open the door, I will come in to him, and will sup with him, and he with me." "Open unto me; buy of me the heavenly wares; buy of me the gold tried in the fire." Buy faith and love, the precious, beautiful attributes of our Redeemer, which will enable us to find our way into the hearts of those who do not know him, who are cold and alienated from him through unbelief and sin. He invites us to buy the white raiment, which is his glorious righteousness: and the eyesalve, that we may discern spiritual things. O, shall we not open the heart's door to this heavenly visitor? <BEcho, January 15, 1892 par. 6>

But every one who is Christ's, who has tasted of the powers of the world to come, has crucified the flesh, with the affections and lusts. As the physical nature is sustained by the food we eat, so the spiritual nature must be sustained by the Word and Spirit of God. God desires us to have a healthful experience. We shall be feeble and dying Christians if we have the experience described by the apostle as fashioned after "the rudiments of the world, and not after Christ." We must have Christ abiding in our hearts by faith, and then we shall manifest the fruits of the Spirit, which the Word of God declares are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." <BEcho, January 15, 1892 par. 7>

But sometimes those who profess to be followers of Christ, will say, "You must not be surprised if I am rough, if I speak bluntly, if I manifest temper; for it is my way." But is not Heaven surprised at such manifestations, since the plan of salvation has been devised, since an infinite sacrifice has been made on Calvary's cross, that we might reflect the image of Jesus? Will *your way* lead to heaven? Suppose one should come up to the pearly gates, and say, "I know that I have been rude and unkind, and it is my disposition to lie and to steal; but I want an entrance into the heavenly mansions;" would *that way* give him an entrance into the portals of the heavenly city? -- No; it is those who keep Christ's way that will enter there. He says, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." If any one thinks he can climb up some other way, he will find that it will not lead him to the mansions of glory. We want Christ's way. His life must be in us, even as blood is the life that nourishes the body. Jesus has said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him." We should study that we may understand the meaning of these words; for they are of vital importance to us. Jesus has explained their significance. He says, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

(*To be continued.*) <BEcho, January 15, 1892 par. 8>

February 1, 1892 Ye are Complete in Him

*[A discourse in Melbourne December 19, 1891.]

-
(Continued.)

-
Mrs. E. G. White.

Text: Col. 2: 1-10.

We should take time to study the Bible; for we must know what saith the Scripture. The Bible is the garden of God, and as we see the lovely flowers of promise that have been placed there, we should gather them to our souls. For

"exceeding great and precious promises" are given unto us, that by these we might become "partakers of the divine nature, having escaped the corruption that is in the world through lust." [<BEcho, February 1, 1892 par. 1>](#)

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Does this mean that you are not to associate with the world? -- No; for how can you bring to them the light of truth if you do not come in contact with them? But you cannot do them good if your association with the world leads you to beg the world's pardon for your faith in Christ; for then you do not mould the world, but the world moulds you. Jesus has signified what is to be your position in the world. He says, "Ye are the light of the world." "He that followeth me shall not walk in darkness, but shall have the light of life." [<BEcho, February 1, 1892 par. 2>](#)

Since God has given us this assurance, why is it that we see so many clouded, mixed experiences? It is because many of the professed followers of Christ have given heed to seducing spirits and doctrines of devils. It is because they have not responded to the drawing of Christ. When you do this, you draw others to him by your consistent life and Christian example: for by faith you become rooted and grounded in the truth. You must search the precious Word of God, that you may know what is truth. Jesus prayed that his disciples might be sanctified through the truth. And no one can be safe in thinking that he can permit himself to indulge in any sin, however secret it may be; for God requires truth in the inward parts, and in the hidden parts wisdom. You need not feel complacency because you are sure that your brethren do not know of your misdeeds. Does not One who is acquainted with your brethren know all about your life? Does not he read your heart as an open book? You cannot indulge in any sin, and still be a witness for the Lord, for in works you deny him. Where is the holy boldness that should characterize your faith and prayers, because you are not condemned before man and God, but can lift up holy hands without wrath or doubting? Where is your ringing testimony on the side of truth? If you are indulging in known sin, you cannot utter words to the glory of God, because there is something in your heart that condemns you. The Spirit of God is not in your soul. But let the heart with all its affections be just where it belongs, surrendered to God, and you will have joy and peace in the Holy Ghost. Your intellect, your ability, your powers of soul, body, and spirit, have been purchased at an infinite price by the Son of God, and they all belong to him. And yet though Christ has redeemed men, how few render to him that which is his own. How many rob him in thought and in service. O, shall we not gird up the loins of our minds, and bring into captivity every thought to the obedience of Christ, and hope unto the end for the grace that shall be given unto us at the revelation of Jesus Christ?

[<BEcho, February 1, 1892 par. 3>](#)

You cannot enter heaven with any deformity or imperfection of character, and you must be fitted for heaven now in this probationary life. If you would enter the abode of the righteous when Christ shall come, you must have the deep movings of the Spirit of God, that you may have an individual experience, and be complete in Him who is the fulness of the Godhead bodily. Through the power of the righteousness of Christ, we are to depart from all iniquity. There must be a living connection of the soul with its Redeemer. The channel of communication must be open continually between man and his God, that the soul may grow in grace and in the knowledge of the Lord. But how many do not pray. They feel under condemnation for sin, and they think they must not come to God until they have done something to merit his favor, or until God has forgotten about their transgressions. They say, "I cannot hold up holy hands before God without wrath or doubting, and therefore I cannot come." So they remain away from Christ, and are committing sin all the time in so doing, for without him you can do nothing but evil. Just as soon as you commit sin, you should flee to the throne of grace, and tell Jesus all about it. You should be filled with sorrow for sin, because through sin you have weakened your own spirituality, grieved the heavenly angels, and wounded and bruised the loving heart of your Redeemer. When you have asked Jesus in contrition of soul for his forgiveness, believe that he has forgiven you. Do not doubt his divine mercy, or refuse the comfort of his infinite love. [<BEcho, February 1, 1892 par. 4>](#)

If your child had disobeyed you, and committed wrong against you, and that child should come with a breaking heart to ask forgiveness, you know what you would do. You know how quickly you would draw your child to your heart, and assure him that your love was unchanged, and his transgressions forgiven. Are you more merciful than your merciful Heavenly Father, who so loved the world that he "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"? You should go to God as children go to their parents. Ask your Heavenly Father to forgive your errors, and pray that through the grace of Christ you may be able to overcome every defect of your character. [<BEcho, February 1, 1892 par. 5>](#)

Jesus came to this world to save his people from their sins. He will not save us in our sins, for he is not the minister of sin. We must respond to the divine drawing of Christ, and repent of our sins, and unite ourselves to Christ as the branch is united to the vine. Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me." Jesus is drawing all men; who will respond to this drawing? Many will be greatly influenced by the life and example of those who profess to have responded to this divine love that is drawing the hearts of men. Many will watch you who profess his name, to see whether it makes you better men and better women. They will watch to see if you are Christlike, kind and courteous

in your family. The Lord has said, "By their fruits ye shall know them." <BEcho, February 1, 1892 par. 6>

Your home life is an index to your Christianity. What a man is in his family, is just what he is in the sight of God. Those who profess to be followers of Christ will reveal just what is their attitude towards Christ in the home circle. As the mothers brought their children to Christ that he might place his hands upon them, and bless them, so parents should take their children to him today. Talk to your children of Jesus, tell them of his love, and how desirous you are to have them Christ's children. The agencies of heaven will co-operate with you in your work of drawing the children to Jesus.

<BEcho, February 1, 1892 par. 7>

God is a lover of the beautiful, but that which he most loves is a beautiful character. These lovely flowers on the desk today are an expression of the love of God to us. Flowers are the adornments that God has made for the earth. Christ has said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Jesus tells us that there is something higher for our consideration and aims than what we shall eat, and what we shall drink, and wherewithal we shall be clothed. It is beauty of character that shall not perish, but last through the ceaseless ages of eternity. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3: 3,4. <BEcho, February 1, 1892 par. 8>

Jesus would have the fathers and mothers teach their children this beauty of character. He would have them teach their children that God loves them, that their natures may be changed, and brought into harmony with God. Do not teach your children that God does not love them when they do wrong; teach them that he loves them so that it grieves his Spirit to see them in transgression, because he knows they are doing injury to their souls. Do not terrify your children by telling them of the wrath of God, but rather seek to impress them with his unspeakable love and goodness, and thus let the glory of the Lord be revealed before them.

(Concluded next number.) <BEcho, February 1, 1892 par. 9>

February 15, 1892 "Ye Are Complete In Him."

*[A discourse in Melbourne, December 19, 1891.]

-

Mrs. E. G. White.

(Concluded.)

