



BEcho - The Bible Echo

August 15, 1892 Sufferings of Christ

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Mrs. E. G. White.

The fearful hour in Gethsemane is past. Our divine Saviour has accepted the cup to drain it to the dregs. In behalf of man He has conquered in the hour of temptation. Serenity and peace are now seen in the pale, blood-stained face. The third time He comes to his disciples, and finds them overcome with sleep. Sorrowfully and pityingly He looks upon them, and says, "Sleep on now, and take your rest." Even while these words were upon his lips, He heard the footsteps of the mob that was in search of Him. And He continued, "Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray Me." [<BEcho, August 15, 1892 par. 1>](#)

The countenance of Christ wore an expression of calm dignity. The traces of his recent agony were not visible as He went forth to meet his betrayer. Judas, closely followed by the priests, led the way. Standing in advance of his disciples, Jesus inquires, "Whom seek ye?" They answer, "Jesus of Nazareth." The Saviour replies, "I am He." At these words the mob stagger backward, and the priests, the elders, the hardened soldiers, and even Judas, fall powerless to the ground, giving ample opportunity for Christ to release Himself if He so desires. But He stands as one glorified amid that coarse and hardened band. [<BEcho, August 15, 1892 par. 2>](#)

The Roman soldiers start to their feet, and, with the priests and Judas, they gather about Christ as though ashamed of their weakness, and fearful that He will yet escape out of their hands. Again the question is asked by the Redeemer, "Whom seek ye?" Again they answer, "Jesus of Nazareth." Jesus replies, "I have told you that I am He. If therefore ye seek Me, let these go their way." In this hour of humiliation, Christ's thoughts are not for Himself, but for his beloved disciples. He wishes to save them from any further trial. [<BEcho, August 15, 1892 par. 3>](#)

Judas does not forget his part, but comes close to Jesus, and takes his hand as a familiar friend, and bestows the traitor's kiss. Jesus says to him, "Friend, wherefore art thou come?" His voice trembled with sorrow as He addressed deluded Judas, "Betrayest thou the Son of man with a kiss." This appeal should have aroused the conscience of Judas, and touched his stubborn heart; but honor, fidelity, and even human tenderness, seemed to have left him. He stood bold and defiant, showing no disposition to relent. He had given himself up to the control of Satan, to work wickedness, and he had no will to resist. Jesus did not refuse the traitor's kiss. In this He gives us an example of forbearance, love, and pity, that is without a parallel. [<BEcho, August 15, 1892 par. 4>](#)

Though the murderous throng are surprised and awed by what they have seen and felt, their assurance and hardihood return as they witness the boldness of Judas in touching the person of Him whom so recently they have seen glorified. [<BEcho, August 15, 1892 par. 5>](#)

When the disciples saw that He permitted Himself to be taken, they were offended, and forsook Him and fled, leaving their Master alone. Christ had foreseen this desertion, and in the upper chamber, before it took place, had told them of what they would do: "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone; and yet I am not alone, because the Father is with Me." [<BEcho, August 15, 1892 par. 6>](#)

He was betrayed by a kiss into the hands of his enemies; He was hurried to the judgment hall of an earthly court, by sinful men to be derided and condemned to death. There the glorious Son of God "was wounded for our transgressions, He was bruised for our iniquities." He bore insult, mockery, and shameful abuse, until his "visage was so marred more than any man, and his form more than the sons of men." [<BEcho, August 15, 1892 par. 7>](#)

The angelic host beheld with wonder and with grief Him who had been the Majesty of heaven, and had worn the crown of glory, now crowned with thorns, a bleeding victim to the rage of an infuriated mob, who were fired to insane madness by the wrath of Satan. [<BEcho, August 15, 1892 par. 8>](#)

Wonder, O heavens, and be astonished, O earth! Behold the oppressor and the oppressed! A multitude inclose the Saviour of the world. Mockings and jeerings are mingled with coarse oaths of blasphemy. His lowly birth and humble life are commented upon by the unfeeling mob. His claim to be the Son of God is ridiculed by chief priests and elders, and the vulgar jest and insulting sneer are passed from lip to lip. Satan controlled the minds of his servants. He imbued

the chief priests and elders with religious frenzy. This they communicated to the mob until a corrupt harmony united all, from the hypocritical priests and elders down to the most debased. [<BEcho, August 15, 1892 par. 9>](#)

Christ, the precious Son of God, is led forth, and the cross is laid upon his shoulders. His footsteps to Calvary are marked with blood. Thronged by an immense crowd of bitter enemies and unfeeling spectators, He is led away to the crucifixion. "He was oppressed, and He was afflicted, yet He opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not his mouth." [<BEcho, August 15, 1892 par. 10>](#)

He is nailed to the cross, and hangs suspended between the heavens and the earth. His sorrowing disciples have followed Him at a distance, behind the murderous throng. Their hearts are bursting with anguish as their beloved Teacher suffers as a criminal. Close to the cross are the blind, bigoted priests and elders, mocking and jeering: "Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God: let Him deliver Him now, if He will have Him; for He said, I am the Son of God." [<BEcho, August 15, 1892 par. 11>](#)

Not one word did Jesus answer to all this. Even while the nails were being driven through his hands, and the sweat-drops of agony were thick upon his brow, He breathed a prayer of pardoning love for his murderers: "Father, forgive them; for they know not what they do." [<BEcho, August 15, 1892 par. 12>](#)

O, was there ever suffering and sorrow like that endured by the dying Saviour! But it was not physical suffering, it was the sense of his alienation from God, that made his cup so bitter. It was not physical suffering that so quickly ended the life of Christ upon the cross. It was the crushing weight of the sins of the world, that broke his heart. The Father's glory and sustaining presence had left Him; it was this that forced from his lips the anguished cry, "My God, my God, why hast Thou forsaken Me?" [<BEcho, August 15, 1892 par. 13>](#)

September 1, 1892 The Value of our School Work.

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Mrs. E. G. White.

We have erected institutions of learning in different lands, because it was not safe to intrust our youth to the influence of irreligious teachers, or even to those who would inculcate doctrinal errors. The necessity of instruction in the Bible, as well as in secular branches of learning, is apparent, and it is also essential that our youth have the benefits of manual training. In order to develop symmetrical characters, it is not only necessary to have thorough intellectual culture, but also a training of the physical powers. [<BEcho, September 1, 1892 par. 1>](#)

There is a great work to be done for our youth, and for this reason we would urge them to take every advantage whereby they may be educated. We would invite them to attend our school, that they may come under the influence of intelligent, God-fearing teachers. Teachers in our schools should be persons of elevated character; for the tastes of those who attend school must be refined, their imaginations must become pure and elevated. Their aspirations must be purified through the power of Christ. If they yield themselves to his control, they will be fitted for positions of responsibility. They must be influenced to form correct habits; for every soul redeemed by the blood of Christ has an exalted destiny to fulfil. No one liveth to himself; all exert an influence for good or evil and in view of this the apostle enjoins young men to be "sober minded." How can they be otherwise when they consider the fact that they are to be co-workers with Christ, partakers with Him of his self-denial, self sacrifice, his forbearance and gracious benevolence? [<BEcho, September 1, 1892 par. 2>](#)

The apostle says, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." God has chosen young men to be his agents in the work of advancing and upbuilding his cause. They are not to be seekers after amusement; they are not to live for selfish gratification, but for the salvation of souls. They are to be sober minded. In their God-given manhood, they are to rise above every enslaving, debasing habit, and cultivate their minds so that they may appreciate their high calling, and ponder well the paths of their feet. They are to study their Bibles carefully and prayerfully, to look for the waymarks, and inquire diligently whither their path is leading,--heavenward or to perdition. [<BEcho, September 1, 1892 par. 3>](#)

How important it is that youth begin active life aright. A little diversion from the path of right at the beginning, will lead farther and farther away from the way of truth and happiness. One careless step will place you upon the enemy's ground, and through yielding to temptation, your intellectual and moral energies will be benumbed and paralyzed. [<BEcho, September 1, 1892 par. 4>](#)

It is to fortify the youth against the temptations of the enemy that we have established schools where they may be qualified for usefulness in this life, and for the service of God. Those who have an eye single to God's glory, will

earnestly desire to fit themselves for special service; for the love of Christ will have a controlling influence upon them. The love of God imparts more than finite energy, and qualifies for divine achievements. The work of those who love God will make manifest the character of their motives: for the salvation of those for whom Christ has paid an infinite price, will be the object of their effort. All other considerations,--home family, social enjoyment, will be secondary to the work of God; for they will follow the example of Christ. Christ showed his love for fallen man in leaving the heaven of bliss, the love and honor of the angels, to come to the world to meet man in his fallen condition. He worked to reform men, to fit them for a pure and holy heaven. He stopped at no sacrifice; He hesitated not at any self-denial, but for our sakes became poor that we through his poverty might be made rich. Jesus did not refuse to work among a rough, uncultured, depraved class. His sympathy for fallen man led Him to seek for the lost wherever they were, and to adapt his method of working to meet the wants of those for whom He labored. Workers for God must work as Christ worked, hesitating not to seek for the lost, though they are immersed in darkness, sunken in vice, and stained with sin. They must understand the conditions of those for whom they work, if they would obtain the victory. He who would be an efficient co-worker with Christ, must be willing to endure what He endured, to meet men as He met them, lifting them up from where they are. <BEcho, September 1, 1892 par. 5>

Teachers in our schools will have to work as Christ worked, manifesting love and forbearance. Students will come to the school who have no definite purpose, no fixed principles. They will have no realization of the claims of God upon them; but they are to be inspired with courage, to be awakened to their responsibilities, that they may have high aims, and desire to improve their talent and increase their knowledge. They must be taught to appreciate their opportunities, that they may thirst for knowledge, and become examples in industry, sobriety, and punctuality. <BEcho, September 1, 1892 par. 6>

God would have his workers aim at nothing less than perfection, and strive earnestly for its attainment. Those who go out to the world as teachers of Bible truth, should be cultured in mind and refined in manners. The people have a right to expect that the Christian teacher will meet a high standard, and they will pass severe judgment upon him if he does not. He should have such a character that he will command the respect of all, and it is for the purpose of qualifying workers for this exalted calling that our institutions of learning have been established. <BEcho, September 1, 1892 par. 7>

In order that the students may be thus qualified for the work of God, the teachers must cultivate good manners and refined speech. But little is gained by devoting all the time to the study of books, if the manners and voice are neglected. Teachers should impress upon the students the importance of self-culture, that the students may overcome all improper habits of manner or utterance. There are youth who are intelligent, and yet who hinder their own success by failing to cultivate clear, distinct utterance. There is great pathos and music in the human voice, and if the youth will make determined efforts to cultivate this power for Christ, they may become efficient in winning souls to Him. In offering yourself to God, you should seek to be as perfect as possible through the merits of Christ. You should seek to overcome all uncouthness in gesture, attitude, or utterance. The student must be impressed that by combining divine grace with his human effort, he may make himself a man. Through the cultivation of his mental and physical abilities, through faith in Christ, he may become a power in benefiting his fellow-men. <BEcho, September 1, 1892 par. 8>

In view of what the youth may become, teachers should feel a deep interest in their students, working for their training and discipline in order that they may go forth from the school with higher, holier motives, with nobler principles than when they entered it. Teachers should feel an interest that their pupils may become efficient in their knowledge of the sciences, that their intellect should expand and strengthen, and that they should grow in grace and a knowledge of the truth. While cultivating the mind, the student should also be led to cultivate uprightness of heart, loyalty to God, that he may possess a character like that which Joseph possessed. Then they will scorn the thought of yielding to temptation, fearing to sully their purity. Like Daniel, they will resolve to be true to principle, to make the very best use of the intellect with which God has endowed them. Under the influence of genuine religion, the intellect expands, the thought broadens. No one can be connected with the God of wisdom and not develop in mind. Through faith in Christ we become endowed with power to lead other souls heavenward. <BEcho, September 1, 1892 par. 9>

The greatest work the teacher can do is to influence those who are under his care to become Christians. Then the cultivation of the mental powers will not hinder the harmonious development of the moral powers. Divine grace will give clearness and force to the understanding and he who has a virtuous character will become a bright light in the world. He will represent Christ in a well-ordered life and Godly conversation. He will adorn the doctrine of Christ. The principles of truth will be inwrought in the lives of those who are genuine followers of Christ, and bright beams of light will shine forth from them to the world. The righteousness of Christ will go before them, and the glory of the Lord will be their rearward. The Lord has said that He will honor those who honor Him, and God's word will be fulfilled. Not a jot or tittle of it will fail. If we are faithful disciples of Christ, many will stand before the throne of God wearing the white linen which is the righteousness of the saints, who will be there as a result of our faithful example, our earnest effort for the Master. <BEcho, September 1, 1892 par. 10>

September 15, 1892 The Great Sacrifice.

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Mrs. E. G. White.

Look upon the scene in lonely Gethsemane. Angels witness with amazement the despairing agony of the Son of God, and nature groans in sympathy with her bleeding, dying Author. The earth trembles. The sun refuses to behold the scene. The heavens gather blackness. The angelic host hide their faces from the awful sight. The separation that sin makes between God and man was fully realized by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness. Satan declared that Christ was in his hands, and that he was superior in strength to the Son of God, that God had disowned his Son. If Christ was indeed in favor with God, why need He die? Could not God save Him from death? [<BEcho, September 15, 1892 par. 1>](#)

Such were the temptations that Satan pressed upon the Son of God, while legions of evil angels were all about Him, and the holy angels were not permitted to break their ranks, and engage in conflict with the reviling foe. Christ could not see through the portals of the tomb. Bright hope did not present to Him his coming forth from the grave a triumphant conqueror, or tell Him of the Father's acceptance of his sacrifice. All He could realize during this time of amazing darkness was the heinousness of sin that was laid upon Him, and the horror of its penalty, death. He feared that sin was so offensive in the sight of his Father that their separation was eternal. The temptation that his own Father had forever left Him, caused that fearful cry from the cross, "My God, My God, why hast Thou forsaken Me?" [<BEcho, September 15, 1892 par. 2>](#)

But when, in his expiring agonies, despair pressed upon the soul of the Redeemer, He relied upon the evidences that had hitherto been given Him of his Father's acceptance, and as He yielded up his precious life, by faith alone He rested in Him whom it had been his joy to obey. Though all was enshrouded in gloom, yet amid the awful darkness, which was felt even by sympathizing nature, the Redeemer drained the mysterious cup to the dregs. Though He realizes but dimly that He shall triumph over death, He cries with a loud voice, "Father, into thy hands I commend my spirit." He is acquainted with the character of his Father; He understands his justice, his mercy, and his great love; in submission He commends Himself to God. Amid the convulsions of nature, the amazed spectators hear the dying words of the Man of Calvary, "It is finished!" [<BEcho, September 15, 1892 par. 3>](#)

The heaving earth, the rent rocks, and the terrific darkness, proclaimed that it was the Son of God who died. There was a mighty earthquake. The veil of the temple was rent in twain. Terror seized the executioner and spectators. As Christ commended his spirit into the hands of the Father, the mocking and jeering of the chief priests and elders was hushed. The astonished throng began to withdraw, and in terror grope their way to the city. They smote upon their breasts as they went, and speaking scarcely above a whisper, said among themselves. It is an innocent man that has suffered. What if indeed He were the Son of God? [<BEcho, September 15, 1892 par. 4>](#)