Text: Col. 2:1-10

When Moses prayed, "Lord, show me thy glory," the Lord took this atom of humanity, who was yet a mighty man of faith, and placed him in the cleft of the rock, and covered him with his hand, and the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

<BEcho, February 15, 1892 par. 1>

The glory of the Lord is his goodness and love. Then do not teach your children that God frowns upon them, but that when they sin they grieve the Spirit of God, who always loves them. Draw your children to Jesus. But if you would draw your children to Jesus, you must not enter your home with cross words, with a frown upon your brow. If you come from your business weary and worn, just plead with God for his grace, for his restful spirit, that your heart may be melted into tenderness, and that your lips may be filled with words of kindness and comfort. Bind your children to your heart. Recommend your religion to them by its pleasantness. Your children are a part of you, and can you bear to have them separated from you in the day of Christ's coming? Give them a representation of the character of Christ, by your own Christlike character, and let your home be as a heaven upon earth. <BEcho, February 15, 1892 par. 2>

The religion of Christ will take away all the ruggedness of the character, and will melt and subdue the soul. It is the Spirit of God that we need. Let the work begin by turning to the Lord with full purpose of heart, that the heart may be softened, and that Christ may mould and fashion you after his own divine image. But many feel that they cannot go to Jesus in confidence. They say, "It does not seem as though God heard my prayers. I have tried and tried to rid my soul of sin, but I cannot do it." Then say, "Lord, I am powerless to cleanse and save myself, and I cast my helpless soul on thee." That is what Jacob did. All night long he had been wrestling with One whom he supposed was his enemy; but it was the great I AM, the mighty God, the Prince of peace; and just as long as he continued his wrestling, he found no comfort, no hope. It was a life-and-death question with him, and his strength was almost exhausted. Then the Angel touched his thigh, and he knew that he wrestled with no common adversary. Wounded and helpless, Jacob fell upon his bosom, just as you and I must do, just as any soul does when he falls upon the Rock and is broken. "Let me go for the

day breaketh," pleaded the angel; but Jacob ceased not his intercession, and Christ had to make terms with this helpless, broken, penitent soul, in accordance with his own character: "And let him take hold of my strength, and make peace with me; and he shall make peace with me." Our precious Saviour cannot tear himself away from a soul wounded and helpless, and crying unto him for aid. Jacob pleaded with determined spirit, "I will not let thee go except thou bless me." Who was it that inspired this spirit of persistence? -- It was He who wrestled with the patriarch: it was He who gave him the victory, who changed his name from Jacob to Israel, and said, "As a prince hast thou power with God, and with men, and hast prevailed." [<BEcho, February 15, 1892 par. 3>](#)

But many of you say, "The nearer I seek to come to Christ, the worse I feel. "Did not Jacob have this very experience? As you see the wounds and bruises that sin has made in you, look upon the bruised body of your divine Redeemer, wounded in your behalf, that the marks which sin has made may be healed. Have you not again and again felt distressed and agonized in looking to yourself for merit? I have. And now the question is, What will you do? You can say, "Lord Jesus, I cannot blot out one stain of sin from my soul. I must come to thee--

'Just as I am, without one plea,
But that thy blood was shed for me.' I can only come saying, --
'Nothing in my hand I bring,
Simply to thy cross I cling.'" [<BEcho, February 15, 1892 par. 4>](#)

You might say, "I will give all my goods to feed the poor, I will give my body to be burned;" but that would not better your case. Man can do nothing to merit the favor of Heaven. That which avails for the sinner is to accept gladly the sacrifice which Christ has made, and appreciate his love, laying hold of his righteousness by faith. He loves you; and when you love him because he first loved you, you will feel that every power of soul and body belongs to him. Take his free gift to you, and then give yourself freely to him; and the power of God will come upon you. [<BEcho, February 15, 1892 par. 5>](#)

But when you ask God for his blessing, do not mark out the way in which he is to give you that blessing. You will not always receive it in just the way you think it will come. Ask the Lord to give you the very blessing you need in the very way in which he sees will be for your best good. Let your prayer be, "Give me that which my soul needs, in order that I may be a faithful sentinel for God." [<BEcho, February 15, 1892 par. 6>](#)

"Come, now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool." Can we not believe the promise of God, and know that he will do for us just what he has promised? We need the vital touch of faith, that we may know that the mercy of God is extended toward us. God accepts us through Christ, and we are not to feel that we are of no value in his sight. He sent his only begotten Son into the world to die for us, and we are to value ourselves in the light of the cross of Calvary. Jesus declares: "I will make a man more precious than gold, even a man than the golden wedge of Ophir." And we may all be made precious in Christ; for he says to those who feel their own weakness, "Let him take hold of my strength, and make peace with me, and he shall make peace with me." [<BEcho, February 15, 1892 par. 7>](#)

If the life of Jesus was in you, you would be filled with vital energy. The church would not be in a cold, backslidden state, but we should see a revival of the missionary spirit. You would not rest in ease, taking the privileges of the gospel as though they were meant exclusively for you; but you would seek to extend the glad tidings of salvation to this and that relative, to this and that neighbor or friend. You would go to them, not in a Pharisaical spirit, but in the spirit of love, seeking to break down all opposition. You would find your way into their hearts, and would tell them of the love of Jesus. You would present to the Lord in prayer those for whom you carried a burden, pleading with him to give you this or that soul as a precious sheaf for the heavenly garner, to bring to the feet of the Master. [<BEcho, February 15, 1892 par. 8>](#)

We are all to be missionaries, and it is essential for every one of us that we have the righteousness of Christ to go before us, and the glory of the Lord to be our rearward. My heart is lifted up as I think of the blessings that are in store for those who rightly relate themselves to God, and it causes a hope to spring up within me that we may be baptized with the Holy Ghost in this place. Jesus is holding out his precious gift to you; will you receive it? It is the Comforter which he promised should come and abide with you forever. Thank God for this precious promise. [<BEcho, February 15, 1892 par. 9>](#)

It is known in heaven how we represent Christ to the world. It is known what impressions we make upon those around us. Our words and actions are all written in the books of heaven. Then how important it is that we reveal the fact that we have been with Jesus, and have learned of him. Do any of you who profess to know him indulge in light, trifling conversation? O, do not permit your lips to utter that which will be a stumbling-block to those who are watching to see what benefit you have received from your faith in Christ. Rather lift their minds to dwell upon eternal

realities. When you mingle with the people in the market place, as you walk the street, or wherever you may be, be sure that you have a living connection with God, and that you represent the character of Christ to the world. Jesus said, "As the Father hath sent me, so have I sent you." As he represented the Father, so his followers are to represent their Lord to the world. But you cannot do this unless the converting power of God is felt in your own heart from day to day. Your life must be hid with Christ in God. Self must be hidden in Christ. There must be no great *I* in heaven but the great *I* AM. <BEcho, February 15, 1892 par. 10>

"Ye are laborers together with God." God will work with the church, but not without their cooperation. May every one of you who have tasted the good word of God, "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Jesus says, "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." The saving salt, the savor of the Christian, is the love of Jesus in the heart, the righteousness of Christ pervading the soul. If the professor of religion would keep the saving efficacy of his faith, he must ever keep the righteousness of Christ before him, and have the glory of God for his rearward. Then the power of Christ will be revealed in life and character. <BEcho, February 15, 1892 par. 11>

O, when we come to the pearly gates, and have an entrance into the city of God, will any one who enters there, regret that he devoted his life unreservedly to Jesus? Let us now love him with undivided affections, and co-operate with the heavenly intelligences, that we may be laborers together with God, and by partaking of the divine nature, be able to reveal Christ to others. O, for the baptism of the Holy Spirit! O, that the bright beams of the Sun of righteousness might shine into the chambers of mind and heart, that every idol might be dethroned and expelled from the soul temple! O, that our tongues might be loosened to speak of his goodness, to tell of his power! If you respond to the drawing of Jesus, you will not fail to have an influence on somebody through the beauty and power of the grace of Christ. Let us behold him and become changed into the image of him in whom dwelleth all the fulness of the Godhead bodily, and realize that we are accepted in the Beloved, "complete in Him which is the head of all principality and power." <BEcho, February 15, 1892 par. 12>

March 1, 1892 The Truth With Power.

Mrs. E. G. White

The words of Christ just before his ascension to heaven mean much to every one who shall accept the truth as it is in Jesus. He said, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." All the followers of Christ are to be witnesses unto him. Every one who receives the precious treasure of truth is to impart of this blessing to others. <BEcho, March 1, 1892 par. 1>

But the truth is too often presented in such a manner that it does not have the influence it should. A controversial spirit is encouraged. Many dwell almost exclusively upon doctrinal subjects, while true piety, experimental Godliness, receives little attention. Jesus, his love and grace, his self-denial and self-sacrifice, his meekness and forbearance, are not brought before the people as they should be. <BEcho, March 1, 1892 par. 2>

The question with us individually should be, How shall we sow the precious seed of truth so that it shall not be lost, but spring up and produce a harvest, that sheaves may be brought to the Master? How shall the great truths contained in the Holy Scriptures be presented so as to reach the heart and convince the people? <BEcho, March 1, 1892 par. 3>

The teacher of truth needs first to learn his lessons of the Great Teacher. Christ assumed humanity, that he might touch humanity; and he would have his people come as close to hearts as possible in sympathy and love, and yet not sacrifice one principle of truth. There are subjects that we can dwell upon that will not arouse a combative spirit. Speak of Christ and him crucified. There are very many groping in darkness. The cry of the soul is, "What must I do to be saved?" There are souls starving for their portion of meat in due season. If the Word is rightly divided, these souls will receive just what they need. The gospel of Christ must be presented in its simplicity; but no one can communicate that which he has not received. In order to confess Christ, he must have Christ abiding in his own heart. In words and deeds there must be a visible representation of Christ. <BEcho, March 1, 1892 par. 4>

Men may speak fluently upon doctrines, and may express strong faith in theories, but do they possess Christlike meekness and love? A spirit contrary to the love, humility, meekness, and gentleness of Christ denies him, whatever may be the profession. We deny Christ when we speak evil one of another. We deny him in foolish talking, in jesting and joking. We deny him when we have a selfish spirit, criticising our brethren. We deny him in seeking to be first,

seeking honor one of another. We may deny Christ in outward appearance by gratifying a proud heart, by lifting up the soul unto vanity, and by uncourteous behavior. <BEcho, March 1, 1892 par. 5>

The Spirit of God, as it comes into the heart by faith, is the beginning of the life eternal. With the baptism of the Holy Spirit upon the teacher of truth, he can talk of Christ and him crucified in language that savors of heaven. The mind and spirit of Christ will be in him, and he can present the will of God to man because his own heart has been brought into submission, and has been glorified by the Spirit of God. The Sun of Righteousness is risen upon him, that he might reflect its brightness to the world, and he will give evidence in a holy life that the truth he has received has been a sanctifying principle, and not a mere theory. <BEcho, March 1, 1892 par. 6>

The Lord is willing to help all who are searching for truth; and when any believer is asked a reason of his hope, let him answer with meekness and fear, having his own soul full of love for Jesus and for his fellow-men. In his activity, self-denial, and self-sacrifice, Christ's followers will represent the Pattern. Holding on to Jesus by living faith, they lay hold of souls for whom Christ died. With a wisdom that is divine, they draw souls to Christ. Thus they become a savor of life unto life; and if faithful to the end, they will walk in the heavenly courts side by side with those they have been instrumental in saving, and by the side of Jesus the Redeemer. <BEcho, March 1, 1892 par. 7>

The words of the True Witness should be carefully studied by all: "I have somewhat against thee, because thou hast left thy first love,"--grown cold, unsympathetic; hardness of heart has taken the place of brotherly, Christlike love. "Remember therefore whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This warning is applicable to every church in our ranks. New elements of Christian life must be brought into the church. Love for Christ means a broad, extended love for one another, that love which is now so sadly wanting. The lack of love leads to the lack of respect for one another and the neglect of true courtesy. There is criticising, fault-finding, reporting words spoken in confidence, and using these to second the accusations of Satan, who is very busy in sowing distrust, jealousy, and bitterness. Why do the members of the church run so readily into this evil work, overlooking the precious things? Why do they not speak words of approval and encouragement to one another, and thus water the precious plant of love, that it may not die out of the heart? <BEcho, March 1, 1892 par. 8>

We must awake, we must consider humbly and attentively the words of the True Witness. Shall these words, which present such solemn consequences, have their designed effect? If we do not manifest toward one another the tender, pitying love of Christ, we show that we do not appreciate the wealth of love that Jesus has manifested to us at such an infinite cost to himself. We show that we do not love Jesus, when we do not love those whom he has given his life to save. All who have the Saviour dwelling in their hearts will feel a yearning for fellowship and communion with one another. There will be no drawing apart. The heart where Christ is a cherished guest will flow out in love to all the objects of his love and compassion. But this love does not grow of itself; we must cultivate it by daily receiving of the grace of Christ. <BEcho, March 1, 1892 par. 9>

The Lord sought ever to keep before his disciples their responsibility in the world. He tells them, "Ye are the light of the world. A city that is set on a hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men." The saving salt is the pure first love, the love of Jesus, the gold tried in the fire. When this is left out of the religious experience. Jesus is not there; the light, the sunshine of his presence, is not there. What, then, is the religion worth?--Just as much as the salt that has lost its savor. It is a loveless religion. Then there is an effort to supply the lack by busy activity, a zeal that is Christless. There is a wonderful keenness of perception to discover the defects in a brother or sister, and make these prominent. We are professedly commandment-keepers; then let us obey the commandments of God, the law that is love. Then like David we can say, "I delight to do thy will, O my God; yea, thy law is within my heart." <BEcho, March 1, 1892 par. 10>

April 1, 1892 The Work of God to Believe in Christ.

-

Mrs. E. G. White.

"Then said they unto him, What shall we do that we might work the works of God?" This was the question that was asked of Jesus by those who had witnessed his divine power in feeding the multitudes. But the question meant, What shall we do that we may deserve heaven? What is the price that we are required to pay that we may obtain the life to

come? Now mark the answer of Jesus; for it is essential that we understand the truth he uttered: "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." The price of heaven is Jesus. The way of heaven is through faith in "the Lamb of God, which taketh away the sin of the world." Those who would be saved must accept by faith the righteousness of Christ; and when they do this, they will work the works of God. <BEcho, April 1, 1892 par. 1>

But the people did not choose to receive this plain statement of divine truth. Unbelief manifested itself; for though they had seen evidences of the divinity of Christ, they still refused to walk in the light of heaven, and hardened their hearts against the Son of God. They asked, "What sign showest thou then, that we may see and believe thee? What dost thou work? Our fathers did eat manna in the desert: as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believed not." <BEcho, April 1, 1892 par. 2>

The Jews then murmured at him, because he said, "I am the bread which came down from heaven." "And they strove among themselves, saying, How can this man give us his flesh to eat? Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." The question comes home to us today, Are we eating the flesh and drinking the blood of the Son of God? It is by beholding the love of Christ, by drinking it in, by dwelling upon it, that we eat his flesh and drink his blood, becoming partakers of the divine nature. As we meditate upon the truth as it is in Jesus, it becomes more deeply impressed upon the soul. "The words that I speak unto you, they are spirit, and they are life." It is through the ministry of the word, that the saints are to be perfected. But what does it mean that there is so low a standard of piety among those who profess to be followers of Christ? Are the people fed upon the words of Christ? Are the messengers satisfied with preaching a discourse, and leaving the work of ministering to whoever may be inclined to do it? There is earnest work to do out of the desk as well as in it. The sermon may arouse the conscience, but the labor will be lost if the soul is left to settle down into the same state of indifference as before the words were spoken. The messenger is to speak as moved by the Spirit of God, and then he must come close to souls through personal labor, and guide the conscience, and fasten the truth in a sure place. The minister has a work to do in the home circle, teaching the members of the family concerning the great love wherewith God hath loved us, that they may know what it is to eat the flesh and drink the blood of the Son of God. When the heart of the messenger is warmed with the love of Jesus, he will have a message to give that will be as a savor of life unto life, or of death unto death. He will not feel that his responsibility is over when he leaves the desk; there is a God-appointed work for him to do as a careful, tender shepherd of the flock of God. If he is a heaven-sent messenger, the truth will be in him as fire shut up in his bones, and it will be continually shining to enlighten those who are ignorant of what Jesus is to them, and of what they are to Jesus. He will teach them that the only way to reach the heaven above, is to cling to Jesus, day by day, hour by hour, mounting step by step to the heights of Christ. <BEcho, April 1, 1892 par. 3>