Jesus did not yield up his life until He had accomplished the work which He came to do, and exclaimed with his expiring breath, "It is finished." Angels rejoiced as the words were uttered. They knew that Satan was defeated, his kingdom lost. The great plan of redemption, which was dependent upon the death of Christ, had been thus far carried out, and there was joy in heaven that through faith in Christ the sons of Adam could finally be exalted to the throne of God. [<BEcho, September 15, 1892 par. 5>](#)

Contrast with the humiliation and sufferings of Christ, the riches of glory, the wealth of praise, pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration; and seek to comprehend the magnitude of his love. As a member of the human family, He was mortal; but as God, He was the fountain of life to the world. He could, in his divine person, ever have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down his life, that He might give life, and bring immortality to light. He bore the sin of the world, and endured the penalty, that rolled like a mountain upon his divine soul. He yielded up his life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by his own free will. The whole treasure of heaven was poured out in one gift to save fallen man. [<BEcho, September 15, 1892 par. 6>](#)

Nothing could have actuated Christ to leave his honor and majesty in Heaven, and come to a sinful world, to be neglected, despised, and rejected by those He came to save, and finally to suffer upon the cross, but eternal, redeeming love, which will ever remain a mystery. O, what love! what amazing love! that the Son of God should come to earth to be made sin for us, in order that we might be reconciled to God, and exalted to a place with Him in the mansions of glory. And O, what is man that such a price should be paid for his redemption! [<BEcho, September 15, 1892 par. 7>](#)

When we more fully comprehend the magnitude and meaning of the great sacrifice made by the Majesty of heaven in

dying for man, the plan of salvation will be glorified before us, and the thought of Calvary will awaken sacred and living emotions in the Christian's heart. Praise to God and to the Lamb will be in our hearts and upon our lips; for pride and self-worship cannot flourish in the heart that keeps fresh in memory the scenes of Calvary. <BEcho, September 15, 1892 par. 8>

At what a cost has salvation been provided! What will be our portion if we heed not the entreaties of mercy? What will be the fate of those who profess to be followers of Christ, yet who do not take up the cross as humble disciples? How many despise the counsel of this loving Saviour, and permit selfish interest to close the door against the Son of God! He was infinitely rich, "yet for our sakes He became poor, that ye through his poverty might be rich." He was clothed with light and glory, surrounded by hosts of heavenly angels eager to do his pleasure; yet He took upon Him the nature of man, and was made "in the likeness of sinful flesh," and became sin for us, "that we might be made the righteousness of God in Him." "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. <BEcho, September 15, 1892 par. 9>

He who beholds this matchless love will be elevated in thought, purified in heart, transformed in character, and will go forth to be a light to the world, to reflect in some degree this mysterious love. The more we contemplate the cross of Christ, the more we shall adopt the language of the apostle when he said, "I determined not to know anything among you, save Jesus Christ and Him crucified." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." <BEcho, September 15, 1892 par. 10>

October 1, 1892 Benefits of Bible Study.

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Mrs. E. G. White.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." In the Word of God is contained everything essential to the perfecting of the man of God. It is like a treasure-house, full of valuable and precious stores; but we do not appreciate its riches, nor realize the necessity of equipping ourselves with the treasures of truth. We do not realize the great necessity of searching the Scriptures for ourselves. Many neglect their study in order to pursue some worldly interest, or to indulge in some passing pleasure. A trifling affair is made an excuse for ignorance of the Scriptures. <BEcho, October 1, 1892 par. 1>

"Given by inspiration of God," able to make us wise unto salvation," rendering the man of God "perfect, thoroughly furnished unto all good works," the Book of books has the highest claims to our reverent attention. Superficial study cannot meet the claims it has upon us, nor furnish us with the benefit that is promised. We should seek to learn the full meaning of the words of truth, and to drink deep the spirit of the holy oracles. To read daily a certain number of chapters, or to commit to memory a stipulated amount of Scripture, without careful thought as to the meaning of the text, will profit little. To study one passage until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained. We cannot obtain wisdom from the Word of God without giving earnest and prayerful attention to its study. It is true that some portions of Scripture are indeed too plain to be misunderstood; but there are many others whose meaning cannot be seen at a glance, for the truth does not lie upon the surface. In order to understand the meaning of such passages, scripture must be compared with scripture, there must be careful research and prayerful reflection. Such study will be richly repaid. As the miner discovers precious veins of metal concealed beneath the surface of the earth, so will he who perseveringly searches the Word of God as for hid treasure, find truths of the greatest value, which are concealed from the careless seeker. <BEcho, October 1, 1892 par. 2>

But if you do not make the sacred teachings of God's Word the rule and guide of your life, the truth will be nothing to you. Truth is efficient only as it is carried out in practical life. If the Word of God condemns some habit you have indulged, a feeling you have cherished, a spirit you have manifested, turn not from the sacred monitor; but turn away from the evil of your doings, and let Jesus cleanse and sanctify your heart. Confess your faults, and forsake them wholly and determinedly, believing the promises of God, and showing your faith by your works. If the truths of the Bible are woven into practical life, they will bring the mind up from its earthliness and debasement. Those who are conversant with the Scriptures will be men and women who exert an elevating influence. In searching for Heaven-revealed truths, the Spirit of God is brought into close connection with the heart. An understanding of the revealed will of God enlarges the mind, expands, elevates, and endows it with new vigor, by bringing its faculties into contact with stupendous truth. No study is better to give energy to the mind, to strengthen the intellect, than the study of the Word of

God. No other book is so potent in elevating the thoughts, in giving vigor to the faculties, as is the Bible, which contains the most ennobling truths. If God's Word were studied as it should be, we should see greater breadth of mind, stability of purpose, and nobility of character. <BEcho, October 1, 1892 par. 3>

But Bible study is made a secondary consideration, and a great loss is sustained thereby. The understanding takes the level of the things with which it becomes familiar. If all would make the Bible their study, we should see a people who were better developed, who were capable of thinking more deeply, who would manifest greater intelligence than those who have earnestly studied the sciences and histories of the world, apart from the Bible. The Bible gives the true seeker for truth an advanced mental discipline, and he comes from contemplation of divine things with his faculties enriched; self is humbled, while God and his revealed truth are exalted. It is because men are unacquainted with the precious Bible histories, that there is so much lifting up of man, and so little honor given to God. <BEcho, October 1, 1892 par. 4>

The Bible contains that which will make the Christian strong in spirit and intellect. The psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." The Bible is a wonderful book, It is a history that opens up to us the past centuries. Without the Bible we should have been left to conjectures and fables in regard to the occurrences of past ages. It is a prophecy that unveils the future. It is the Word of God, unfolding to us the plan of salvation, pointing out the way by which we may escape eternal death and gain eternal life. It gives not only the history of this world, but a description of the world to come. It contains instruction concerning the wonders of the universe; it reveals to our understanding the character of the Author of the heavens and the earth. In it is the revelation of God to man. <BEcho, October 1, 1892 par. 5>

The searching of all books of philosophy and science cannot do for the mind and morals what Bible study can do, if it is made practical. He who studies the Bible holds converse with patriarchs and prophets. He comes in contact with truth clothed in elevated language, which exerts a fascinating power over the mind, and lifts the thoughts from the things of earth to the glory of the future, immortal life. What wisdom of man can compare with the revelation of the grandeur of God? Finite man, who knows not God, seeks to lessen the value of the Scriptures, claiming that his supposed knowledge of science will not harmonize with the Word of God; but the divine Word is a lamp unto our feet, and a light unto our path. <BEcho, October 1, 1892 par. 6>

October 15, 1892 The Bible Our Guide.

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Mrs. E. G. White.

Those who boast of wisdom beyond the teaching of the Word of God, need to drink deeper of the fountain of knowledge, that they may learn their real ignorance. Men boast of their wisdom, when it is foolishness in the sight of God. Let no man deceive himself. "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God; for it is written. He taketh the wise in their own craftiness." The greatest ignorance that now curses the human race is ignorance of the binding claims of the law of God; and this ignorance is the result of neglecting the study of the Word of God. It is Satan's plan to so engage the mind that men shall neglect the great Guide Book, and thus be led into the path of transgression and destruction.

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The Bible is not exalted to its rightful place among the books of the world, although its study is of infinite importance to the souls of men. In searching its pages the imagination beholds scenes majestic and eternal. We behold Jesus, the Son of God, coming to our world, and engaging in the mysterious conflict that discomfited the powers of darkness. O how wonderful, how almost incredible it is, that the infinite God would consent to the humiliation of his own Son that we might be elevated to a place with Him upon his throne! Let every student of the Scriptures contemplate this great fact, and he will not come from a study of the Bible without being purified, elevated, and ennobled. The truth will be opened to the mind, and applied to the heart by the Spirit of God. (Through connection with God, the Christian will have clearer and broader views, unbiased by his own preconceived opinions. His discernment will be more penetrating, his faculties better balanced. His mind, exercised in the contemplation of exalted truths, will be expanded, and in obtaining heavenly knowledge he will better understand his own weakness, and will grow in faith and humility.) When there is little attention given to the Word of God, divine counsels are not heeded, admonitions are in vain, grace and heavenly wisdom are not sought that past sins may be avoided and every taint of corruption cleansed from the character. David prayed, "Make me to understand the way of thy precepts; so shall I talk of thy wonderful works. . . . Open Thou mine eyes, that I may behold wondrous things out of thy law." <BEcho, October 15, 1892 par. 2>

There is a great work to be done by the earnest Bible student; for gems of truth are to be gathered up, and separated from the companionship of error. Though the Bible is a revelation from heaven, yet many do not comprehend its divine teaching. We are to discover new aspects of truth in both the Old and the New Testament, to behold the exceeding breadth and compass of truths which we imagine we understand, but of which we have only a superficial knowledge. He who earnestly searches the Scriptures will see that harmony exists between the various parts of the Bible; he will discover the bearing of one passage upon another, and the reward of his toil will be exceedingly precious. [<BEcho, October 15, 1892 par. 3>](#)

All over the field of revelation are scattered glad springs of heavenly truth, peace, and joy. These fountains of joy are within the reach of every seeker. The words of Inspiration, pondered in the heart, will be as living streams flowing from the river of the water of life. Our Saviour prayed that the mind of his followers might be opened to understand the Scriptures. Whenever we study the Bible with a prayerful heart, the Holy Spirit is near to open to us the meaning of the words we read. (The man whose mind is enlightened by the opening of God's Word to his understanding, will not only feel that he must more diligently seek to understand that Word, but that he must have a better understanding of the sciences. He will feel that he is called to a high calling in Christ Jesus. The more closely connected man is with the Source of all knowledge and wisdom, the more he will feel that he must advance in intellectual and spiritual attainments. The opening of God's Word is always followed by a remarkable opening and strengthening of man's faculties; for the entrance of his words giveth light. By contemplation of great truths, the mind is elevated, the affections purified and refined; for the Spirit of God, through the truth of God, quickens the lifeless, spiritual faculties, and attracts the soul heavenward.) [<BEcho, October 15, 1892 par. 4>](#)

Then take your Bible and present yourself before your Heavenly Father, saying, "Enlighten me; teach me what is truth." The Lord will regard your prayer, and the Holy Spirit will impress the truth upon your soul. In searching the Scriptures for yourself, you will become established in the faith. It is of the greatest importance that you continually search the Scriptures, storing the mind with the truths of God. You may be separated from the companionship of Christians, and placed where you will not have the privilege of meeting with the children of God. You need the treasures of God's Word hidden in your heart, that when opposition comes upon you, you may bring everything to the test of the Scriptures. [<BEcho, October 15, 1892 par. 5>](#)

Truth is eternal, and conflict with error will only make manifest its strength. We should never refuse to examine the Scriptures with those who, we have reason to believe, desire to know what is truth as much as we do. Suppose a brother holds a view that differs from yours, and he comes to you, proposing that you sit down with him, and investigate that point in the light of the Scriptures; should you rise up filled with prejudice, and condemn his ideas while refusing to give him a hearing? The only right way would be to sit down as Christians and investigate the position presented, in the light of God's Word, which will reveal truth and unmask error. To ridicule his ideas would not weaken his position, though it were false, or strengthen your position, though it were true. If the pillars of our faith will not stand the test of investigation, it is time that we knew it; for it is foolish to become set in our ideas, and think that no one should interfere with our opinions. Let everything be brought to the Bible; for it is the only rule of faith and doctrine. [<BEcho, October 15, 1892 par. 6>](#)

We must study the truth for ourselves; no man should be relied upon to think for us, no matter who he may be or in what position he may be placed. We are not to look upon any man as a perfect guide for us. We are to counsel together, and be subject one to another; but at the same time we are to exercise the ability God has given us to learn what is truth. Each one of us must look to God for divine enlightenment, that we may individually develop a character that will stand the test of the great day. [<BEcho, October 15, 1892 par. 7>](#)

We are living in the last days, when error of a most deceptive character is accepted and believed, while truth is discarded. Many are drifting into darkness and infidelity, picking flaws with the Bible, bringing up superstitious inventions, unscriptural theories, and speculations of vain philosophy; but it is the duty of every one to seek a thorough knowledge of the Scriptures. The importance and benefit of Bible study cannot be overestimated. In searching the Scriptures our minds are led to dwell upon the infinite sacrifice of Christ, on his mediation in our behalf. As we see his love, as we meditate upon his humiliation and sufferings, the same spirit of self-denial and sacrifice for the good of others will be kindled in our hearts. As we behold Jesus by the eye of faith, we shall be "changed into the same image from glory to glory, even as by the Spirit of the Lord." [<BEcho, October 15, 1892 par. 8>](#)

November 1, 1892 "Tempted in All Points Like as We are."