Those whom God has appointed to become instructors must know by personal experience what it is to have Christ made unto *them* wisdom, righteousness, sanctification, and redemption. But let no soul imagine that the gaining of eternal life through the finished work of Christ, will involve no struggle, no conflict. There will be constant battles against their own inclinations and hereditary and cultivated tendencies. The apostle declares, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." We are continually to be found fighting the good fight of faith. We are to behold Christ, to study his character in the light of his word with fervent prayer, dwelling upon his attributes and virtues, until we shall become changed into his image. There is no time to halt and rest upon the ladder of progress. The command is to go forward and upward, looking to God, who is above the ladder. To look back is to become dizzy, to relax your hold, to lose all, to fall back into darkness. You must keep hold on Christ your Mediator, ascending step by step, being changed from glory to glory, from character to character, as by the Spirit of the Lord. Stretch up the hand of faith, taking hold of one line after another in the work of the Redeemer for the saving of precious souls. Those who think to labor for others should not wait till they know it all, before they begin to communicate to others, nor should they think that they have attained all that belongs to the work of the minister when they can preach a discourse. Such an one should set the standard high, and seek to become a minister of the word, teaching the souls for whom you labor precept upon precept, line upon line of divine truth. Your work cannot be a success unless you educate those for whom you labor. Seek to enlighten the minds of the seekers after truth by giving them clear and definite explanations in their

own home circle, in the prayer meeting, and from the pulpit. Instead of spending all the time in sermonizing, open your Bible, and invite the people to engage with you in studying its precious truths. Let those who desire ask questions concerning that which they do not comprehend, that the plan of salvation may be more clearly revealed to their minds. Plant the feet of all that you possibly can, one step after another upon the divine ladder reaching from earth to heaven. Lift up Jesus, lift him up as the only One whereby men can be saved. Then will the truth you present become the power of God unto salvation. <BEcho, April 1, 1892 par. 4>

It is a perilous thing for the minister to become careless in his thoughts and actions; as surely as he does, he will become inefficient. I appeal to those who minister in the sacred desk to put into practice that which you already know from the messages which God has given you to warn, to instruct, and to encourage you. Confess your coldness, and let the warmth of the love of Christ, the precious beams of the Son of Righteousness, into the heart. If your hearts are filled with the message of God, if mercy and peace and righteousness are yours, if you feel that eternal vigilance is the price of your safety, your influence will be of the character of your experience, and others will follow in your footsteps; eternal things will be to them a divine reality. They will do as you do. It is your privilege to experience the completeness of salvation in Christ. Jesus is your only hope. You are to enter into the holiest by the blood of Jesus. You are to follow on to know the Lord, that you may know that his goings forth are prepared as the morning. You are to be raised up to sit together in heavenly places in Christ Jesus. All that is written concerning the spiritual life, is written for you, and may be attained through uniting yourself to Jesus. If you will leave the world, and abandon your former ignorance, pressing on for more and more of the grace of Christ, you may have his guidance continually, and at every step diminish the distance between your soul and God, and be found in him, not having your own righteousness, but the righteousness of God which is by faith in Jesus Christ. If you love Jesus, you will show this by your love to those for whom he has died. If your zeal is languishing, your first love grown cold, accept again of the proffered love of Christ. Eat of Christ's flesh, drink of his blood, and you will become one with the Father and with the Son.

(To be Continued.) <BEcho, April 1, 1892 par. 5>

April 15, 1892 Are We Growing Up Into Christ?

-
Mrs. E. G. White

It is no real evidence that one is a Christian because his emotions are stirred, or his spirit aroused, by the presentation of truth. The question is, Are you growing up into Christ, your living head? Is the grace of Christ manifested in your life? God gives his grace to men, that they may desire more of his grace. God's grace is ever working upon the human heart; and when it is received, the evidence of its reception will appear in the life and character of the recipient, for spiritual life will be seen developing from within. The grace of Christ in the heart will always promote spiritual life, and spiritual advancement will be made. We each need a personal Saviour, or we shall perish in our sins. Let the question be asked of our souls, Am I growing up into Christ, my living head? Am I gaining advanced knowledge of God, and of Jesus Christ, whom he hath sent? We do not see the plants grow in the field, and yet we are assured that they do grow; and may we not know of our own spiritual strength and growth? <BEcho, April 15, 1892 par. 1>

Growth in grace does not come without much earnest prayer, without the humbling of self at every step. Jesus said: "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able." "Enter ye in at the strait gate; for wide is the gate, and broad; is the way, that leadeth to destruction, and many there be that go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." <BEcho, April 15, 1892 par. 2>

"Then said they unto him, What shall we do that we might work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent." "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given unto us." "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." <BEcho, April 15, 1892 par. 3>

The sum and substance of the whole matter of Christian grace and experience is comprised in believing on Christ,--in knowing God, and his Son, whom he hath sent. But here is where many fail; for they lack faith in God. Instead of desiring to be brought into fellowship with Christ in his self-denial and humiliation, they are ever seeking for the supremacy of self. As long as they refuse to fall upon the Rock and be broken, they cannot appreciate the love or the

character of God. We may be one with Christ; but we must be willing to yield our own way, our own will, and have the mind that was in Christ, that we may know what it is to have fellowship with him in humiliation and suffering. Our ideas are too contracted; we must have more expanded views of Christ and the character of his work. O, if we did but appreciate the love of God, how would our hearts be enlarged, our limited sympathies expanded, till they would break from the icy barriers of selfishness; and our comprehension would be deeper than it now is, for we should look beneath the surface. <BEcho, April 15, 1892 par. 4>

It is because we do not know God, do not have faith in Christ, that we are not more deeply impressed with the humiliation he endured in our behalf, that his abasement does not lead every soul to the humbling of self, to the exalting of Jesus. The Lord calls upon you to humble yourselves under his mighty hand, that you may be partakers of his holiness. You are not to be above your Master, but as he was, so are you to be in the world. O, if you loved him as he has loved you, you would not shrink from a knowledge of the dark chapters of the experience of the Son of God.

<BEcho, April 15, 1892 par. 5>

In order to be partakers with Christ in his sufferings, we must behold the Lamb of God, who taketh away the sin of the world. When we contemplate the humiliation of Christ, beholding his self-denial and self-sacrifice, we are filled with amazement at the manifestation of divine love for guilty man. When for Christ's sake we are called to pass through trials that are of a humiliating nature, if we have the mind of Christ we shall suffer them with meekness, not resenting injury or resisting evil. We shall manifest the spirit that dwelt in Christ. The Christian cannot hope to live without trials. Difficulties will arise, unexpected sorrows will come, to those who are called to be the stewards of the manifold grace of God; but in the face of difficulty, those who, through faith in their Redeemer, are united to Christ as the branch is united to the living vine, will become partakers with him in his self-denial, and will go forth to shed upon those who are in darkness the light of his love. We are to understand what the sacrifice, the labors, and the sufferings of Christ are, in order that we may co-operate with him in working out the great scheme of redemption. <BEcho, April 15, 1892 par. 6>

Though Christ endured sorrow which no pen can portray, he did not shrink from the payment of the ransom for lost man. Let the minister and missionary look upon his example of faith and perseverance. Of him it is written: "He shall not fail nor be discouraged, till he have set judgment in the earth." You are not to grow weary in well-doing, but to be of good courage in the work of God. It was love that sustained Christ in his humiliation, love for perishing souls that enabled him to endure the insults, the contempt, the rejection of men, and at last led him to die on Calvary, that whosoever believeth on him might not perish, but have everlasting life. The salvation of the lost was the object of Christ's mission to earth, and he died to redeem sinners of every race and every clime. We are to be laborers together with him; for as long as there are sinners to be saved, so long are the followers of Christ to deny self, to work intelligently, to go forth into the highways and by-ways, showing forth the praises of Him who hath called them out of darkness into his marvellous light. Christ calls upon all who have discerned the merits of his sacrifice and character to make known the wonders of redeeming love to those who know it not. He would have us bear with others as he has borne with us in our perversity, in our backslidings; for he has not cast us off in our waywardness, but has forgiven our transgressions, and clothed us with the robe of his righteousness, drawing us to himself by the cords of his love. <BEcho, April 15, 1892 par. 7>

We are to bear Christ's yoke, to work as he worked for the salvation of the lost; and those who are partakers of his sufferings will also be partakers of his glory. The apostle says, "Ye are laborers together with God." Then let us take hold of his strength. Let every one who names the name of Christ among us become a laborer together with God. Let not the burden of the whole work fall on the ministers, but let every member of the church realize that he has a work to do. Let the people of God scatter abroad, moving in all directions, into cities and villages where the light of truth has not shone, that the knowledge of God may be diffused among men. Tell others what they must do to be saved. "This is the work of God, that ye believe on him whom he hath sent." If you had a realizing sense of the lost condition of souls who are out of Christ, you would work according to your intrusted talents, not growing weary in well-doing. The Saviour's commission to his people is, "Go ye into all the world, and preach the gospel to every creature." O, how grievously has this work been neglected, and yet the famine-stricken world is perishing for the bread of life. Let every one surrender himself to God, accept the heavenly endowment of the Holy Spirit, and go forth to tell those who sit in darkness of a Saviour's love and sacrifice, that they should not perish, but have everlasting life. In whatever place you take up your abode, be a light to the people, pointing out the path cast up for the ransomed of the Lord to walk in, and thus become laborers together with God. <BEcho, April 15, 1892 par. 8>

May 15, 1892 The Poor in Spirit.

Mrs. E. G. White

"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him; and he opened his mouth, and taught them, saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven." Matt. 5:1-3. <BEcho, May 15, 1892 par. 1>

The words of our lesson are from the lips of no other than the Majesty of heaven; of him who was equal with the Father, one with God. "Blessed are"--those who are filled with joyful emotion? who are highly elated? who feel that they are rich in spiritual attainment?--No. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." To be poor in spirit is to feel our deficiency and need because we have sinned and come short of the glory of God. It is this that causes us to mourn. But are we to conclude that Jesus would have us always lamenting our poverty of spirit, our lack of spiritual grace?--No; for by beholding we become changed, and if we talk of our poverty and weakness, we shall only become more poverty stricken, more feeble in spiritual things. To be poor in spirit is to be never satisfied with present attainments in the Christian life, but to be ever reaching up for more and more of the grace of Christ. The poor in spirit is one who looks upon the perfection of character, and is ever responding to the drawings of Christ, and who, in obtaining nearer and nearer views of Christ's perfect righteousness, sees in contrast his own unworthiness and unlikeness to Him who is glorious in holiness. <BEcho, May 15, 1892 par. 2>

He that is poor in spirit does not make a parade of his poverty; he shows that he is of this class by manifesting humility and meekness, by not depreciating others that he may exalt himself. He has no time for doing this; he sees too many defects in his own character which demand his attention. As he beholds the infinite love and mercy of God toward sinners, his heart is melted. He feels his poverty; but instead of calling attention to his weakness, he seeks continually for the riches of the grace of Christ, for the robe of his righteousness. The language of his heart is, "Less of self, and more of thee." He desires Jesus. He knows that there is nothing in himself whereby he can procure the freedom which Christ has purchased for him at the infinite price of his precious blood. He sees that the good works which he has done are all mingled with self, and he can take no glory to himself because of his attainments in the Christian life. He realizes that there is merit in naught else than the blood of Christ. But it is because of this very realization that he is blessed; for if he did not feel his need, he would not obtain the heavenly treasure. <BEcho, May 15, 1892 par. 3>

When Christ was upon earth, the Pharisees made bitter complaint against him because he was the friend of publicans and sinners. They said to his disciples, "Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto him, They that be whole need not a physician, but they that are sick." The Pharisees felt that they were whole; they felt that they were rich and increased with goods and had need of nothing, and knew not that they were poor and miserable and blind and naked and wretched. They were satisfied with their moral condition; but Jesus said, "I came not to call the righteous, but sinners to repentance." It is the needy that Jesus is seeking. Brethren and sisters, do you feel that you are needy? Are you saying, as did the Greeks that came to Jerusalem, "We would see Jesus"? The Greeks came to seek Jesus at a time when the Pharisees were upon his track, trying by every possible way to find something whereby they could accuse, condemn, and kill him. How grateful was the sincere desire and confidence of the Greeks to the Master at this time of trial and sorrow. The Greeks wanted to see him because they had heard of his mighty works, they had heard of his wisdom and truth; and they believed on him, for they had searched the prophecies and felt assured that he was the desire of their hearts. <BEcho, May 15, 1892 par. 4>

The great danger with the people who profess to believe the truth for this time is, that they will feel as if they were entitled to the blessing of God because they have made this or that sacrifice, done this or that good work for the Lord. Do you imagine, because you have decided to obey God, that he is under obligation to you, and that you have merited his blessing by thus doing? Does the sacrifice you have made look of sufficient merit to entitle you to the rich gifts of God? If you have an appreciation of the work that Christ has wrought out for you, you will see that there is no merit in yourself or in your work. You will see your lost condition. There is but one thing to do, and that is to look continually to Jesus, to believe in him whom the Father hath sent. <BEcho, May 15, 1892 par. 5>

At one time the people asked Jesus, "What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." Now the question is, Are we doing this? Do we feel our need? God has committed to us sacred trusts. The hereditary trusts of patriarchs and prophets have come down along the lines to us, and through them precious light has shone upon us. We have received divine enlightenment, and yet we have not made the advancement in the pathway of holiness that we should have made. Our obligation and responsibility have been faithfully pointed out; but we have not taken hold upon the strength of God that we might fulfil our obligations to him. We have failed to make the Holy Spirit the theme of our thought and instruction. <BEcho, May 15, 1892 par. 6>

Jesus said to his disciples. "It is expedient that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness,

and of judgment." The Comforter is to come as a reprover, as one who is to lay open before us our defects of character, and at the same time to reveal to us the merit of him who was one with the Father, giving hope to the hopeless. Jesus says, "He shall glorify me; for he shall receive of mine, and shall show it unto you." In Christ dwelt all the fulness of the Godhead bodily, and we are to be complete in him. With all our defects of character, we are to come to him in whom all fulness dwells. <BEcho, May 15, 1892 par. 7>

But many of you say, "I have prayed, I have tried, I have struggled, and I do not see that I advance one step." Have you thought that you were earning something, that you were by your struggles and works paying the price of your redemption? This you never can do. Christ has paid the price of your redemption. There is only one thing that you can do, and that is to take the gift of God. You can come in all your need, and plead the merits of a crucified and risen Saviour; but you cannot come expecting that Christ will cover your wickedness, your daily indulgence in sin, with his robe of righteousness. The people of God are to be as branches grafted into the living Vine, to be partakers of the nature of the Vine. If you are a living branch of the true Vine, Jesus will prove you by trial, by affliction, that you may bring forth fruit more abundantly. <BEcho, May 15, 1892 par. 8>

The reason that we have not more of the Spirit and power of God with us is that we feel too well satisfied with ourselves. There is a marked tendency among those who are converted to the truth, to make a certain measure of advancement, and then settle down into a state of stolidity, where no further progress is attained. They stand right where they are, and cease to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. But the religion of Christ is of a character that demands constant advancement. The Lord does not design that we shall ever feel that we have reached to the full measure of the stature of Christ. Through all eternity we are to grow in the knowledge of him who is the head of all things in the church. If we would draw upon his grace, we must feel our poverty. Our souls must be filled with an intense longing after God, until we realize that we shall perish unless Christ shall do the work for us.

<BEcho, May 15, 1892 par. 9>

As we come to feel our utter reliance upon Christ for salvation, are we to fold our hands, and say, "I have nothing to do; I am saved; Jesus has done it all"?--No, we are to put forth every energy that we may become partakers of the divine nature. We are to be continually watching, waiting, praying, and working. But do all that we may, we cannot pay a ransom for our souls. We can do nothing to originate faith, for faith is the gift of God; neither can we perfect it, for Christ is the finisher of our faith. It is all of Christ. All the longing after a better life is from Christ, and is an evidence that he is drawing you to himself, and that you are responding to his drawing power. You are to be as clay in the hands of the potter; and if you submit yourself to Christ, he will fashion you into a vessel unto honor, fit for the Master's use. The only thing that stands in the way of the soul who is not fashioned after the divine Pattern is that he does not become poor in spirit; for he who is poor in spirit will look to a higher Source than himself that he may obtain the grace that will make him rich unto God. While he will feel that he cannot originate anything, he will say, "The Lord is my helper. <BEcho, May 15, 1892 par. 10>

June 1, 1892 Humility and its Reward.

-
Mrs. E. G. White

"Blessed are the poor in spirit; for theirs is the kingdom of heaven." Matt. 5:3. <BEcho, June 1, 1892 par. 1>

Humility is before honor. The apostle exhorts the followers of Christ: "Humble yourselves in the sight of the Lord, and he shall lift you up." "Work out your own salvation with fear and trembling." Fear lest you make a mistake, and bring dishonor upon the name of the Lord. Cry unto him, believing that he has power to save. This is the humility that we want; not a humility on stilts, parading itself before the eyes of men, that it may win praise for righteousness. We need a Physician and Restorer; and when we come unto Christ petitioning for his grace, the Comforter will breathe into our souls his words, "My peace give I unto you." <BEcho, June 1, 1892 par. 2>

We are to come to God as little children; and as we realize our poverty and weakness, we are not to tell it to men, who can give us no strength, but to God; for he will know just what to do for us. Speaking through the prophet, Jesus said, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." <BEcho, June 1, 1892 par. 3>

How thankful we should be that we have a heavenly Intercessor. Jesus presents us to the Father robed in his

righteousness. He pleads before God in our behalf. He says, "I have taken the sinner's place. Look not upon this wayward child, but look on me. Look not upon his filthy garments, but look on my righteousness." When we are forgiven for our sins, when our filthy garments are taken away, then we are to work out our salvation with fear and trembling; but we are not left to do the work alone; "for it is God that worketh in you, both to will and to do of his good pleasure." God works and man works; and as this co-operation is maintained, the richest blessings will come upon those who labor together with God. The Lord says: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." "For thus saith the high and lofty One that inhabiteth eternity: 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." "Blessed are the poor in spirit; for theirs is the kingdom of heaven." <BEcho, June 1, 1892 par. 4>