"In all things it behooved Him to be made like unto his brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." [<BEcho, November 1, 1892 par. 1>](#)

Christ came to this world, and clothed his divinity with humanity, taking upon Him the nature of man. He came to pass through the experiences of humanity, to pass over the ground on which Adam had fallen, to redeem his failure, to meet and conquer the adversary of God and man, that through his grace man might be an overcomer, and finally have a place with Him upon his throne. He took the field of conflict, and on this atom of a world the controversy between Christ, the Prince of life, and Satan, the prince of darkness, was to be waged. By transgression man had become the child of evil, the captive of Satan, the enemy of God. Satan misrepresented the character of God, and man, who had been made in the divine image, doubted his Heavenly Father's love, distrusted his word, and set himself in stubborn unbelief and rebellion against his requirements. [<BEcho, November 1, 1892 par. 2>](#)

Christ came to represent the character of his Father, to win man back to his allegiance to God, to reconcile man to God. He proposed to meet the foe and unmask his arts, that man might be able to make choice of whom he would serve. Satan had been Lucifer, the light-bearer, the sharer of God's glory in heaven, and second to Jesus in power and majesty. In the words of inspiration he is described as the one who "sealest up the sun, full of wisdom, and perfect in beauty." But Lucifer had perverted the beauty and power with which he was endowed by the Creator, and his light had become darkness. When through his rebellion he was cast out of heaven, he determined to make man his victim, and the earth his kingdom. He cast the blame of his rebellion upon Christ, and in determined hatred of God, sought to wound Him through the fall of man. In the happiness and peace of Eden, he beheld a vision of the bliss that he had forever lost, and he determined to excite in the hearts of God's creatures the same bitterness that he himself felt, so that their songs of praise and thanksgiving might be turned to reproach against their Maker. [<BEcho, November 1, 1892 par. 3>](#)

Though God had endowed man with all things for his joy, and the inhabitants of Eden knew nothing of evil, yet they resisted not the insinuations of the arch-deceiver, but fell from their uprightness, and tasted the bitterness of transgression. Peace was gone, love had fled; and in place of union with their Creator, they felt a sense of guilt, a dread of the future, a nakedness of soul. Such is the consequence of breaking the just commands of God, but "in keeping of them there is great reward." [<BEcho, November 1, 1892 par. 4>](#)

The fall of man filled all heaven with sorrow, and the heart of Jesus was moved with infinite compassion for the lost world, the ruined race. He beheld man plunged in sin and misery, and knew that he had not moral power to overcome in his own behalf the power of his unsleeping enemy. In divine love and pity He came to earth to fight our battles for us; for He alone could conquer the adversary. He came to unite man with God, to impart divine strength to the repenting soul, and from the manger to Calvary to pass over the path which man would travel, at every step giving man a perfect example of what he should do, presenting in his character what humanity might become when united with divinity. [<BEcho, November 1, 1892 par. 5>](#)

But many say that Jesus was not like us, that He was not as we are in the world, that He was divine, and therefore we cannot overcome as He overcame. But this is not true; "for verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. . . . For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." Christ knows the sinner's trials; He knows his temptations. He took upon Himself our nature; He was tempted in all points like as we are. He has wept, He was a man of sorrows, and acquainted with grief. As a man He lived upon earth. As a man He ascended to heaven. As a man He is the substitute of humanity. As a man He liveth to make intercession for us. As a man He will come again with kingly power and glory to receive those who love Him, and for whom He is now preparing a place. We should rejoice and give thanks that God "hath appointed a day, in the which He will judge the world in righteousness, by that man whom He hath ordained." [<BEcho, November 1, 1892 par. 6>](#)

Those who claim that it was not possible for Christ to sin, cannot believe that He took upon Him human nature. Christ was actually tempted, not only in the wilderness, but all through his life. In all points He was tempted as we are, and because He successfully resisted temptation in every form, He gave us a perfect example. Through the ample provisions made in our behalf, we may become partakers of the divine nature, and escape the corruption that is in the world through lust. Jesus says, "To him that overcometh will I grant to sit with Me in my throne, even as I also overcame, and am set down with my Father in his throne." This, the beginning of our confidence, we must hold steadfastly unto the end. Jesus can enable us to resist Satan's temptations; for He came to bring divine power to combine with human effort. [<BEcho, November 1, 1892 par. 7>](#)

Jesus said, "I and my Father are one." He speaks of Himself as well as the Father when He speaks of omnipotent power, and claims for Himself perfect righteousness. In Christ dwelt the fulness of the Godhead bodily. This is why, although tempted in all points like as we are, He stood before the world untainted by the corruptions that surrounded Him. We also are to become partakers of that fulness, and only in this way shall we be enabled to overcome as Christ

November 15, 1892 Tempted in All Points Like as We Are.

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The Temptation in the Wilderness.

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Mrs. E. G. White.

The great work of redemption could be carried out by the Redeemer only as He took the place of fallen man. Burdened with the sins of the world, He must pass over the path where Adam fell, and redeem his failure. When Adam was assailed by the tempter, none of the effects of sin were upon him, but he was surrounded by the glories of Eden. But it was not thus with Jesus; for, bearing the infirmities of degenerate humanity, He entered the wilderness to cope with the mighty foe, that He might lift man up from the lowest depths of his degradation. Alone He was to tread the path of temptation and exercise self-control stronger than hunger, ambition, or death. <BEcho, November 15, 1892 par. 1>

Clothed as an angel of light, the artful foe presented his specious temptations to the Saviour. He sought to persuade Christ to turn from the path of self-denial and cross-bearing. He assured Him that God was satisfied with his willingness to endure the trial, but that as He stayed the hand of Abraham when about to sacrifice Isaac, so now, satisfied with Christ's willingness to set his feet in the bloodstained path, He had sent an angel to deliver Him from the long fast by which He was to overcome the power of appetite in man's behalf. This specious reasoning was a temptation to Christ. His humanity made it a temptation to Him, and it was only by trusting his Father's word that He could resist the power of the enemy. He walked by faith, as we must walk by faith, and turned from the artful deceiver, who feigned to doubt his divinity. Satan declared that a powerful angel of heaven had been banished to the earth, and that Christ's appearance indicated that instead of being the King of heaven, He was this fallen angel, forsaken of God and deserted by man. If He were the Son of God, He was equal with God, and could make this evident by working a miracle. He said, "If Thou be the Son of God, command this stone that it be made bread." He promised that if Jesus would do this, he would acknowledge his supremacy and no longer contest his claims. The archdeceiver hoped that under the force of despondency and extreme hunger, Christ would lose faith in his Father, work a miracle in his own behalf, and take Himself out of his Father's hands. Had He done this, the plan of salvation would have been broken; for it was contrary to its terms that Christ should work a miracle in his own behalf. Throughout his life on earth, his power must be exercised for the good of suffering humanity alone. As man's representative, He was to bear the trials of man, leaving a perfect example of submission and trust in God. Jesus met the adversary with the Word of God. He said, "It is written, That man shall not live by bread alone, but by every word of God." It was not for the Son of God to descend from his lofty mission to prove his divinity to a fallen foe, or to condescend to explain his humiliation as man's Redeemer. If the children of men would follow the example of Christ, and hold no converse with the enemy, they would be spared many a defeat at his hands. <BEcho, November 15, 1892 par. 2>

Foiled in the attempt to provoke Christ to manifest his divine power in his own behalf, and seeking to awe Him by a display of superior power, Satan bore the Son of God from the wilderness, and set Him upon a pinnacle of the temple at Jerusalem. He there admitted that Jesus had been right in manifesting unqualified trust in God, and, declaring that God had promised to give his angels charge over Him that He should not dash his foot against a stone, he urged Christ to manifest still more faith in the Word of God. He said to Him, "If Thou be the Son of God, cast thyself down from hence; for it is written, He shall give his angels charge over Thee, to keep Thee; and in their hands they shall bear Thee up, lest at any time Thou dash thy foot against a stone." Satan thought to take advantage of Christ's humanity, and urge Him beyond the limits of trust into the sin of presumption. But while manifesting perfect trust in his Father, He refused to place Himself in a position which would necessitate the interposition of his Father to save Him from death. He would not force Providence to his rescue, and thus fail to give man an example of perfect trust and submission. <BEcho, November 15, 1892 par. 3>

Baffled in his attempt to overthrow the integrity of Christ, Satan now hazards all, and throwing off his assumed character, he avows himself the arch-rebel, the ruler of the kingdom of men, the sovereign of the earth. Placing Jesus upon a high mountain, he causes the kingdoms of the earth to pass in panoramic view before the Redeemer. He presents the glory of the world, and promises to put Christ, without suffering or peril, in possession of all its power, if He will but concede that He is inferior to Satan, and bow in homage before him. The life of Christ was darkened by sorrow, privation, hardship, and toil. Homeless and friendless as He was, the mighty kingdoms of earth were offered to Him for

a single consideration. To regain the supremacy of the earth, He would have to pass over the blood-stained path through Gethsemane and Calvary; but He dallies not with the tempter. Turning to his adversary, He said, "Get thee behind Me, Satan; for it is written Thou shalt worship the Lord thy God, and Him only, shalt thou serve." <BEcho, November 15, 1892 par. 4>

Writhing with humiliation and rage, the baffled foe is forced to leave the presence of the world's Redeemer. He cannot withstand the authority of Christ's command, and he is compelled to acknowledge that Christ's victory is as complete as had been Adam's failure. He had endured the test, greater than any man could ever be called upon to endure,--as much greater as his character was more elevated and pure. The angels now ministered to the fainting Son of God. Strengthened with food, comforted with the assurance of his victory and his Father's love, his great heart goes out in sympathy for man, and He determines to go forth to complete the work He has begun, and rest not until the foe is vanquished and the human race redeemed. <BEcho, November 15, 1892 par. 5>

The followers of Christ are called upon to share with Him in his sufferings. The confederacy of evil is arrayed against those who would follow in the footsteps of the world's Redeemer. We are to battle with the mighty prince of evil; but the Saviour tells us that we are not to fight alone. All the heavenly intelligences will come to our help. Amid the darkness of the world, we are to catch the radiance from the throne of God, and to shed the light of heaven to the uttermost parts of the earth. <BEcho, November 15, 1892 par. 6>

December 1, 1892 Tempted in All Points.

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Our Mighty Helper.

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Mrs. E. G. White.

The Christian is enlisted to fight in the cause of God, to be a soldier of Jesus Christ. Jesus fought all our battles during his life upon earth, and in that He was tempted, He knows how to succor those who shall be tempted. We have no power to war with principalities, and powers, and spiritual wickedness in high places, except as we draw strength from Christ. Jesus calls upon you to behold the confederacy of evil, to behold the conflict through which you must pass. He bids us count the cost of standing under the blood-stained banner; He does not flatter us that we shall have no difficulties in this life; but although we shall be tried and tempted in meeting the confederacy of evil, yet we are assured that all the heavenly intelligences will be enlisted on our side in every battle. But the ministry of angels will not ensure us against sorrow and trial. Angels ministered to Jesus; yet their presence did not make his life one of ease, nor free Him from conflict and temptation. While we are engaged in the work which the Master has appointed us to do, though trials and perplexities and temptations press upon us, we should not be discouraged; for we know that One has endured all these temptations before us. <BEcho, December 1, 1892 par. 1>

We each have a battle to fight with the fallen foe. We should begin the conflict in the light of the Bible, gaining victories over self, giving no place to the evil one. We should not sin against God by indulging sinful thoughts or speaking murmuring words. We should not let the enemy control our powers in the least, but throw all the weight of our influence on the side of Christ. God has pledged his word that his grace will be sufficient for us in our greatest necessity, in our sorest distress. Appropriating this grace, Christ will be found to be a very present help in time of trouble. <BEcho, December 1, 1892 par. 2>

The Lord expects his servants to excel the lovers of the world in life and character. That they may do this, He has placed at their command unlimited resources. The Christian is a spectacle unto the world, to angels, and to men. He is looked upon as one who is striving for the mastery, running the race set before him that he may obtain the prize, even an immortal crown. His motives are to be above the motives of those who love the world. He is to feel that in the great contest in which he is engaged, there is everything to win, and everything to lose. He is to realize that he must make use of every entrusted power to overcome the world, the flesh, and the devil, through the power of the Holy Spirit. Grace has been abundantly provided that he may not fail nor be discouraged, but be complete in Christ, accepted in the Beloved. <BEcho, December 1, 1892 par. 3>

Those who would be victors should contemplate the cost of salvation, that they may be subdued by the love of Christ, that their strong human passions may be conquered, and their will brought into captivity to their Redeemer. The Christian is to realize that he is not his own, but that he has been bought with a price. His strongest temptations will come from within; for he must battle against the inclinations of the natural heart. The Lord knows our weaknesses; yet

He has valued man, even though finite and incapable of any good in and of himself, at an infinite price. "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Every struggle against sin, every effort to conform to the law of God, is Christ working through his appointed agencies upon the human heart. Oh, if we could comprehend what Jesus is to us and what we are to Him, murmuring would be forever silenced, unbelief would be swept away, the value of the soul would appear, and we would believe that God has loved us with an everlasting love. <BEcho, December 1, 1892 par. 4>

You who are tempted and tried and discouraged, look up. Let no weary, halting, sin-oppressed soul become faint-hearted, and lose hope. The promises of God come sounding down along the lines to us, assuring us that we may reach heaven if we will abide in Christ. Look up; it is fatal to look down. Looking down, the earth reels and sways beneath you, and nothing is sure. A divine hand is reached toward you. The hand of the Infinite is stretched over the battlements of heaven to grasp your hand in its embrace. The mighty Helper is nigh to help the most erring, the most sinful and despairing. Look up by faith, and the light of the glory of God will shine upon you. Do not be discouraged because you see that your character is defective. The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in distinct contrast with his perfect character. Be not discouraged; this is an evidence that Satan's delusions are losing their power, that the vivifying influence of the Spirit of God is arousing you, and that your indifference and ignorance are passing away. <BEcho, December 1, 1892 par. 5>

Whatever may have been your past experience, however discouraging may be your present circumstances, if you will come to Jesus just as you are, weak, helpless, and despairing, our compassionate Saviour will meet you a great way off, and will throw about you his arms of love and his robe of righteousness. Do not continue to talk of your weakness; Jesus came to bring moral power to combine with human effort, that we might advance step by step in the heavenward way. Let your faith lay hold of the precious promises of God, and if clouds have encompassed you, the mists will roll back; for the angels of God are ever ready to help in every trial and emergency. We are not left to battle unaided against the prince of darkness. As we realize the attacks of the enemy, we shall feel the need of fleeing to the stronghold, we shall learn to lean upon the Mighty One. He will be to us as the shadow of a great rock in a weary land, as a covert from the tempest. Deep and fervent will be the gratitude of him who experiences the help of God in times of temptation and trial. <BEcho, December 1, 1892 par. 6>

The whole army of heaven is enlisted to fight our battles for us, to work out for us a glorious victory, and Jesus is the Captain of our salvation. But let no one think that we shall not be called upon to endure tribulation. John says, "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these that are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in his temple, and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." <BEcho, December 1, 1892 par. 7>

December 15, 1892 What Shall We Render Unto the Lord?

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Mrs. E. G. White.

The Lord Jesus Christ came to our world as a helpless babe. He was born in Bethlehem, and the angel announced to the shepherds as they watched over their flocks by night, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." <BEcho, December 15, 1892 par. 1>

The Redeemer of the world might have come attended by ten thousand times ten thousand and thousands of thousands of angels; but instead of this He clothed his divinity with humanity, made Himself of no reputation, took

upon Him the form of a servant, and was made in the likeness of sinful flesh. For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham. For it became Him for whom are all things, and by whom all things consist, in bringing many sons and daughters unto glory, to make the Captain of their salvation perfect through suffering. For both He that sanctifieth and they who are sanctified are all one, for which cause He is not ashamed to call them brethren. <BEcho, December 15, 1892 par. 2>

Jesus, the world's Redeemer, submitted to humiliation that we might have hope. For our sake He became poor, that through his merits we might be entitled to imperishable riches. Shall not the story of Christ's self-denial and self-sacrifice for our sakes, lead us to pour contempt on all our pride and selfishness? The Son of God could make nothing of the human family, save as He submitted to humiliation, and through suffering came in contact with suffering humanity. It was through unutterable woe that Jesus came to reach lost man where he is plunged in sin and degradation. Let us contemplate the life, nature, and purpose of the King of glory. Let us look upon the Majesty of heaven as He shrouded his glory in the form of a child, and was cradled in a manger. But though He was so lowly born, so humbly circumstanced, angels bowed in adoration before the Babe of Bethlehem, without forfeiting their place in the courts of God or marring their allegiance to the Deity. <BEcho, December 15, 1892 par. 3>

The Babe of Bethlehem, though the King of glory, was not entrusted to wealthy parents. His was a lowly lot. When presented in the temple, his parents could not offer anything but the offering of the poor,--a pair of turtle doves or young pigeons. This offering was made in behalf of the child Jesus; yet when Simeon took Him in his arms, the Holy Spirit fell upon him, and he knew the Lord's Anointed, and he blessed God, and said, "Lord, now lettest Thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." <BEcho, December 15, 1892 par. 4>

His divinity veiled in humanity, Jesus grew up as a child, and it is written of Him that "the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." At twelve years of age He accompanied his parents to Jerusalem to attend the feast, and, forgetful of their charge, they returned, not missing the child Jesus, who had tarried in the city. "But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking Him." After three days of sorrowful searching, they found Jesus in the temple, sitting among the doctors both hearing and asking them questions. "And all that heard Him were astonished at his understanding and answers. And when they saw Him, they were amazed; and his mother said unto Him, Son, why hast Thou thus dealt with us? Behold, thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me? wist ye not that I must be about my Father's business? . . . And He went down with them, and came to Nazareth, and was subject unto them. . . . And Jesus increased in wisdom and stature, and in favor with God and man." <BEcho, December 15, 1892 par. 5>

The story of the birth and childhood of Jesus never loses its fragrance and interest, and it should be often repeated to the children and youth. Jesus was ever in sympathy with all phases of the life of childhood and youth. When the mothers brought their children that Jesus might place his hands upon their heads and bless them, the disciples looked with disfavor upon the tired mothers and their little ones, and sternly forbade them to come to Jesus to trouble Him with so unimportant a matter; but Jesus did not look upon them with disapprobation. His compassionate voice was heard saying, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of heaven." He took the children in his arms, and blessed them, and spoke words of encouragement and sympathy to the mothers, and both mothers and children returned to their homes strengthened and blessed by the divine love of the Master. They loved Jesus, and often repeated to others the story of their visit. They told how the disciples had forbidden them, but how the Lord had had compassion upon them. <BEcho, December 15, 1892 par. 6>

The story of Jesus blessing the children should encourage all mothers to seek the Lord, and bring their little ones to Him. He is as verily a personal Saviour today as He was in the days when He walked a man among men. He is as verily the helper of mothers today as He was when He gathered the children to his breast in Judea. He identifies his interest with that of suffering humanity, and the children of our hearths are as much the purchase of his blood today as were the children of long ago. The Lord will give to the praying mother the wisdom and grace she needs to instruct and interest her little ones in the precious old story of the babe born in Bethlehem, who is indeed the hope of the world. <BEcho, December 15, 1892 par. 7>

Jesus is our Saviour, our Redeemer, our wisdom, our sanctification, our righteousness. Let mothers make it their first interest to teach their children of the great love wherewith God has loved us, that led Him to give his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. It is the first duty of parents to make the precious truths of salvation very plain and simple and attractive to their children. They should ever seek for the best way in which to lead their children to trust in Jesus as their personal Saviour, to love Him, to deny self for his sake, and to do good to those around them in his name. The first precept from their earliest years should be, Give your heart to Jesus; live to please Him. Do not live simply to amuse and gratify yourself; but live to honor Jesus, who has loved you,

and given Himself for you. Were parents in earnest in thus educating their little ones, there would be a great company of children in the army of the Lord. They would then make sacrifices for Jesus' sake, and desire to give, not only their little gifts of love, but their whole hearts to Jesus. <BEcho, December 15, 1892 par. 8>

We should bring gifts to Jesus, as did the wise men when they found the Lord of glory. They had been studying the prophecies, and they knew that the time was fulfilled, and that Jesus had come to be the Saviour of men. Guided by a star, they journeyed to Jerusalem, and all along the way they were inquiring, "Where is He that is born King of the Jews? For we have seen his star in the east, and are come to worship Him." "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped Him; and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh." <BEcho, December 15, 1892 par. 9>

The wise men have left us an example of what we should do. Jesus should be the object of our adoration, the recipient of our gifts. It is not man, but our Redeemer, that should be honored. To Him we should offer our praise and gifts and treasures; but instead of this, the world sets its treasures flowing in the channel of self-gratification, and to the honor of men. Christmas gifts are bestowed on our children, on our friends and relatives, and few think of what they can do to show their love and gratitude to God for his great love and compassion upon them. <BEcho, December 15, 1892 par. 10>

In celebrating Christmas, fathers, mothers, children, and friends are diverted from the great object to which the custom is attributed. They give their whole attention to the bestowal of gifts upon one another, and their minds are turned away from the contemplation of the Source of all their blessings both spiritual and temporal. In their attention to gifts and honors bestowed upon themselves or their friends, Jesus is unhonored and forgotten. Parents should seek to teach their children to honor Jesus. They should be instructed how He came to the world to bring light, to shine amid the moral darkness of the world. They should be impressed with the fact that "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." <BEcho, December 15, 1892 par. 11>

We are dependent upon Christ for both spiritual and temporal blessings, we should especially remember the world's Redeemer, on those days in which others forget Him in pleasing one another, in festivity and careless mirth. We should show special honor to Him in whom our hope of eternal life is centred. Through all the year parents should be educating their children as to how they may honor Jesus in their gifts. They should instruct them that Christ came to the world to save perishing sinners, and that instead of spending money for needless ornaments, for candies and *knick-knacks* to gratify the taste, they should deny themselves for Christ's sake, that they may offer to Him an expression of their love. The theme of Christ's amazing love can be so presented to your children that the little ones will be lost in wonder and love, and their hearts will be melted at the story of Calvary. Tell the children and youth that Jesus died to save them, that He wants them to give to Him their young lives that they may be his obedient children, and be saved from ruin. <BEcho, December 15, 1892 par. 12>

Christ will be pleased to see that the children and the youth, whom He loves, also love Him, and He will accept their gifts and offerings to be used in his cause. From the denial of self in children and youth, many little streams may flow into the treasury of the Lord, and missionaries may be sent out through their gifts to bring light to the heathen, who bow down to gods of wood and stone. Home missionaries also may be assisted, and there are poor who are suffering and needy, who may be blessed with the gifts of the children. Christ identifies his interest with that of his children. He says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." <BEcho, December 15, 1892 par. 13>

Brethren and sisters, what are you going to bring to Jesus as an offering of love? What will you render unto the Lord for all his benefits? Will you show forth the praises of Him who has called you out of darkness into his marvellous light, or will you devote your time and money to self and to pleasure seeking, as though self were the great object of attraction? O, may the coming Christmas be the best one you have ever enjoyed, because you have brought gifts to Jesus, and given yourselves and your all without reservation to Him who has given all for you. <BEcho, December 15, 1892 par. 14>

January 1, 1893 The Fight of Faith.

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Mrs. E. G. White.

Every one who shall be found with the wedding garment on, will have come out of great tribulation. The mighty surges of temptation will beat upon all the followers of Christ; and unless they are riveted to the eternal Rock, they will be borne away. Do not think you can safely drift with the current; you must stem the tide, or you will surely become a

helpless prey to Satan's power. You are not safe in placing your feet on the ground of the enemy, but should direct your path in the way cast up for the ransomed of the Lord to walk in. Even in the path of holiness you will be tried; your faith, your love, your patience, your constancy, will be tested. By diligent searching of the Scriptures, by earnest prayer for divine help, prepare the soul to resist temptation. The Lord will hear the sincere prayer of the contrite soul, and will lift up a standard for you against the enemy. [<BEcho, January 1, 1893 par. 1>](#)

Jesus left his home in heaven, and came to this dark world to reach to the very depths of human woe, that He might save those who are ready to perish. He laid aside his glory in the heavenly courts above, clothed his divinity with humanity, and for our sakes He became poor, that we through his poverty might be rich. He came to the earth that was all seared and marred with sin; "and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." He submitted to insult and mockery, that He might leave us a perfect example. When we are inclined to magnify our trials, to think we are having a hard time, we should look away from self to Jesus, who is the author and finisher of our faith, "who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." All this He endured that He might bring many sons and daughters to God, to present them before the universe as trophies of his victory. [<BEcho, January 1, 1893 par. 2>](#)

Will man take hold of this divine power which has been placed within his reach, and with determination and perseverance resist Satan, as Christ has given example in his conflict with the foe in the wilderness of temptation? God cannot save man against his will from the power of Satan's artifices. Man must work with his human power, aided by the divine power of Christ, to resist and to conquer at any cost to himself. In short, man must overcome as Christ overcame. Christ was a perfect overcomer; and we must be perfect, wanting nothing, without spot or blemish. [<BEcho, January 1, 1893 par. 3>](#)

In order to be overcomers, we must heed the injunction of the apostle: "Let this mind be in you which was also in Christ Jesus." He is the Pattern that we, as his disciples, must follow. We cannot cherish selfishness in our hearts, and follow the example of Christ, who died to make an atonement for us. We cannot extol our own merits, and follow his example; for He made Himself of no reputation, and took upon Himself the form of a servant. We cannot harbour pride, and follow Christ, since He humbled Himself until there was no lower place to which He could descend. Be astonished, O heavens, and be amazed, O earth, that sinful man should make such returns to his Lord in formality and pride, in efforts to lift up and glorify himself, when Christ came and humbled Himself in our behalf even to the death of the cross. [<BEcho, January 1, 1893 par. 4>](#)

Christ came to teach us how to live. He has invited us to learn of Him to be meek and lowly of heart, that we may find rest unto our souls. We have no excuse for not imitating his life and working his works. Those who profess his name, and do not practice his precepts, are weighed in the balances of heaven, and found wanting. But those who reflect his image will have a place in the mansions which He has gone to prepare. [<BEcho, January 1, 1893 par. 5>](#)

The redemption that Christ achieved for man was at infinite cost to Himself. The victory we gain over our own evil hearts and over the temptations of Satan will cost us strong effort, constant watchfulness, and persevering prayer; but, gaining the victory through the all-powerful name of Jesus, we become heirs of God and joint-heirs with Christ. This could not be the case if Christ alone did all the overcoming. We must be victors on our own account. Then we shall not only reap the reward of eternal life, but shall increase our happiness on earth by the consciousness of duty performed, and by the greater respect and love that we shall win from those about us. [<BEcho, January 1, 1893 par. 6>](#)

He who is a child of God should henceforth look upon himself as a part of the cross of Christ, a link in the chain let down to save the world, one with Christ in his plan of mercy, going forth with Him to seek and to save the lost. The Christian is ever to realize that he is bought with a price, to stand under the blood-stained banner of Prince Immanuel, to fight the good fight of faith, and lay hold on eternal life. He is to reveal Christ to the world. The self-denial, the self-sacrifice, the sympathy, the love that were manifested in the life of Christ are to reappear in the life of his followers. In order to do this, we must put on the whole armour of God; "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." If we do not overcome, we lose the crown; and if we lose the crown, we lose everything. Eternal loss or eternal gain will be ours. If we gain the crown, we gain all things; we become heirs of God, and joint-heirs with Christ. [<BEcho, January 1, 1893 par. 7>](#)

Christ is coming in a little while. He has been our brother in suffering; and if we overcome through his grace, we shall see Him as He is. We shall suffer here but a few days longer, and then enter into an eternity of happiness; for there is sweet rest in the kingdom of God. For those who fight the good fight of faith, there is reserved a crown of glory, a palm of victory, an inheritance incorruptible, undefiled, and that fadeth not away. Let the determination of every soul be, "I must run the race; I must overcome." [<BEcho, January 1, 1893 par. 8>](#)

January 15, 1893 The Source of Our Strength.

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Mrs. E. G. White.
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An address delivered at the close of the Australian Bible School, Dec. 13, 1892. <BEcho, January 15, 1893 par. 1>

I am thankful that our school enterprise in Melbourne has proved so successful in its beginning. If we had had to carry it forward in our own strength, we should not have had so good results as are now seen at the close of the first term. But we have prayed earnestly that the blessing of God might rest upon the school, and we have been assured that angels of God were ministering unto both the teachers and the students. A larger number of students should have come to the school than have come; but those who have been willing to make the venture have done well. Will not the Lord bless those that place themselves in a position to receive light and knowledge? Surely He will look with favour upon those who are seeking to understand the sciences and his Word. "The fear of the Lord is the beginning of wisdom;" and as they are seeking to love and to fear God, will He not manifest his rich grace to them, as He did to Daniel? <BEcho, January 15, 1893 par. 2>

Daniel was carried to Babylon, and was a captive in the king's court. Temptations and trials were upon every hand. He was allured on every side to follow the habits and customs of Babylon; but he knew that they were not at all after God's order. Study the history of Daniel. His part and that of his companions was to take their position in distinction from the Babylonians, who were indulging appetite, and who did not have the love and fear of God before them. No power or influence could sway these Hebrew youth from what they believed to be right. The king's table was set before them, provided with everything for the indulgence of appetite; but they had grace to adhere to the simple practices that they had been taught, and they would not indulge in wine or in the luxuries of the king's table. <BEcho, January 15, 1893 par. 3>

They were in the courts of Babylon to be educated. The king was desirous that their talents should be developed. These captives were placed on test for responsible positions in the courts of Babylon. They opened their minds to be taught of God, and closed their minds and hearts to every temptation and influence that would becloud the mind and corrupt the morals. And "God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." The God of Israel is a mighty working agent, and He works in behalf of every one who seeks to know and do his will. There is light always coming from heaven to those who seek for light and knowledge. We may get out of the channel of light if we choose, and place ourselves under influences that will separate us from righteousness, and thus meet with a terrible loss. But those that place themselves where they can catch the rays of divine light as they come from heaven, from the throne of God, will have light. God will never deny Himself. <BEcho, January 15, 1893 par. 4>

It was the God of heaven that gave Daniel and his fellows wisdom, so that they could stand true to principle before kings and nobles. When Nebuchadnezzar had set up the great golden image in the plain of Dura, he sent forth the herald to command all to bow down before it, declaring that those who should dare to disobey were to be cast into the fiery furnace. But the three Hebrew captives, Shadrach, Meshach, and Abed-nego, would not bow down: they said, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." <BEcho, January 15, 1893 par. 5>

Heaven was very near to these faithful men; they were cast into the fiery furnace, but He in whom they had trusted did not forsake them. Nebuchadnezzar the king exclaimed in amazement, "Did we not cast three men bound into the midst of the fire?" "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." How did he know who the fourth was like? The captives had not kept their lips sealed; they had told the Babylonians of their God. Whenever they had an opportunity, they honoured God. They were not ashamed to give Him glory; and from the very description they had given, the king understood that the One with the three captives was the Son of God. "Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither." Then they came forth from the midst of the fire, and it was found that not even the smell of fire had passed upon them. <BEcho, January 15, 1893 par. 6>

When Daniel was cast into the den of lions because of his fidelity to God, the Lord sent his angel to deliver him; and He will deliver us if we put our trust in Him and obey Him. Heaven is very much nearer to us than we think. When we place ourselves in the right relation to God, angels of heaven are beside us. We are to hide in Jesus, and he that touches

you, he that harms or distresses you, touches Christ; for Christ identifies his interest with that of his people. Christ suffers in the person of his saints. We must remember that the God of Daniel is our God, and that we can be faithful under all circumstances. We can go to Him in confidence, and through his grace preserve our integrity. <BEcho, January 15, 1893 par. 7>