"Blessed are they that mourn; for they shall be comforted." Blessed are they that realize their poverty, their lost and undone condition, and mourn over their sins and errors. Although the Lord says the mourner shall be comforted, it is not that he shall exalt himself, as did the Pharisee. He who has mourned for his sins knows that there is no merit in himself. He beholds in Jesus "the chiefest among ten thousand," "the one altogether lovely," and he centres his affections upon Christ. If Jesus was the centre of attraction to you, the one on whom your affections were placed, would you hide this love in your heart, and never let it out?--No, you would tell of his love, you would catch his spirit, and imitate his example. <BEcho, June 1, 1892 par. 5>

"Blessed are the meek; for they shall inherit the earth." But the earth promised to the meek will be a better one than this. It will be purified from all sin and defilement, and will bear the image of the divine. Satan has placed his throne in the earth; but where the usurper has set up his rule, there will Jesus place his throne, and there shall be no more curse. The glory of the Lord is to cover the earth as the waters cover the sea. Jesus desires to give his children a home where there will be no more sin, no more sorrow, no more death, but all will be joy and gladness. He says: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of the Lord, and the excellency of our God." <BEcho, June 1, 1892 par. 6>

The Lord desires to take every son and daughter of Adam and purify them from their iniquity. He would lift them up from their state of misery and degradation and wretchedness, and write upon them his divine superscription, and make them inheritors of his glorious rest. It is man's sin and unbelief that oppose the work that God would do for humanity. Jesus died for the whole world; but in stubborn unbelief, men refuse to be fashioned after the divine Pattern. <BEcho, June 1, 1892 par. 7>

How blessed will be the lot of those who enter into that glorious abode where there will be no more sin, no more suffering! What a prospect is this for the imagination! what a theme for contemplation! The Bible is full of the richest treasures of truth, of glowing descriptions of that heavenly land. We should search the Scriptures, that we may better understand the plan of salvation, and learn of the righteousness of Christ, until we shall exclaim, in viewing the matchless charms of our Redeemer, "Thy gentleness hath made me great." There we shall see his infinite compassion. The imagination may reach out in contemplation of the wonders of redeeming love, and yet in its highest exercises we shall not be able to grasp the height, and depth, and length, and breadth of the love of God; for it passeth knowledge. In Christ was the fulness of the Godhead bodily. In him every treasure of heaven was given, and he has it in trust for us. O, then why do we not trust him? Why do we doubt his tender mercy and love? Do you think that he who died for you, cares not whether you are saved or not? Do you imagine that he cares not for the bereaved, the mourning ones? that he looks not with pity on the poor in spirit who are under the bondage of Satan? The tender, compassionate Jesus, who died for the sins of the world, will not turn away from the cry of the needy. He asks, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." <BEcho, June 1, 1892 par. 8>

The Saviour designs to cleanse his children until no particle of selfishness shall remain. But temptation is on every side. In the world pride and vanity are displayed, to attract the mind to those things that the world admires, which can never satisfy the heart's hunger. O, then, let your cry continually be--

"Hangs my helpless soul on Thee." <BEcho, June 1, 1892 par. 9>

June 15, 1892 Christ and His Righteousness.

-
Mrs. E. G. White.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. <BEcho, June 15, 1892 par. 1>

All through this sermon on the mount is a line of advancement for Christian experience. The angels of darkness are to stand back, that the soul purchased by the infinite sacrifice of Christ may attain unto perfection of character. If the soul is not drawn to Christ, it is because the will is not on the side of God's will, but on the side of the enemy. If man will but co-operate with God, God will work in him to will and to do of his good pleasure, and man will work out his own salvation with fear and trembling. The reason you do not realize the help of the Lord to a far greater degree, is that you are so self-centred; your will is not on the side of God's will. The Lord would have you make it manifest that you are blessed, in your manners, in your dress, in your spirit. He would have you show that the line of demarkation between the world and the followers of Christ is a distinct line, so decided that the difference between him that serveth God and him that serveth him not, is always discernible. If the people of the world do not see that you are different from those that are around them, they will not be influenced by your profession of religion; for you will not be a savor of Christ, and you will win no soul to the service of God. But there will be no one in heaven with a starless crown. If you are saved, there will be some soul in the courts of glory that has found an entrance there through your instrumentality. Then why not entreat the Lord to put upon you his Spirit, that you may be able to awaken an interest in the truth in the minds of those around you? Think of your neighbors and friends and relatives who are out of Christ. How much do you care for their souls? You should be so filled with love for the lost that you cannot forbear working for their salvation. What you need is Jesus. He says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." If the rich blessing of Jesus is in your hearts, you will be able to refresh others. <BEcho, June 15, 1892 par. 2>

How many have their names upon the church books, who know not what it means to have Christ abide in their hearts by faith. There are many who make a profession of Christianity who will have to be born again, or they cannot see the kingdom of heaven. They will have to become partakers of His love and grace before they can present to others the great salvation that has been provided for those who are dead in trespasses and sins. But the promise is given to all who feel their need, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." God has promised the fulness of salvation; and yet while the world is full of those who are hungering and thirsting after the pleasures, the fashions, the applause, of the world, or that they may have their own way, how few are hungering and thirsting after righteousness, and directing their desires along the channel where the fulness of heaven shall be given. Why not determine that you will place your will on the side of God's will, that you may become a laborer together with him? Jesus says, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me." Then is there any excuse for our weakness, for our coldness, for our lethargy? There are many who seem to think that when they have acknowledged that they are full of weakness, they have put a plaster over their sins. But we are not to talk of our inefficiency, but to find in Christ a full salvation. He says. "Him that cometh unto me, I will in no wise cast out." <BEcho, June 15, 1892 par. 3>

God takes men as they are, with the human element in their character, and trains them for his service if they will be disciplined and learn of him. As the heart becomes transformed by divine grace, an external change is seen in true kindness, sympathy, and courteousness. The more we look to Jesus, and become acquainted with his character, the more nearly shall we conform to his image, and the more anxious we shall be to labor diligently and perseveringly to save the souls of all who will listen to the invitation of the Spirit of God. <BEcho, June 15, 1892 par. 4>

When our weakness becomes strength in Christ, we shall not be craving for amusement. Then holidays, that are considered so indispensable, will not be used simply for the gratification of self; but they will be turned into occasions in which you can bless and enlighten souls. When weary, Jesus sought for a place of rest in the desert; but the people had had a taste of the heavenly manna, and they came out to him in large companies. In all their human woe and suffering and distress, they sought his retreat, and there was no rest for the Son of God. His heart was moved with compassion; for they were as sheep without a shepherd, and his great heart of love was touched with the feeling of their infirmities, and he taught them concerning the kingdom of heaven. Jesus was never cold and unapproachable. <BEcho, June 15, 1892 par. 5>

Our compassionate Saviour is not less mindful of his people now. He is more willing to give his Holy Spirit as a guide and instructor to them that ask him, than earthly parents are to give good gifts to their children. Do not be afraid to trust God; rely upon his sure promise, "Ask, and it shall be given you." Jesus has presented to us truth full of spiritual light and vitality. But has this truth been brought into the inner sanctuary of the soul? Does Christ abide in your hearts by faith? If Christ is in you, you will make him manifest to others. We must have more of Jesus, and less, far less, of self. The aspiration of our hearts should be, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Jesus must abide in the heart; and where he is, the carnal desires will be subdued, and kept in subjection by the operation of the Spirit of God. "For the weapons of our warfare are not carnal, but mighty through God to the pulling

down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." <BEcho, June 15, 1892 par. 6>

July 1, 1892 Walk Not In Darkness.

-
Mrs. E. G. White.

Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." If we are following Jesus, we shall not walk in darkness. If his light illuminates the mind and shines into the chambers of the heart, we shall be as Christ has said, "the light of the world." We shall see light, and shall talk of the love of Christ, talk of his goodness and marvellous mercy, and we shall always find enough to talk about on these themes, even to all eternity, when we have that life which measures with the life of God. <BEcho, July 1, 1892 par. 1>

The trouble with many of us is, we get our eye fixed upon the shadow that Satan casts between our souls and God, and fail to discover the light beyond the shadow. We talk in a kind of hopeless way, as if we were slaves serving a tyrant. We represent ourselves to the world as having a hard time serving the Lord. We pick up things to find fault about, to mourn over, and pity and sympathize with ourselves, and fail to make a favorable impression upon those who have not tasted of the gift of God. <BEcho, July 1, 1892 par. 2>

Instead of talking darkness, instead of having thoughts of gloom, we should remember that we have everything to make us glad, and this gladness should shine in our very faces. Do not let frowns and gloom have place there. Take a look into the mirror of God's law, and see if you are cheerful in your service to him. Look upon Jesus, full of forgiveness and mercy and peace, instead of upon that which will bring condemnation and gloom. Look toward the light, and behold the Lamb of God, that taketh away the sins of the world. When Satan tells you that you are a sinner, and points out this neglect and that wrong, tell him that you know you are a sinner, but that Jesus came into the world to save sinners. Tell him, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Repeat the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Jesus stands between divinity and humanity, and he is fully able to save you. He was manifested to take away our sins, to relieve our hearts of their sorrows and burdens, to put a new song into our mouth, even praise unto our God. Present the promise to God in the name of Jesus, and you have his pledged word that he will let the Sun of Righteousness shine upon you. <BEcho, July 1, 1892 par. 3>

Jesus is the Lamb of God that taketh away the sin of the world. Will you not repent of your sins, and let him take away your guilt? Will you not let him take your sins upon his divine soul, and impute to you his righteousness? <BEcho, July 1, 1892 par. 4>

We are to respond to the invitations of the Spirit of God. Do we repent of our transgressions? This is an evidence that the Lord is drawing us to himself; it is Jesus that gives us repentance. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." It is his Holy Spirit that impresses us with the necessity of emptying the soul of all selfishness; and when we give ourselves to God, he will fill the vacuum with his divine Spirit, and give us the precious graces of his own character. <BEcho, July 1, 1892 par. 5>

The great lack among us is the want of love. But any soul that comes hungering and thirsting for the waters of life, will have his soul refreshed from the living fountain. When you thirst, you will hear the voice calling, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." And when we have tasted of the waters of life, we shall be constrained by the love of Christ to say to others, "Come, taste and see that the Lord is good." When we drink from the waters ourselves, we shall echo the cry, "Come." "Whosoever will, let him take the water of life freely." "Whosoever will." Tell me who is excluded from receiving the benefits of this divine invitation? "Whosoever will, let him come." All we have to do is to submit the will to God, to place the will on the Lord's side. Come and take the Lord at his word, and drink of the water of life freely. <BEcho, July 1, 1892 par. 6>

If we have Christ abiding with us, we shall be Christians at home as well as abroad. He that is a Christian will have kind words for his relatives and associates. He will be kind, courteous, loving, sympathetic, and will be educating himself for an abode with the family above. He will feel that he is a member of the royal household, and that he must represent the kingdom to which he is going. He will speak with gentleness to his children; for he will realize that they, too, are heirs of God, members of the heavenly family. Among the children of God no spirit of harshness dwells; "For the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against

such there is no law." <BEcho, July 1, 1892 par. 7>

The spirit that is cherished in the home, is the spirit that will be manifested in the church. O, we must educate the soul to be pitiful, gentle, tender, full of forgiveness and compassion. While we lay aside all vanity, all foolish talking, jesting, and joking, we are not to become cold, unsympathetic, and unsocial. Christians should never be hard-hearted and unapproachable. The Spirit of the Lord should rest upon them until their characters are beautiful with the graces of heaven, and they become like fragrant flowers from the garden of God. The light of Jesus, the Sun of Righteousness, shining into the heart, will change them from glory to glory, from character to character, and they will go on from strength to strength, reflecting more and more the precious image of Jesus, until at last "Well done" will be written in the books in heaven, because Jesus is faithfully represented. <BEcho, July 1, 1892 par. 8>

July 15, 1892 The Light of the World.

-

Mrs. E. G. White.

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14-16. <BEcho, July 15, 1892 par. 1>

Jesus is to be reflected in the Christian's deportment; our characters must be beautiful with the graces of heaven. The presence of God is to be an abiding presence with us; wherever we are, we are to carry light to the world. Those around us should realize that the atmosphere of heaven surrounds us. <BEcho, July 15, 1892 par. 2>

But many say, "How can I help sinning? I have tried to overcome, but I do not make advancement." In your own strength you will fail, but help has been laid upon One who is mighty. In his strength you may be more than conqueror. Say, "Through the grace of God I will be an overcomer." Put your will on the side of God's will, and with your eye fixed upon Him who is the author and finisher of your faith, you may make straight paths for your feet. When you are tempted, say, "Jesus is my Saviour, I love him because he first loved me." Show that you trust him. As you walk the streets, as you work about your house, you can communicate with your Lord; lay hold upon him by living faith, and believe his Word to the letter. <BEcho, July 15, 1892 par. 3>

Now suppose you put away all murmuring and complaining, and look to the light. Let us try it, and see what kind of a life we shall have. When Satan suggests doubt and darkness, say, "I will be free, I am free," and when Satan tells you that you are a sinner, tell him, "I know it; but Jesus said, "I am not come to call the righteous, but sinners to repentance." Ask God to help you to place your thoughts upon Jesus, and Satan cannot control your mind. Put away all commonness; determine that through Jesus you will elevate your soul above all that is low and earthly, and become lights to the world. Let your words be as choice silver, your conversation full of hope and courage in the Lord, and wherever you are those around you will realize that a precious influence goes with you. The light and love and power of God will rest upon you. <BEcho, July 15, 1892 par. 4>

Through the mercy of God we have been taken out of the quarry of the world by the mighty cleaver of truth, and we are to be hewn and polished, and fitted for the heavenly building. Take another figure. As pilgrims we have been brought into the highway cast up for the ransomed of the Lord to walk in; and we should go in this way with rejoicing, instead of with complaining. This privilege has been bought for us at an infinite cost, and we ought to manifest our joy and gratitude that we are permitted to be numbered among the children of God. Should we walk from day to day with rejoicing and gladness of heart, showing forth the praises of Him who has called us out of darkness into his marvellous light, what effect should we have upon the minds of those around us? They would say, "Certainly they have been with Jesus, and have learned of him." <BEcho, July 15, 1892 par. 5>

Our lives will not be all sunshine; there will be trials. "In the world ye shall have tribulation," says Christ; but in me ye shall have peace. But the trials are for a purpose. Pride, selfishness, evil passions, and love of worldly pleasures, must all be overcome; therefore afflictions come to test and prove us, and show that these evils exist in the character. We must overcome them through divine strength and grace, that we may become like Jesus, our perfect pattern. Afflictions, crosses, temptations, adversity,-- all our varied trials--are God's workmen to refine and sanctify us, and make us channels of light to the world. And "our light affliction," says Paul, "which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." <BEcho, July 15, 1892 par. 6>

Trials are also God's appointed means to separate the chaff from the wheat. Satan never sleeps. He is watching to lead souls away from Christ. He suggests worldly principles. The "good seed" is choked in many hearts, because it is

overgrown with unnecessary cares and needless anxiety--with love for the worldly pleasures and honors that riches give. Meetings are neglected; the heart is not strengthened by these religious privileges, because time and energy are absorbed in money-getting. In other cases there is no depth and stability of character. Principle does not reach down deep, underlying the springs of action. When such persons are tested and proved by the heat of trial and temptation, when the pruning-knife of God is applied, that they may bring forth fruit unto perfection, their zeal dies, their piety withers. <BEcho, July 15, 1892 par. 7>

The sincere believers of truth are often made sad, and their trials greatly increased, by elements among them that annoy and dishearten them in their efforts. But there is no need of doubts and fears that the work of God will not succeed. God is at the head of the work, and he will set everything in order. Let us have faith that he is going to carry the noble ship which bears his people, safely into port. At one time when I sailed from Portland, Maine, to Boston, a storm came upon us, and the great waves dashed us to and fro. The chandeliers fell, and the trunks were rolled from side to side like balls. The passengers were frightened, and many were screaming, waiting in expectation of death. After a while the pilot came on board. The captain stood near the pilot as he took the wheel, and expressed fear about the course in which the ship was directed. "Will you take the wheel?" asked the pilot. The captain was not ready to do that, for he knew that he lacked experience. Then some of the passengers grew uneasy, and said they feared the pilot would dash them upon the rocks. "Will you take the wheel?" asked the pilot; but they knew that they could not manage the wheel. When you think that the work of God is in danger, pray, "Lord, stand at the wheel; carry us through this perplexity; bring us safely into port." Have we not reason to believe that the Lord will bring us through triumphantly? <BEcho, July 15, 1892 par. 8>

With each one it is an individual work. You are to commit the keeping of your soul unto God as unto a faithful Creator. When you do this, you will know something of the love of God; for it will abound in your heart unto his glory. When you come together for the worship of God, the meetings will be uplifting in character; for the Lord will put a new song into your mouth, even praise unto our God. You will say, "Hear what the Lord has done for my soul." Your soul will be all light in the Lord. Perhaps you have been looking on the dark side of the picture. Now, turn to the other side. Turn the dark side to the wall, and look on the beautiful pictures of the love of God. Educate your tongue to talk of God's mercy, and speak forth the praises of Him who hath called you out of darkness into his marvellous light. Let us answer to the purpose of God, and be indeed the "light of the world." <BEcho, July 15, 1892 par. 9>

August 1, 1892 Sufferings of Christ.