The best recommendation you can carry with you of this school and its influence is a well-ordered life and a godly conversation. Wherever you may be, maintain the principles that you have been studying here. Wherever you go, carry on the good work of searching the Scriptures, and the Lord Jesus will always be at your right hand to help you. He is a merciful high priest pleading in your behalf. He will send his representative, the Holy Spirit; for He says, "I will not leave you comfortless; I will come to you." By the Spirit the Father and the Son will come and make their abode with you. There is no excuse for wavering or sinning. But in order to be upright, you must keep all these rich and full promises in memory's hall. Clear the mind of all objectionable, foolish things; retain the precious truths that you have heard here. And "when the enemy shall come in like a flood," these precious, golden words of promise will come into your mind and strengthen your soul. "When the enemy shall come in like a flood" that would sweep you from the Rock, "the Spirit of the Lord shall lift up a standard against him." What is that standard? What weapon did Jesus present to the enemy in his temptation in the wilderness?--The Word of God. He said, "It is written." <BEcho, January 15, 1893 par. 8>

Now, you are to remember what is written, and when the enemy comes, and tempts you to seek this or that place of amusement where you cannot take Jesus with you, just say firmly, "No, I cannot go there. Make up your mind, and know how to say "No" squarely. "When sinners entice thee, consent thou not." <BEcho, January 15, 1893 par. 9>

When you shall come to the school next term,--and you all need to come again,--if you have practiced what you have learned, you will come advanced in spiritual knowledge. You will advance in light if you walk in the light. Jesus said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." But those that walk in the light know just where they are going. They are going step by step by the side of Jesus in the direction of the home that is prepared for the righteous. They are keeping in view that better country; and as they walk toward the heavenly city, they have the heavenly agencies working in their behalf, that their steps may be sure, and that they may constantly advance in grace. You are not to be dwarfs, you are to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Then you will attain more and more unto the perfect stature, that it may be said by the heavenly host, "Ye are complete in Him." O, what an expression! And the Lord loves you as He loves his Son. Is not that wonderful? <BEcho, January 15, 1893 par. 10>

When you go from this place, carry Jesus with you; and wherever you go, practice the truth, let your light shine, improve the talent lent you of God, and you may come back with a double talent. Why?--Because you have exercised the power you have. What makes the black-smith's arms strong?--It is wielding the heavy sledge. <BEcho, January 15, 1893 par. 11>

Christ said to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of Him, and He would have given thee living water." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The water given us of Christ is a living stream from which we may refresh others. There are many to whom you can talk about the precious things you have heard here. Do not let these truths leak out of your hearts, but see how much good you can do with them. <BEcho, January 15, 1893 par. 12>

You do not know how many prayers have been offered for this school, how much anxiety we have felt about the first term, because the school is in its infancy. How thankful I am that you have availed yourselves of these opportunities. You are just prepared to make wise improvement of the second term, and it will be of double value to you because you have had the advantage of the first. Try to influence every one you can to come to school next term. God helping us, every one of us can be an agent for good. We expect that a good work will be done by our youth if they connect with God, and seek counsel of Him. <BEcho, January 15, 1893 par. 13>

I thank God with heart and soul and voice that He has not disappointed our expectations in this term of school. Had we been disappointed, it would not have been because God was at fault, but because we ourselves had departed from his wisdom. But we have relied upon the God of Israel, and He has made successful our first efforts to educate the youth of this country for his work. <BEcho, January 15, 1893 par. 14>

February 1, 1893 The Privilege of Prayer.

Mrs. E. G. White.

After Christ was baptised of John in Jordan, He came up out of the water, and bowing upon the bank of the river. He prayed fervently to his Heavenly Father. The heavens were opened to his prayer, and the light of the glory of God, brighter than the sun at noonday, shone from the eternal throne. The form of a dove encircled the Son of God, while the voice from the excellent glory was heard saying, "This is my beloved Son, in whom I am well pleased." <BEcho, February 1, 1893 par. 1>

Christ was the representative of humanity. He had laid aside his glory, stepped down from his throne, clothed his divinity with humanity, that with his human arm He might encircle the race, and with his divine arm reach the throne of the Infinite. He took upon Him the nature of man, and was tempted in all points like as we are. As a man He supplicated at the throne of God, beseeching his Father to accept his prayer in behalf of humanity; and to his earnest petition the heavens were opened. Never before had angels listened to such a prayer, and the glory of the Majesty of heaven shone upon Him, and words of love and approval assured Him of the acceptance of his petition as man's representative. God accepted the fallen race through the merits of Christ. <BEcho, February 1, 1893 par. 2>

Communication between heaven and earth, between God and man, had been broken by the fall of Adam; but through Christ man could again commune with God. He who knew no sin became sin for the race, that his righteousness might be imputed to man. Through the perfection of Christ's character, humanity was elevated in the scale of moral value with God; finite man was linked with the infinite God. Thus the gulf which sin had made was bridged by the world's Redeemer. <BEcho, February 1, 1893 par. 3>

How grateful should we be for the privileges which Christ has gained for us in opening heaven before us. What hope does it give to man that the Father said to Christ, who represented humanity, "This is my beloved Son, in whom I am well pleased." In the Father's acceptance of Christ in man's behalf, we are assured that through the merits of his Son, we may find access to God. We may be accepted in the Beloved. Jesus, the world's Redeemer; has opened the way so that the most sinful, the most needy, the most oppressed and despised, may find access to God, may have a home in the mansions that Jesus has gone to prepare for those who love Him. <BEcho, February 1, 1893 par. 4>

In a vision Jacob beheld a mystic ladder reaching from earth to heaven, on which were angels ascending and descending, and from the throne of God the glory of heaven streamed down. This ladder represented Jesus, the appointed medium of communication between man and God. Had He not by his humanity bridged the gulf of separation that sin had made between God and his people, the angels could never have been ministering spirits to communicate with fallen man; but through Christ man in his weakness and helplessness is connected with the source of infinite power. <BEcho, February 1, 1893 par. 5>

Jesus lived a life of prayer; after toiling all day, preaching to the ignorant, healing the sick, giving sight to the blind, raising the dead, feeding the multitudes, evening after evening He went away from the confusion of the city, and in some retired place, poured forth supplication to his Father with strong crying and tears. At times the bright beams of the moon shone upon his bowed form, and again clouds and darkness shut away all light. While bowed in the attitude of a suppliant, the dew and the frost of night rested upon Him. He frequently continued his petitions through the entire night. If the Saviour of men felt the need of prayer in our behalf, how much more should feeble, sinful mortals feel the necessity of prayer--fervent, constant prayer--on their own account! <BEcho, February 1, 1893 par. 6>

"It is enough for the disciple that he be as his master, and the servant as his lord." Jesus sought earnestly for strength from his Father. He regarded communication with God more essential than his daily food. He has given us evidence that in order to contend successfully with the powers of darkness, and to do the work allotted to us to perform, we must live in communion with God. Our own strength is weakness, but that which God gives will make every one who attains it more than conquerors. The continued, earnest prayer of faith will bring us light and strength to withstand the fierce assaults of the enemy. The light and strength of one day will not be sufficient for the trials and conflicts of the next. Satan is now constantly changing his temptations, as he did with Christ. Every day we may be placed in new positions, and may have to meet new and unexpected temptations. It is as consistent to expect to be sustained today by food we ate yesterday as to depend upon present light and present blessings for tomorrow's success. Weak and sinful man cannot be safe unless God shall daily manifest his light and impart to him his strength. <BEcho, February 1, 1893 par. 7>

It is of the highest importance that God manifests his will to us in the daily concerns of life; for the most important results frequently depend upon the smallest occurrences. The more we become acquainted with God through his divine light, the more we shall realize our weakness, knowing that without Him we can do nothing. We should ever feel that we need a sure guide to direct our faltering footsteps. <BEcho, February 1, 1893 par. 8>

A living Christian is one who lives a life of continual prayer. "The path of the just is as a shining light, that shineth more and more unto the perfect day." The Christian's life is one of progression. He goes forward from strength to strength, from grace to grace, and from glory to glory, receiving from Heaven the light which Christ, at infinite cost to Himself, made it possible for man to obtain. The Christian cannot let his light shine before men, unless he is ever

receiving divine illumination. He must ever receive strength and glory from the accessible heavens, that he may be able to meet new temptations and bear heavier responsibilities. Untried events await the Christian, new dangers even surround him, and unexpected temptations continually assail him. Our great Leader points to the open heaven, bidding us apply there for light and strength to enable us to overcome. <BEcho, February 1, 1893 par. 9>

Jesus taught his disciples to pray. He directed them to present their daily needs before God. As we realize our dependence upon God for both temporal and spiritual blessings, we may offer up fervent and effectual prayer. Our great need is in itself an argument that pleads most eloquently in our behalf. Your wants, your joys, your sorrows, your cares, your fears, you may present before God. You cannot weary Him, you cannot burden his heart. Nothing is too great for Him to bear; for He upholds the worlds and rules the universe. Nothing is too small for his notice; for He marks the sparrow's fall, and numbers the hairs of your head. He is not indifferent to the wants of his people. The Lord is very pitiful and of tender mercy. He is touched by our sorrows, and even the utterance of them moves his great heart of infinite love. There is no chapter in our experience too dark for Him to read, no perplexity too complicated for Him to unravel. Our Heavenly Father is not unobserving; He sees our tears, He marks our sighs, He notes our joys and sorrows. "He healeth the broken in heart, and bindeth up their wounds." <BEcho, February 1, 1893 par. 10>

The relation between God and each soul is distinct. His care to you is as minute as though there were no other soul to claim his attention. The psalmist says, "Thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. There is not a word in my tongue, but lo, O Lord, Thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me," "Thou tellest my wanderings; put Thou my tears in thy bottle; are they not in thy book?" In the words of the psalmist is expressed the intimacy and tenderness with which God cares for his creatures. "For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." <BEcho, February 1, 1893 par. 11>

February 15, 1893 "Come in Your Need to Jesus."

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Mrs. E. G. White

Those that call upon the Lord in humble, fervent prayer, will receive the strength and grace that they need to battle with temptation and to endure trials. In coming to God, the petitioner must present Christ as his authority, Christ's merit as his plea; and when these conditions are fulfilled, God has pledged his word that heaven is open unto the cries of the penitent and humble soul. <BEcho, February 15, 1893 par. 1>

The enemy will come to you, and say, "It is of no use for you to pray. Did you not do that evil thing? Have you not transgressed against God? Have you not violated your conscience?" Answer him, "Yes; but Christ has bidden me pray. He has said, 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'" <BEcho, February 15, 1893 par. 2>

Let the repenting soul repeat the promise that Jesus has made,--"Him that cometh unto Me I will in no wise cast out." Let him tell the enemy, "The blood of Jesus Christ his Son cleanseth us from all sin." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Tell the enemy that you know your garments are stained with sin, but that by faith you claim the righteousness of Christ. Turn to Jesus, and tell Him all your trouble; Christ sees all your circumstances, knows all your temptations and sorrows. The enemy will suggest that you stay away from Christ until you have made yourself better, until you are good enough to come to God; but do not listen to his suggestions; for if you wait till you are good enough to come to God, you will never come. You might wait until the judgment, but you would not be fit to come to Christ. "Now is the accepted time, now is the day of salvation." You are to yield to the drawing power of Christ's love today, and come to Him as you are. As you come, He will continue to draw you, until every thought shall be brought into captivity to Jesus. When the enemy would keep you from your Saviour, accusing you of being a sinner, tell him that you are entitled to go to the Lord, since He has said, "I came not to call the righteous, but sinners to repentance." The accuser of the brethren told the repentant publican that he was a sinner; and he dared not so much as lift up his eyes to heaven, but smote upon his breast, and cried. "God, be merciful to me a sinner," and he went down to his house justified. The coming of the sinner is not unwelcome to Christ. He says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls." When Christ was upon earth, at one time certain Greeks came, saying, "Sir, we would see Jesus." On every side were

those who were cruel and vindictive, who were seeking an opportunity to put Jesus out of the way, for they rejected the Lord of glory; and how precious to Jesus was the thought that there were earnest souls who desired to see Him. The Master's heart warmed with satisfaction that some one wanted to see Jesus. When the voice of God speaks to the heart, and the heart responds to it, we shall hear the inquiry, "Sir, I would see Jesus." Heaven is all ready to receive those who receive Jesus. Then let us come to Him, asking for the very things that we need, believing that we shall receive them.

<BEcho, February 15, 1893 par. 3>

"Now faith is the substance of things hoped for, the evidence of things not seen." In coming to Christ there must be an exercise of faith. We need to bring Him into our every-day life; then we shall have peace and joy, and we shall know by experience the meaning of his word, "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." Our faith must claim the promise, that we may abide in the love of Jesus. Jesus said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." <BEcho, February 15, 1893 par. 4>

Faith works by love and purifies the soul. Through faith the Holy Spirit finds access to the heart, and creates holiness therein. Man cannot become an agent to work the works of Christ unless he is in communion with God through the Holy Spirit. We can be fitted for heaven only through a transformation of character; we must have Christ's righteousness as our credentials, if we would find access to the Father. We must be partakers of the divine nature, having escaped the corruption that is in the world through lust. We must daily be transformed by the influence of the Holy Spirit; for it is the work of the Holy Spirit to elevate the taste, to sanctify the heart, to ennoble the whole man, by presenting to the soul the matchless charms of Jesus. <BEcho, February 15, 1893 par. 5>

We are to behold Christ, and by beholding to become changed. We must come to Him, as to an open, inexhaustible fountain, from which we may drink again and again, and ever find a fresh supply. We are to respond to the drawing of his love, to feed on the Bread of life which came down from heaven, to drink of the water of life which flows from the throne of God. We are to keep looking up that faith may bind us to the throne of God. Do not look down, as though you were bound to the earth. Do not keep up an examination of your faith, pulling it up, as though it were a flower, to see if it has any root. Faith grows imperceptibly; and when the enemy rallies his forces to bring you into a critical place, the angels of God will be round about you, and you will have help from on high; for your prayer will be answered in the conflict. If you have genuine faith, you will praise God from whom all blessings flow, and as you praise Him you will realize more of his blessing. As God gives us light, we are to make use of it. We shall have no second ray until we have appreciated and appropriated the first. <BEcho, February 15, 1893 par. 6>

But let us never imagine that we can do without God. The enemy knows when we decide to do without the Lord's help, and he is ready to fill the mind with evil suggestions, and make us fall from our steadfastness; but the Lord would have us abide in Him every moment, that we may be complete in Him, accepted in the Beloved. Many think they have not time to pray, or that it would be useless to pray if they had time. They indulge themselves in the gratification of unholy desires. They cherish unchristlike traits of character, and the least crossing of their will arouses their combativeness and upsets their temper. While they are thus unemptied of self, and unwilling to renounce their evil way, they cannot expect to receive answers to their prayers; for evil tempers and corrupt indulgences will make prayer of none effect. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." We must roll off the load of evil from our souls into the sepulchre, that we may not believe from impulse, but from calm assurance that God is true. We must have a childlike, humble spirit, exercising living faith, making earnest supplication at the throne of mercy, knowing that Jesus is our Intercessor and Advocate. <BEcho, February 15, 1893 par. 7>

March 1, 1893 The Power of Prayer.

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Mrs. E. G. White.

We should realize that we have a friend at court, one who can plead the cause of our soul, one who will be our helper in every emergency. Jesus says, "When ye pray, believe that ye receive the things ye ask for, and ye shall have them." You are to come to the Father, emptying the soul of every sin and defilement, that you may prove the promises of the Lord. You cannot indulge your own temper and have your own way, and still expect to have the advantages of the children of God; you must struggle with hereditary tendencies, and yield not to temptation. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." As a child comes to its parent, so you are to come to Jesus, telling Him just what you want, presenting before Him your need of his presence and grace.

The Lord has promised to give the Holy Spirit to them that ask Him; and as an illustration of our need, and his willingness to give, He presents before us a hungry child asking his earthly parent for bread. The question is asked, "What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? He appeals to the tender natural affection of a parent for his child, and then says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" <BEcho, March 1, 1893 par. 1>

Jesus knows our weakness. He is acquainted with our besetments and infirmities, and it is his delight to give us aid; for He "is touched with the feeling of our infirmities." When He was upon earth, wherever the opportunity offered, wherever He found a hungry soul, He presented the bread which came down from heaven. Worldly position, worldly honour, had no attraction for Him; but that which appealed to his heart was a soul perishing for the water of life. He had come to be the Saviour of all--Jew and Gentile, rich and poor, free and bond; and He identified his interests with those of suffering humanity. Christ and the child of humanity were to become one. He clothed his divinity with humanity, that He might impart to man the divine nature. The spirit and character of Christ are to be represented in his followers. By faith Christ is to become to the believer, righteousness, sanctification, and redemption. He has said, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." One soul is of more worth to Jesus than the whole world. Let the soul look to Jesus, let him "behold the Lamb of God, which taketh away the sin of the world." No one will be compelled to look to Christ; but the voice of invitation is sounding in yearning entreaty, "Look and live." <BEcho, March 1, 1893 par. 2>

Jesus has not changed. With Him there is no variableness, neither shadow of turning; He is the same yesterday, today, and forever. He still loves and pities the erring, seeking to draw them to Himself, that He may give them divine aid. He knows that a demon power is struggling for the control of every soul striving for the mastery; but Jesus came to break the power of Satan, and to set the captives free. He will provide strength from above, that we may see and resist the temptations of the enemy. Through communion with God we may have divine discernment; but Satan ever seeks to hinder men from engaging in prayer. He seeks to fill their time with business or pleasure, or to lead them into such evil that they will have no desire to pray. <BEcho, March 1, 1893 par. 3>

Heaven has been made accessible to all who will come, and we need not walk stumblingly or in uncertainty. If we ask guidance of the Lord, the promise is, "Ye shall receive." The promises of God are yea and amen in Christ Jesus. "Seek, and ye shall find." This is what we need to do every hour of our lives; for if we seek for the right way in sincerity, we shall find it. Feeling the need of help from the Lord, we shall seek for it in humble prayer. He who realizes his dependence upon God will realize that without Christ he can do nothing, and will esteem the privilege of communion with God above everything else. <BEcho, March 1, 1893 par. 4>

Daniel appreciated the privilege of praying to the God of heaven, and he so valued the opportunity of prayer that he would allow nothing to come between his soul and God. When the decree went forth that no man should ask a petition of any man or of any god save of the king for the space of thirty days, Daniel went to his chamber, and with his windows open towards Jerusalem as was his custom, he prayed three times a day to the God of heaven. For his loyalty to God, Daniel was thrust into the den of lions. The king mourned for the calamity that had befallen Daniel, and, discerning the device through which he had come into trial as a plan of his enemies, he regretted that the decree had been made. He sought earnestly to deliver Daniel from death; but it was even beyond his power, for Daniel was cast into the den of lions. But he had good company in that den of wild beasts; for the "angel of the Lord encampeth round about them that fear Him, and delivereth them." God sent his angel, and closed the mouths of the hungry lions, that they should not hurt him. The king passed a sleepless night, and in the early morning, he went in haste to the den of lions. "And when he came to the den, he cried with a lamentable voice unto Daniel, and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him because he believed in his God." <BEcho, March 1, 1893 par. 5>

God does not promise his people exemption from trial, but He promises that which is far better. He says, "As thy days, so shall thy strength be." "My grace is sufficient for thee; for my strength is made perfect in weakness." When tribulation comes upon us, the Lord would not have us think that He has forsaken us; we are of value in his sight. He has placed upon us a value equal to the sufferings of his dear Son. He says, "With great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee." "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou

walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee; therefore will I give men for thee, and people for thy life. Fear not; for I am with thee. . . . I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." And "let patience have her perfect work, that ye may be perfect and entire, wanting nothing." <BEcho, March 1, 1893 par. 6>

When tribulation comes upon us, how many of us fail to rejoice. Many are like Peter, and look upon the troublous waves about them, instead of keeping the eye fixed upon Jesus. When we turn our eyes from our difficulties, and fix them upon Jesus our helper, we see what matchless charms He has, and know that "all things work together for good to them that love God." We do not forget the exhortation which is spoken unto us, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? . . . For they verily for a few days chastened us after their own pleasure: but He for our profit; that we might be partakers of his holiness." <BEcho, March 1, 1893 par. 7>

Then let us take each day's cares and sorrows and trials to Jesus, casting all our care upon Him; for He careth for us. Let us begin each day as if it were the last we should pass upon earth, and continuing in prayer let us live in such a way, that we may ask God at its close to bless our efforts and influence. Through connection with Christ, through acceptance of his righteousness by faith, we may work the works of God, and become labourers together with Christ. He will bestow upon us heavenly gifts that will satisfy the deepest cravings of the heart. If you come to Him as little children, pleading God's promises, making them your own, you will receive fulness of joy, and have a foretaste of eternal blessedness. <BEcho, March 1, 1893 par. 8>

March 15, 1893 The Way to Christ.

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Mrs. E. G. White.

The commandments of God are comprehensive; in a few words they unfold the whole duty of man. The human family have all transgressed them; and as a transgressor of the law, man is hopelessly ruined; for he is the enemy of God, and without strength to do any good thing. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Looking into the moral mirror,--God's holy law,--man sees himself a sinner, and is convicted of his state of evil, his hopeless doom under the just penalty of the law. But he has not been left in the state of hopeless distress into which sin has plunged him; for it was to save the transgressor from ruin that He who was equal with God offered up his life on Calvary. "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." <BEcho, March 15, 1893 par. 1>

Jesus was the Majesty of heaven, the beloved Commander of the angels, whose delight was to do his pleasure. He was one with God, in the bosom of the Father; yet He thought it not a thing to be desired to be equal with God while man was lost in sin and misery. He stepped down from his throne. He left his crown and royal sceptre, and clothed his divinity with humanity. He humbled Himself even to the death of the cross, that man might be exalted to a seat with Him upon his throne. In Him we have a complete offering, an infinite sacrifice, a mighty Saviour, who is able to save unto the uttermost all that come unto God by Him. In love He comes to reveal the Father, to reconcile man to God, to make him a new creature, renewed after the image of Him who created him. <BEcho, March 15, 1893 par. 2>

Jesus is our atoning sacrifice. We can make no atonement for ourselves; but by faith we can accept the atonement that has been made. "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." "Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." No man of earth, no angel of heaven, could have paid the penalty for sin. Jesus was the only one who could save rebellious man. In Him divinity and humanity are combined, and this was what gave efficacy to the offering on Calvary's cross. At the cross, mercy and truth met together; righteousness and peace kissed each other. As the sinner looks upon the Saviour dying on Calvary, and realizes that the Sufferer is divine, he asks why, this great sacrifice was made; and the cross points to the holy law of God, which has been transgressed. The death of Christ is an unanswerable argument to the immutability and righteousness of the law. In prophesying of Christ, Isaiah says, "He will magnify the law, and make it honourable." The law has no power to pardon the evil-doer. Its office is to point out his defects, that

he may realize his need of One who is mighty to save, realize his need of One who will become his substitute, his surety, his righteousness. Jesus meets the need of the sinner; for He has taken upon Him the sins of the transgressor. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with his stripes we are healed." The Lord could have cut off the sinner, and utterly destroyed him; but the more costly plan was chosen. In his great love He provides hope for the hopeless, giving his only begotten Son to bear the sins of the world. And since He has poured out all heaven in that one rich gift, He will withhold from man no needed aid that he may take the cup of salvation, and become an heir of God, and joint-heir with Christ. <BEcho, March 15, 1893 par. 3>

Christ came to manifest the love of God to the world, to draw the hearts of all men to Himself. He said, "And I, if I be lifted up from the earth, will draw all unto Me." The first step toward salvation is to respond to the drawing of the love of Christ. God sends message after message to men, entreating them to repentance, that He may forgive, and write pardon against their names. Shall there be no repentance? Shall his appeals be unheeded, his overtures of mercy ignored, and his love utterly rejected? O, then man will cut himself off from the medium through which he may gain life eternal. By the manifestation of his love, by the entreaties of his Spirit, God woos men to repentance; for repentance is the gift of God and whom He pardons He first makes penitent. The sweetest joy comes to man through his sincere repentance toward God for the transgression of his law, and through faith in Christ as the sinner's Redeemer and Advocate. It is that men may understand the joy of forgiveness, the peace of God, that Christ draws them by the manifestation of his love. If they respond to his drawing, yielding their hearts to his grace, He will lead them on step by step to full knowledge of Himself, and this is life eternal. <BEcho, March 15, 1893 par. 4>

April 1, 1893 Christ's Righteousness Avails.

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Mrs. E. G. White.

We are to surrender our hearts to God, that He may renew and sanctify us, and fit us for his heavenly courts. We are not to wait for some special time, but today we are to give ourselves to Him, refusing to be the servants of sin. Do you imagine you can leave off sin a little at a time? O, leave the accursed thing at once! Hate the thing that Christ hates, love the thing that Christ loves. Has He not by his death and suffering made provision for your cleansing from sin? When we begin to realize that we are sinners, when we fall on the Rock and are broken, the everlasting arms are placed about us, and we are brought close to the heart of Jesus. Then we shall be charmed with his loveliness and disgusted with our own righteousness. We need to come close to the foot of the cross. The more we humble ourselves there, the more exalted will God's love appear. The grace and righteousness of Christ will not avail for him who feels whole, for him who thinks he is reasonably good, who is contented with his own condition. There is no room for Christ in the heart of him who does not realize his need of divine light and aid. <BEcho, April 1, 1893 par. 1>

Jesus says, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." There is fulness of grace in God, and we may have his Spirit and power in large measure. Do not feed on the husks of self-righteousness, but go to the Lord; He has the best robe to put upon you, and his arms are open to receive you. Christ will say, "Take away the filthy garments, and clothe him with a change of raiment." <BEcho, April 1, 1893 par. 2>

But shall we wait till we *feel* that we are cleansed?--No; Christ has promised that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." You are proved of God through his Word. You are not to wait for wonderful emotions before you believe that God has heard you; feeling is not to be your criterion, for emotions are as changeable as the clouds. You must have something solid for the foundation of your faith. The word of the Lord is a word of infinite power, upon which you may rely; and He has said, "Ask, and ye shall receive." Look to Calvary. Has not Jesus said that He is your Advocate? Has He not said that if you ask anything in his name, you shall receive? <BEcho, April 1, 1893 par. 3>

You are to come to God as a repenting sinner, through the name of Jesus, the divine Advocate; to a merciful, forgiving Father, believing that He will do just as He has promised. Let those who desire the blessing of God knock, and wait at the throne of mercy with firm assurance, saying, "For Thou, O Lord, hast said, 'Every one that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened.'" The Lord longs to have those who seek after God believe in Him who is able to do all things. He has sought to show us how ready He is to hear and answer our request by the use of a most familiar and common-place occurrence. He said, "What man is there of you whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being

evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Christ makes an appeal to us concerning the willingness of God to help, arguing from the natural love of the parent for his offspring. What father could turn from his son who asks bread? And should any one dishonour God by imagining that He will not respond to the call of his children? Would we think a parent capable of trifling with his child, and tantalizing him by raising his expectations only to disappoint them? Will the father promise to give good and nourishing food to his child, and then give him a stone? If ye then, being human and evil, give good gifts to your children, how much more shall your Father who is in heaven give his Holy Spirit to them that ask Him?

<BEcho, April 1, 1893 par. 4>

It is impossible for man to save himself. Christ's righteousness alone can avail for his salvation, and this is the gift of God. This is the wedding garment in which you may appear as a welcome guest at the marriage supper of the Lamb. Let faith take hold of Christ without delay, and you will be a new creature in Jesus, a light to the world. Christ is called "The Lord our righteousness." And through faith each one should say, "The Lord my righteousness." When faith lays hold upon this gift, the praise of God will be upon our lips, and we shall be able to say, "Behold the Lamb of God, which taketh away the sin of the world." <BEcho, April 1, 1893 par. 5>

Have you a sense of want in your soul? Do you hunger and thirst after righteousness? Then this is an evidence that Christ has wrought upon your heart, and created this sense of need, in order that He may be sought after to do those things for you through the endowment of his Holy Spirit which it is impossible for you to do for yourself. The Lord specifies no conditions except that you hunger for his mercy, desire his counsel, and long for his love. "Ask!" The asking makes it manifest that you realize your necessity, and if you ask in faith, you will receive. The Lord has pledged his word, and it cannot fail. That you feel and know you are a sinner is sufficient argument in asking for his mercy and compassion. The conditions upon which you may come to God are, not that you shall be holy, but that you shall ask Him to cleanse you from all sin, and purify you from all iniquity. Then why wait longer? Why not take God at his word, and say,--

"Here, Lord, I give myself to Thee,
Tis all that I can do." <BEcho, April 1, 1893 par. 6>

April 15, 1893 Faith Finds Christ

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Mrs. E. G. White.