-

Mrs. E. G. White.

In order to appreciate the value of salvation, it is necessary to understand something of its cost. In consequence of too limited ideas of the sufferings of Christ, many place a low estimate upon the great work of the atonement. In the divine plan for man's redemption, we behold the marvellous manifestation of the love of God to the fallen race. Such love as is revealed in the gift of God's beloved Son to the world, amazed the holy angels. <BEcho, August 1, 1892 par. 1>

By transgression man had separated himself from Him who alone is light and love. The sinner was "alienated from the life of God," "dead in trespasses and sins." The only hope for the fallen race was found in their becoming reconciled to God. Satan had so misrepresented God that man had no true conception of the divine character. But in carrying out the plan of salvation, Christ revealed that "God is love." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Father loves us, not because of the great propitiation; but he provided the propitiation because he loves us. Christ was the medium through which he could pour out his infinite love upon a fallen world. "God was in Christ, reconciling the world unto himself." The Father suffered with the Son. In the agony of Gethsemane, the death of Calvary, the heart of infinite love paid the price of our redemption. <BEcho, August 1, 1892 par. 2>

Jesus had often resorted to Gethsemane with his disciples for meditation and prayer. But never before had the Saviour visited the spot with his heart so full of sorrow as on the night of his betrayal. It was not a dread of the physical suffering he was soon to endure that overwhelmed the Son of God, or forced from his lips the mournful cry, "My soul is exceeding sorrowful, even unto death." The sins of the world weighed heavily upon the Saviour, and bowed him to the earth. The enormity of sin overwhelmed his soul, and a sense of separation from his Father because he had become sin for us, seemed crushing out his life. <BEcho, August 1, 1892 par. 3>

Christ was amazed at the horror of darkness that enclosed him. "Tarry ye here," he said to his disciples, "and watch

with me." Withdrawing a little space from them, he prayed in anguish, "O my Father, if it be possible, let this cup pass from me." In tones of startling agony his words were borne to his disciples upon the sympathizing air. <BEcho, August 1, 1892 par. 4>

Yearning for the sympathy of his disciples, he came to them, and found them sleeping. He knew that it was the power of the prince of darkness that had paralyzed their senses at this time when they should have been watching. Had the disciples watched with Christ in the hour of agony, they would have been prepared to behold his suffering upon the cross, to understand something of the nature of the overpowering anguish which he endured in the garden of Gethsemane. And they would have been better able to recall the words he had spoken to them in reference to his sufferings, death, and resurrection; and amid the gloom of that trying hour, as they should witness the triumph of the powers of darkness in the sufferings and death of Christ, some rays of hope would have lighted up the darkness, and sustained their faith. Christ had told them before that these things would take place, but they did not understand him. <BEcho, August 1, 1892 par. 5>

He roused Peter and said to him, "Simon, sleepest thou?" Was it possible that he who had declared himself willing to go to prison and to death with Christ, was unable to watch one hour with his suffering Master? In pitying tenderness, Jesus added, "Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak." <BEcho, August 1, 1892 par. 6>

At the critical moment, when Jesus was most in need of their sympathy, his chosen companions were overcome with slumber. The Saviour's trial and crucifixion was to be a fiery ordeal to his disciples, and Jesus designed to fortify them for this severe test. Had those hours in the garden been spent in watching and prayer, the disciples would have been strengthened to share the reproaches that fell on Christ, and would not have forsaken him in his hour of trial. But instead of watching with their Lord, they were burdened with sorrow, and fell asleep. <BEcho, August 1, 1892 par. 7>

But though the disciples slept, the angels watched in silent grief and amazement the Father separating his beams of light, love, and glory from his Son. As Jesus bowed in prayer, in the agony of his spirit, he sweat great drops of blood. The horror of great darkness surrounded him; for the sins of the world were upon him. He was suffering in man's stead, as a transgressor of the Father's law. The light of God was receding from his vision, and he was passing into the hands of the powers of darkness. In the agony of his soul, he lay prostrate on the cold earth. Christ had taken the cup of suffering from guilty man, and proposed to drink it himself, and in its place, give to man the cup of blessing. <BEcho, August 1, 1892 par. 8>

Jesus knew that it would be difficult for man to realize the grievous nature of sin. He knew that close contact and familiarity with evil would so blunt man's moral sensibility that he would not perceive the heinous character of sin, would not discern how exceedingly offensive it is in the sight of God. He knew that but few would take pleasure in righteousness, and accept of the salvation which at infinite cost he made it possible for the lost to obtain. <BEcho, August 1, 1892 par. 9>

While the load of the world's sin was upon Christ, doubts rent his soul in regard to his oneness with his Father. In this hour of fearful trial he longed even for human sympathy and fellowship. A second time he rose from the earth, and made his way to where his disciples tarried; but again he found them sleeping. They were not in a deep sleep. They had a partial sense of their Lord's suffering and anguish. In tenderness Jesus stood for a moment bending over them, regarding them with mingled feelings of love and pity. <BEcho, August 1, 1892 par. 10>

The disciples roused from their slumber to find their Master standing over them in a state of mental and physical anguish such as they never before had witnessed. They saw the grief and agony of his pale face, and the bloody sweat upon his brow; for "his visage was so marred more than any man, and his form more than the sons of men." The disciples were grieved that they had fallen asleep, so that they could not pray and sympathize with their suffering Lord. They were speechless with sorrow and surprise, but seemingly unable to rise above the stupor that weighed upon them. <BEcho, August 1, 1892 par. 11>

Again the powers of darkness pressed upon Christ with irresistible force. Giving his disciples one look of the tenderest compassion, he left them, and bowed a third time in prayer. The divine sufferer shuddered with amazement at this mysterious and terrible conflict. He poured out the burden of his soul with strong crying and tears. His soul was pressed with an agony that no human being could endure and live. Jesus willingly suffered all this for guilty man, although he knew that few would appreciate his love or accept of his salvation. <BEcho, August 1, 1892 par. 12>

The mind of man cannot conceive of the unutterable anguish that tortured the soul of our Redeemer. The holy Son of God had no sins or griefs of his own to bear: he was bearing the griefs of others; for on him was laid the iniquity of us all. Through divine sympathy he connects himself with man, and as the representative of the race he submits to be treated as a transgressor. He looks into the abyss of woe opened for us by our sins, and proposes to bridge the gulf of man's separation from God. <BEcho, August 1, 1892 par. 13>

It was soul anguish that wrung from the lips of God's dear Son this cry of woe: "My soul is exceeding sorrowful, even unto death." He was overwhelmed with horror at the fearful work that sin had wrought. His burden of guilt, because of

man's transgression of the Father's law, was so great that human nature was inadequate to bear it. The sufferings of martyrs can bear no comparison with the agony of Christ. The divine presence was with them in their sufferings; but the Father's face was hidden from his dear Son. It was this that brought from the trembling lips of Christ the words, "Now is my soul troubled." "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Again in submission he prays: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." <BEcho, August 1, 1892 par. 14>

The awful moment had come that was to decide the destiny of the world. The fate of humanity trembled in the balance. The Son of God might even now refuse to drink the bitter cup. He might wipe the bloody sweat from his brow, and leave men to perish in their iniquity. Will the Son of the infinite God drink the cup of humiliation and agony? Will the innocent suffer the curse of sin, to save the guilty? But now the history of the human race comes up before the world's Redeemer. He sees the power of sin and the utter helplessness of man to save himself. The woes and lamentations of a lost world rise before him, he beholds its impending doom, and his decision is made. He will save man at any cost to himself. He accepts his baptism of blood, that through him perishing millions may gain everlasting life. He has left the heavenly courts, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by transgression, and he will not be turned from the mission he has chosen. <BEcho, August 1, 1892 par. 15>

Having made the decision, he falls in a dying condition to the earth. Where now are his disciples, to place their hands tenderly beneath the head of their suffering Master, and bathe that brow, marred indeed more than the sons of men? Our Saviour trod the winepress alone, and of all the people there was none with him. The angels who had done Christ's will in heaven would fain comfort him. But what can they do? Such sorrow, such agony, is beyond their power to alleviate. They have never felt the sins of a ruined world, and with astonishment they behold their beloved Master prostrated with grief. <BEcho, August 1, 1892 par. 16>

Although the father does not remove the cup from the trembling hand and pale lips of his Son, he sends an angel from his presence to strengthen the divine sufferer. The angel raises the Son of God from the cold ground, and comforts Him with messages of love from His Father. He is strengthened. He has the assurance that He is gaining eternal joys for all who will accept redemption.

To be continued. <BEcho, August 1, 1892 par. 17>