Coming to Christ does not require severe mental effort and agony; it is simply accepting the terms of salvation that God has made plain in his Word. The blessing is free to all. The invitation is, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Harken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness." <BEcho, April 15, 1893 par. 1>

Then come, and seek and find. The reservoir of power is open, is full and free. Come with humble hearts, not thinking that you must do some good thing to merit the favour of God, or that you must make yourself better before you can come to Christ. You are powerless to do good, and cannot better your condition. Apart from Christ, we have no merit, nor righteousness. Our sinfulness, our weakness, our human imperfections, make it impossible that we should appear before God unless we are clothed in Christ's spotless righteousness. We are to be found in Him, not having our own righteousness, but the righteousness which is in Christ. Then in the name that is above every name, the only name given among men whereby we can be saved, claim the promise of God, saying, "Lord, forgive my sin. I put my hand in thy hand for help, and I must have it or perish, I now believe." The Savior says to the repenting sinner, "No man cometh unto the Father but by Me, and him that cometh unto Me, I will in no wise cast out." <BEcho, April 15, 1893 par. 2>

When you respond to the drawing of Christ, and join yourself to Him, you manifest saving faith. But to talk of religious things in a casual way, to pray for spiritual blessings without real soul hunger and living faith, avails nothing. The wondering crowd that pressed close about Jesus realized no accession of vital power from the contact. But when the poor suffering woman, who for twelve years had been an invalid, in her great need put forth her hand, and touched the hem of his garment, she felt the healing virtue. Hers was the touch of faith, and Christ recognized that touch. He knew that virtue had gone out of Him, and turning about in the throng, He asked, "Who touched Me?" Surprised at such a question, the disciples answered, "Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me?" "And Jesus said, Somebody hath touched Me; for I perceive that virtue is gone out of Me. And when the woman saw

that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately. And He said unto her, Daughter, be of good comfort; thy faith hath made thee whole; go in peace." The faith which avails to bring us into vital contact with Christ expresses on our part supreme preference, perfect reliance, entire consecration. This faith works by love and purifies the soul. It works in the life of the follower of Christ true obedience to God's commandments; for love to God and love to man will be the result of vital connection with Christ. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." <BEcho, April 15, 1893 par. 3>

Nothing but divine power can regenerate the human heart and imbue the soul with the love of Christ, which will ever manifest itself in love for those for whom He died. The fruit of the Spirit is love, joy, peace, longsuffering, goodness, faith, meekness. When a man is converted to God, a new moral taste is supplied, a new motive power is given, and he loves the things that God loves; for his life is bound up by the golden chain of immutable promises with the life of Jesus. Love, joy, peace, and inexpressible gratitude will pervade the soul, and the language of him who is blessed will be, "Thy gentleness hath made me great." <BEcho, April 15, 1893 par. 4>

We should grow daily in spiritual loveliness. We shall often fail in our efforts to copy the divine pattern; we shall often have to bow down to weep at the feet of Jesus, because of our short-comings and mistakes; but we must not be discouraged; pray more fervently, believe more fully, and then, with greater steadfastness, abide in Christ and grow into the likeness of our Lord. As we distrust our own power, we shall trust the power of our Redeemer, and render praise to God, who is the health of our countenance. <BEcho, April 15, 1893 par. 5>

Wherever there is union with Christ, there is love. Whatever other fruits we may bear, if love be missing they profit nothing. Love to God and our neighbour is the very essence of religion. No one can love Christ and not love his children. When we are united to Christ, we have the mind of Christ. Purity and love shine forth in the character, meekness and truth control the life. The very expression of the countenance is changed. Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within. We drink in the love of Christ as the branch draws nourishment from the vine. If we are grafted into Christ, if fibre by fibre we have been united with the living vine, we shall give evidence of the fact by bearing rich clusters of fruit. If we are connected with the light, we shall be channels of light, and in our words and works we shall give light to the world. The light that shines in the face of Jesus Christ, is reflected by his followers, to the glory of God. <BEcho, April 15, 1893 par. 6>

May 1, 1893 Value of a True Education.

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Mrs. E. G. White.

It is the nicest work ever assumed by man or woman to deal with youthful minds. In educating the youth, the greatest care should be taken to vary the manner of instruction so as to call forth the high and noble powers of the mind. Parents and teachers of schools are certainly disqualified to educate children properly if they have not first learned the lessons of self-control, patience, forbearance, gentleness, and love. What an important position for parents, guardians, and teachers. There are very few who realize the most essential wants of the mind, and how to direct the developing intellect, the growing thoughts and feelings of the youth. <BEcho, May 1, 1893 par. 1>

Children are in great need of proper education in order that their lives should be of use in the world; but any effort that exalts intellectual culture above moral training is misdirected. Instructing, cultivating, polishing children should be the main burden with parents and teachers. <BEcho, May 1, 1893 par. 2>

There is a period of training children and a time for educating youth, and it is essential that both of these be combined in a great degree in the schools. Children may be trained for the service of sin, or for the service of righteousness. The early education of youth shapes their character in this life and in their religious life. Solomon says, "Train up a child in the way he should go; and when he is old, he will not depart from it." This language is positive. The training which Solomon enjoins is to direct, educate, and develop. In order for parents to do this work, they must themselves understand the way the child should go. This embraces more than merely having a knowledge of books. It takes in everything that is good, virtuous, righteous, and holy. It comprehends the practice of temperance, Godliness, brotherly kindness, and love to God and to one another. In order to attain this object, the physical, mental, moral, and religious education of children must have attention. <BEcho, May 1, 1893 par. 3>

In households and in schools, the education of children should not be like the training of dumb animals: for children have an intelligent will, which should be directed to control all their powers. The dumb animals need to be trained, for

they have not reason and intellect. The human mind must be taught self-control. It must be educated to rule the human being, while the animal is controlled by the master. The beast is trained to be submissive to his master. The master is mind, judgment, and will for the beast. A child may be so trained as to have, like the beast, no will of his own. His individuality may even be merged in that of the one who superintends his training, and his will become to all intents and purposes subject to the will of the teacher. [<BEcho, May 1, 1893 par. 4>](#)

Children who are thus educated will be deficient in moral energy and individual responsibility. They have not been taught to move from reason and principle. Their will was controlled by another, and the mind was not called out, that it might expand and strengthen by exercise. They were not directed and disciplined with respect to their peculiar constitution and capabilities of mind, to put forth their strongest powers when required. Teachers should not stop here, but give special attention to the cultivation of the weaker faculties that all the powers may be brought into exercise, and carried forward from one degree of strength to another, that the mind may attain to due proportions. [<BEcho, May 1, 1893 par. 5>](#)

Children should be taught to respect experienced judgment, and to be guided by their parents and teachers. They should be so educated that their minds will be united with the minds of their parents and teachers, and so instructed that they can see the propriety of heeding their counsel. Then when they shall go forth from the guiding hand of their parents and teachers, their characters will not be like the reed trembling in the wind. [<BEcho, May 1, 1893 par. 6>](#)

If parents would feel it a solemn duty that God enjoins upon them to educate their children for usefulness in this life, if they would adorn the inner temple of the soul of their sons and daughters for the immortal life, we should see a great change in society for the better. And then there would not be manifest so great indifference to practical Godliness, and it would not be so difficult to arouse the moral sensibilities of children to understand the claims that God has upon them. [<BEcho, May 1, 1893 par. 7>](#)

The youth have faculties that, with proper cultivation, would qualify them for almost any position of trust. If they had made it their object in obtaining an education to bring into exercise, and develop, the powers God has given them for usefulness that they might prove a blessing to others, their minds would not be dwarfed to an inferior standard. They would show depth of thought and firm principles, and would command influence and respect. They might have an elevating influence upon others, which would lead souls to see and acknowledge the power of an intelligent Christian life. [<BEcho, May 1, 1893 par. 8>](#)

May 15, 1893 Notes of Travel and Labour.

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Mrs. E. G. White.

At the close of the Australian Conference, we spent a week with the church in Parramatta, N. S. W., and on February 4 we embarked from Sydney for Auckland, New Zealand. Our ship, the *Rotomahana*, is a beautiful steamer, and one of the fastest in these waters. I had a convenient and pleasant state room on the upper deck, and endured this long-dreaded journey much better than I had dared to hope. There was no rough weather, and Wednesday morning, Feb. 8, we were in Auckland. Elder Israel met us at the wharf, and we were soon taken to a comfortably furnished cottage which the Auckland church had placed at our disposal. [<BEcho, May 15, 1893 par. 1>](#)

For several days we laboured earnestly for the Auckland church. Evening meetings were held as often as the brethren could attend, and each Sabbath and Sunday was fully occupied. Twice I spoke in the theatre to attentive audiences. Elder Starr laboured untiringly for the church. Several of the evening meetings were called early in the evening, and I would speak for half an hour, and then Elder Starr would follow with a discourse, or Bible lesson. In all, I spoke eight times in Auckland. [<BEcho, May 15, 1893 par. 2>](#)

On Monday, Feb. 20, we sailed for Kaeo on the Steamer *Clansman*. The steamer was rather small, but the captain and stewardess did everything in their power for our comfort. Through the night we were favoured with a calm sea and but little wind, and I rested some, although feverish and over-wearied by the perplexity and confusion of preparation for the journey. We expected to reach Russel at seven A. M.; but the fog closed down upon us while among the islands of the bay. After the fog cleared away, we had a beautiful sunny day. It took but a few minutes to reach the pier, where most of our fellow-passengers left the boat. Russel is a quiet little place, consisting of a row of shops facing the beach, back of which are a few dozen comfortable residences, and quite a number of old weather-beaten houses with open doors, and windows out, which are occupied by families of Maoris. [<BEcho, May 15, 1893 par. 3>](#)

Soon our steamer moved up the bay to Opuia. The Bay of Islands is very beautiful, and we enjoyed sailing over its

smooth waters amid verdant islands and massive rocks. We left the bay at 2 P. M., and reached Whangaroa Harbour at 7 o'clock. Here we were met by Bro. Joseph and Metcalf Hare, who had come from Kaeo, three miles, in their large skiff, and were ready to take us back as soon as the tide should turn. They welcomed us heartily, and at once transferred our luggage to their boat, and at eight o'clock we took our places in the skiff, and were off for Kaeo. The trip from Whangaroa up the bay and creek to Kaeo was an interesting one. The water of the bay was as smooth as an inland lake. The night was perfect. The air was mild, and the new moon shone out sufficiently to give us an outline of the mountain scenery on either side. Steady rowing by the two strong men who had often made this trip brought us to Bro. Joseph Hare's landing in about two hours; his comfortable home is but a few steps from the landing. <BEcho, May 15, 1893 par. 4>

Wednesday morning Bro. Joseph Hare, sen., came down and took us to his hospitable home at the upper end of the valley, close to where Bro. and Sister Starr were stopping. To us Kaeo valley seemed very picturesque and beautiful. Some places reminded us of Knight's Canon between Healdsburg and St. Helena, California. Much of the vegetation was tropical. Great fern trees were growing in the gullies, a species of the palm tree called necow were plentiful along the foot of the hills, and towering above these were large, bare trunks bearing many thrifty bunches of a large air-plant. Along the road were immense bunches of sweet brier, and large patches of black-berry bushes loaded with ripening fruit. Father Hare has a pleasant, comfortable home. The house, situated on high ground, is surrounded by fruitful orchards. A swift-running stream brings abundance of pure mountain water close to the house, back of which lie the pasture lands and the forest-clad mountains. <BEcho, May 15, 1893 par. 5>

We had planned to remain in Kaeo two weeks, but circumstances lengthened our stay to three full weeks. Early on Thursday it began to rain, and in the afternoon the little creek had swollen to a roaring torrent, bringing down driftwood and logs. Later on, we learned that there was a serious flood in the lower part of the valley. The water rose higher than for twenty years. Many houses were flooded and deserted, fruit trees and crops were destroyed, horses and sheep were drowned, and hundreds of huge logs, which had for years been lying in the small creeks in the mountains waiting for a freshet to bring them down, were floated over fields and orchards, and left in all manner of curious places. After the flood was over, the weather was beautiful. <BEcho, May 15, 1893 par. 6>

Sabbath forenoon I spoke to our people in the little meeting-house, and Sunday afternoon to a congregation of about two hundred in the Wesleyan church. Sunday evening, Elder Starr spoke to a full house in the same place. During the week, several evening meetings were held at the home of Father Hare. In these I would speak for half an hour and then retire, and the meeting would go on for an hour or two. On the second Sabbath, Elder Starr spoke in the forenoon to our people, and I spoke in the afternoon in the Wesleyan church. While speaking, I felt constrained by the love of Christ to invite all who had not taken a decided stand for the Lord to come forward for prayers. At first it seemed hard for any one to move; but finally the grown-up children of our brethren and sisters began to come forward; and then, as the invitation was extended to those who were members of the church, but who did not enjoy a living assurance of acceptance with God, many of the church-members came forward, and these were joined by some who had long hesitated about obeying the truth, and by others who were attending their first meeting among our people. Words of counsel were then spoken, and after the season of prayer nearly all who were seeking the Lord for the first time bore testimony. The Spirit and power of God were present, and all went from the meeting rejoicing and praising God for what He had wrought. <BEcho, May 15, 1893 par. 7>

On Sunday we again had good audiences in the Wesleyan chapel. The people seemed anxious to hear the Word of God; and Elder Starr had many invitations to visit and hold Bible-readings. We are satisfied that there is a work to be done in Kaeo both for our church and for the community in and near the Kaeo valley. There are souls inquiring, What is truth? and those who have light have a work to do for their fellow-men. How earnest we should be to impart light and truth to others, how patient and persevering. We need to have tender hearts, softened and subdued by the love of God. We must not work in our own spirit, bringing in our natural, hereditary traits of character; for thereby we shall drive souls away from the truth. We must lay aside our likes and dislikes; we must overcome all harshness and sharpness; we must be as wise as serpents and as harmless as doves, yet always ready to put ourselves in the fore-front of the battle if God calls us there. <BEcho, May 15, 1893 par. 8>

Because of a change in the time of sailing of the steamer from Auckland to Napier, we were prevented from going at the time appointed, and had another week to labour in Kaeo. The young people needed instruction, but it was difficult to get them together. There are some in Kaeo whom God has been calling to fit themselves for labour in his vineyard; and we rejoice that several are preparing to go to the Bible School. On Wednesday, April 15, we bade adieu to our friends in Kaeo, and were taken down to the harbour, where we held one meeting, and the next morning took the steamer for Auckland. <BEcho, May 15, 1893 par. 9>

June 1, 1893 The New Zealand Camp-Meeting.

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Mrs. E. G. White.

Thursday morning, March 16, we boarded the Steamer Clansman at Whangaroa, to return to Auckland, and from there to proceed to Napier, where the Conference and camp-meeting were to be held. We reached Auckland Friday morning. Here our party of eight from Kaeo was joined by ten from Auckland and vicinity, who were going to the Conference. Sabbath afternoon our boat cast anchor near Gisborne, and Brn. Starr, Edward, Wesley, and Samuel Hare, and W.C. White, went ashore to visit the little church assembled for meeting. This church, like others in this Conference, is asking for ministerial help. Oh that we had a hundred labourers where there is one! Everywhere there are fields suffering for help. When our brethren entered the church, they found the Sabbath-school was in session, and they had opportunity briefly to present some of the many evidences that we are in a time when we should look up, and rejoice, because the coming of the Lord draweth near. <BEcho, June 1, 1893 par. 1>

About eight o'clock the little steamer came back. She was tossed about by the waves, and it often looked as if the water would go over the deck, where most of the passengers were seated; but she came safely alongside, and all were brought on board without the aid of the huge basket kept for rough seas. <BEcho, June 1, 1893 par. 2>

From Gisborne it is a short run to Napier, and we woke Sunday morning, anchored close to the city. Here an extensive breakwater is being constructed; but for some time yet large ships must anchor in the bay, and all passengers and freight must be transferred to a smaller steamer, which carries us safely over the shallow waters to the pier. At the landing we were met by Elders Israel, McCullagh, and Wilson, and by Mrs. Dr. Caro, who took us at once to her hospitable home. Napier is a beautiful place, the resident portion of the town being built on a series of high hills overlooking the sea. <BEcho, June 1, 1893 par. 3>

Sunday evening I spoke on "The Love of God" to an attentive audience in the Theatre Royal. Tuesday evening Elder McCullagh gave the first discourse in the large tent on the camp-ground. Monday, Tuesday, and Wednesday our brethren were very busy fitting up the camp. Weeks before, letters had been sent to the churches asking all who would come to the meeting to report, and the responses were so few that it did not seem necessary to get many tents, or to lay out a large camp. As the boats and trains brought in the delegations from the different churches, we found that there were about twice as many as had been expected, and it was plain that the plans must be enlarged. We felt that this first camp-meeting must be, as far as possible, a sample of what every other camp-meeting held in the future ought to be. As a people we have lost much by neglecting order and method. Although it takes time and careful thought, and often seems to make our work cost more, yet in the end we can see that it pays to do everything in the best manner. Jesus said to his disciples, "Be ye perfect, even as your Father which is in heaven is perfect." The principles found in the instruction given to the children of Israel are to be given to all who are connected with religious service in these last days. All the specifications and arrangements of detail we cannot copy; but we are to give no lessons in connection with our worship that will lead minds to think that the God of heaven is pleased with disorderly arrangements, careless work, and untidy surroundings. God is as well pleased now with cleanliness and order as when He gave direction to the people encamped in the wilderness. Those who follow Jesus will set a right example in all things. <BEcho, June 1, 1893 par. 4>

The camp had to be enlarged, more tents were procured. A reception tent was fitted up, not extravagantly, but tastefully. The dining tent was well patronised. The food provided was plain, substantial, and plentiful, and it was prepared on hygienic principles. <BEcho, June 1, 1893 par. 5>

The weather was beautiful while the camp was in preparation, and during the first days of the meeting. On the first Sabbath it commenced to rain, and for a week it was showery, with occasionally a heavy downpour. Notwithstanding, the people of the Napier church came out well to the meetings, and those on the ground kept up good heart and courage, and made but little complaint about their damp surroundings. All seemed to enjoy the early social meetings. One family, who were always present, came a mile and a half from their mountain residence. Many testified that this was the best meeting they had ever attended. Every day we were encouraged by seeing hope, courage, and faith growing in the hearts of the people. <BEcho, June 1, 1893 par. 6>

After the meeting had been two or three days in progress, one who had been a member of the church, but who left it about two years ago because of his opposition to the Testimonies, arose and said that he desired to take his stand again with the church. He wished to be baptised again, and to be received as a brother by his former brethren and sisters. Many hearts rejoiced greatly that this brother was restored to the church. <BEcho, June 1, 1893 par. 7>

On the first Sabbath afternoon, I spoke about thirty minutes, and then invited those to come forward for prayers who had never given their hearts to Christ. The invitation was also extended to those who professed to be followers of

Christ, who had not the evidence of his acceptance, and those who professed to believe the truth, but had not carried out its holy principles in their lives. These were the very ones who most needed to seek the Lord. <BEcho, June 1, 1893 par. 8>

We rejoiced to see the response that was made to this call. Many seats had to be cleared, and were quickly refilled by those coming forward. The tent was not a perfect place for such a meeting. The rain was falling heavily, and the tent leaked in many places. But this seemed of little consequence. The interest in eternal matters was too deep to be affected by the surroundings. The Spirit of God was moving the hearts of the congregation to a consciousness that the time had come that is spoken of in the first chapter of Isaiah: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." Many hearts were impressed that we are hastening to the judgment, where every case will be decided for eternity. <BEcho, June 1, 1893 par. 9>

Elder Starr gave excellent instruction and exhortation, urging that each one should bring heart and mind to Jesus. Then as we had a season of prayer, the blessing of God rested in rich measure upon the congregation. The meeting was continued till sundown. Many confessions were made of neglected duties, of impatience, and neglect of parental government. Many confessed their worldliness and love of dress, and some bore testimony who were giving their hearts to Christ for the first time. <BEcho, June 1, 1893 par. 10>

Sunday was a busy and joyful day at the camp. In the morning Elder Starr continued the Bible studies, and in the afternoon I spoke to a tent full of attentive listeners. In the evening, six were baptised. On Monday the business meetings occupied most of the time. Elder McCullagh preached in the evening, and in the course of his sermon, spoke of the evil effects of the study of, and placing dependence in, the science of phrenology. He showed that its tendency is to lead men to undervalue the power of the grace of God, and to place too high an estimate on their own judgment. <BEcho, June 1, 1893 par. 11>

In the early meeting on Tuesday, this matter was referred to again, and some who had been rescued from the snares of Spiritualism, related their experiences. We were surprised that so many had barely escaped the subtle delusions of Spiritualism. Quite a number spoke of their interest in phrenology, and their desire to know wherein its study was injurious. After breakfast, the regular programme for the forenoon was suspended, and I pointed out some of the evil results from the study of "science, falsely so called." <BEcho, June 1, 1893 par. 12>

A day or two later, some one brought to Elder Starr a pamphlet containing the sermon of an influential Wesleyan minister delivered at a recent conference held in Dunedin, in which he defended the "higher criticism" of the Bible, and made light of the opinion that it is a divine book, and that all portions of it are inspired. This led to more lessons on this subject, and a sermon on the "Higher Criticism" that was well attended by the people of Napier. We were surprised to see the extent to which our own brethren had been affected by this infidelity. We see more and more clearly, that, in all our labours, the Bible must be exalted, and that our people must come to know the wisdom and the power that are in the Word of God. To the close of the meeting, and in all our labours since, this subject has been made prominent. <BEcho, June 1, 1893 par. 13>

The camp-meeting was to close Wednesday, April 5, two weeks from the beginning of the workers' meeting, but the steamers on which the delegates were to return home were both late, so the meeting continued another day. The interest was good till the close of the meeting, and the people of Napier were disappointed that it did not continue longer. <BEcho, June 1, 1893 par. 14>

It was arranged that on the last Sunday of the meeting, I should speak in the afternoon and Elder Starr in the evening, at Hastings, a prosperous town about twelve miles west of Napier. We had a most comfortable conveyance, and the ride was enjoyable. Near Hastings we passed a Maori village, where preparations were being made for a national council. In one enclosure there were a church, and several *wahres*, large houses in which they entertain a number of guests, and long tents in which hundreds were to be served with food: and in other fields near by were long rows of little tents for the occupancy of those coming from abroad. The Maoris seem to be an intelligent people, and true missionary work is much needed among some of their tribes. Where are the young men who will devote their lives to work among this people? A tent-meeting has been recently held at Hastings, and there are a few obeying the truth, and others on the point of decision. Our meetings were held in a hall, and although the audience was not large, those present seemed much interested. <BEcho, June 1, 1893 par. 15>

June 15, 1893 Palmerston, New Zealand.

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Mrs. E. G. White.

It is now three months since we left Melbourne. We have travelled about twenty-five hundred miles by sea and by

land, and I have written over three hundred pages of letter paper, and spoken to the people forty-one times; and yet I am gaining in health and strength, for which I render thanksgiving and praise to God. After the close of the camp-meeting in Napier, we decided to visit Wellington, and to spend a few days labouring with the little company of Sabbath-keepers here, who are pleading for help. Palmerston is about five hours' ride from Napier, and it is nearly as far on to Wellington. For two or three hours after leaving Napier, we passed through a rich farming country, dotted with small towns. In some of these some labour has been bestowed, and there are a few families of Sabbath-keepers. Farther on, the country is newer. It is quite level, and heavily timbered, and the large fertile pastures, full of stumps and half burned logs, remind us of the newer portions of Michigan, Canada, and York State. <BEcho, June 15, 1893 par. 1>

Palmerston is a prosperous town of six thousand inhabitants. It is a railroad centre, and the principal town in a large and fertile district. Four years ago meetings were held here by Elder Robert Hare; but the population of the place has doubled since that time. During our short visit, but little can be done except to encourage and counsel the little company of believers. <BEcho, June 15, 1893 par. 2>

Our labourers must learn at the foot of the cross the lessons to be communicated to the people. Thus will they bring sheaves to Jesus Christ. In the first chapter of Corinthians, Paul has given us instruction which every true labourer needs to study, especially the following: "We preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." Here is a lesson of special consequence to every worker in the vineyard of the Lord. The result will not be good if men preach to please the people, while the truth is not held forth in a manner to bring them to the cross of Christ. The messenger of God must present the truth plainly, and keep in distinct view before the people their peril in neglecting eternal interests. While self is kept out of sight, Jesus must be ever lifted up and exalted. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are, that no flesh should glory in his presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." I Cor. 1:26-31. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified. And I was with you in weakness, and in fear, and in much trembling." The apostle feared lest his work should stand in the wisdom of men and not in the power of God, and thus his labour prove to be a work which would not produce a harvest. <BEcho, June 15, 1893 par. 3>

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not of the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." I Cor. 2:4-9. Now the explanation of this wisdom that the world has not seen, nor heard, nor known: "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But He that is spiritual judgeth all things, yet He Himself is judged of no man. For who hath known the mind of the Lord, that He may instruct Him? But we have the mind of Christ." The words contained in this chapter should be imprinted on the soul of every labourer in the vineyard of the Lord. <BEcho, June 15, 1893 par. 4>

Those who seek wisdom in the study of the world's authors, are not drinking from the pure fountain flowing from the throne of God. "Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold-flowing waters that come from another place be forsaken? Because my people hath forgotten Me, they have burned incense to vanity, and they have caused them to stumble in their way from the ancient paths, to walk in paths, in a way not cast up." Jer. 18:14, 15. Let the men who are engaged in the solemn work of bearing the last message to the world, heed the exhortation of Paul, "Preach the Word," not the science of phrenology, or the productions of human

speculations. Listen to the words of inspiration addressed to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they [the people] heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." <BEcho, June 15, 1893 par. 5>

Now hear the words addressed to the messengers who bear the God-given message to the people in these last days: "But watch thou in all things, endure afflictions, do the work of an evangelist make full proof of thy ministry." 2 Tim. 4:5 "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness as a good soldier of Jesus Christ." <BEcho, June 15, 1893 par. 6>

Especial heed should be given to the words of the apostle: "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." The minister of the gospel is never exhorted to strive to be a clever preacher, a popular speaker; but he is commanded: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness." 2 Tim. 2:14-16. Will every messenger of God give heed to these words? <BEcho, June 15, 1893 par. 7>

We can reach the people only through the Spirit of God. If the human agent is co-operating with the divine, an efficiency and a power will attend his labours which will bring souls to the knowledge of the truth. Our appointed task is to sow beside all waters, to seize every opportunity which presents itself to cast in the seeds of truth. Let every youthful labourer engaged in any branch of the work consider that he is wearing the armour of Jesus Christ, marshalled under his banner to wisely meet the enemy. Christ is our Captain and Leader. We are to obey his orders in doing the work appointed us, which is to sow, and reap, and garner in his harvest. Let all consider that we are stewards of the manifold grace of God, and realize that of these stewards faithfulness is expected,--faithfulness and care in the use of means committed to your trust, faithfulness in setting an example of simplicity in dress. Let strict economy mark your course of action, and by diligent use increase the talents with which you have been entrusted. <BEcho, June 15, 1893 par. 8>

July 15, 1893 The Plan of Salvation the Same in All Ages.

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Mrs. E. G. White.

When the plan of salvation was revealed to the angels, joy, inexpressible joy, filled heaven. The glory and blessedness of a world redeemed, out-measured even the anguish of the Prince of life. Through the celestial courts echoed the first strain of that song that angels sang above the hills of Bethlehem: "Glory to God in the highest, and on earth peace, good will toward men." And the lost pair in the garden of Eden, standing as criminals before the righteous Judge, waiting the sentence their transgression merited, heard the first notes of the divine promise. Before the life of toil and sorrow which sin had brought upon them was depicted before them, before the decree that the wages of sin is death was pronounced, they heard the promise of redemption. Though they must suffer from the power of their mighty foe, still through the merits of Christ they could look forward to victory. The mystery of the gospel was spoken in Eden when God said to the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." If Satan could have touched the Head with his specious temptations, the human family would be lost; but the Lord had made known the purpose and plan of the mystery of grace, declaring that Christ should bruise the serpent under his feet. <BEcho, July 15, 1893 par. 1>

Not only had man come under the power of the deceiver, but the earth itself, the dominion of man, was usurped by the enemy. Through the plan of salvation, through the sacrifice of Christ, not only man, but his dominion, was to be redeemed. Because of the merits of Christ, all that man lost through sin was to be restored. The time would come when there should be no more curse, but the throne of God should be in the earth renewed, and his servants should serve Him. The promise would be fulfilled, "The righteous shall inherit the land, and dwell therein forever." <BEcho, July 15, 1893 par. 2>

Through the plan of salvation, a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government will be manifested before the universe, the charge of Satan against God refuted, the nature and result of sin made plain, and the perpetuity of the law fully demonstrated. Satan had declared that the law of God was faulty, and

that the good of the universe demanded a change in its requirements. In attacking the law, he thought to overthrow the authority of its Author, and gain for himself the supreme allegiance. But through the plan of salvation, the precepts of the law were to be proved perfect and immutable, that at last one tide of glory and love might go up throughout the universe, ascribing glory and honour and praise to Him that sitteth upon the throne, and to the Lamb forever and ever. <BEcho, July 15, 1893 par. 3>

The inhabitants of all worlds will be convinced of the justice of the law in the overthrow of rebellion and the eradication of sin. When man, beguiled by Satan's power, disobeyed the divine law, God could not, even to save the lost race, change that law. God is love, and to change the law would be to deny Himself, to overthrow those principles with which are bound up the good of the universe. The working out of the plan of salvation reveals not only to men, but to angels, the character of God, and through the ages of eternity the malignant character of sin will be understood by the cost to the Father and the Son of the redemption of a rebel race. In Christ, the Lamb slain from the foundation of the world, all worlds will behold the marks of the curse, and angels as well as men will ascribe honour and glory to the Redeemer, through whom they are all made secure from apostasy. The efficiency of the cross guards the redeemed race from the danger of a second fall. The life and death of Christ effectually unveils the deceptions of Satan, and refutes his claims. The sacrifice of Christ for a fallen world draws not only men, but angels, unto Him in bonds of indissoluble union. <BEcho, July 15, 1893 par. 4>

Through the plan of salvation the justice and mercy of God are fully vindicated, and to all eternity rebellion will never again arise, affliction never again touch the universe of God. <BEcho, July 15, 1893 par. 5>

To fallen man was revealed the plan of infinite sacrifice through which salvation was to be provided. Nothing but the death of God's dear Son could expiate man's sin, and Adam marvelled at the goodness of God in providing such a ransom for the sinner. Through the love of God, a star of hope illumined the terrible future that spreads before the transgressor. Through the institution of the typical system of sacrifice, the death of Christ was ever to be kept before guilty man, that he might better comprehend the nature of sin, the results of transgression, and the merit of the divine offering. Had there been no sin, man would never have known death. But in the innocent victim slain by his own hand, he beheld the fruits of sin,--the death of the Son of God in his behalf. He sees the immutable character of the law he has transgressed, and confessing his sin, relies upon the merits of the "Lamb of God, which taketh away the sin of the world." <BEcho, July 15, 1893 par. 6>

The plan of saving sinners through Christ alone was the same in the days of Adam, Noah, Abraham, and in every successive generation living before the advent of Christ, as it is in our day. Patriarchs, prophets, and martyrs from righteous Abel, looked forward to a coming Saviour, and they showed their faith in Him by sacrifices and offerings. The sacrifice of beasts shadowed forth the sinless offering of God's dear Son, and pointed forward to his death upon the cross. But at the crucifixion type met antitype, and the typical system ceased. <BEcho, July 15, 1893 par. 7>

The Son of God is the centre of the great plan of redemption, which 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 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." Christ is the substance, or body, which casts its shadow back into former dispensations. When Christ died, the shadow ceased. At the death of Christ, the typical system was done away; but the law of God, whose violation had made the plan of salvation necessary, was magnified and made honourable. The gospel was good tidings of great joy to Adam, Noah, Abraham, and Moses; for it presented to them a coming Saviour. A more clear and glorious light now shines upon the Christian. We look forward to an entrance into Eden, which Adam lost. Those who lived before the coming of Christ, looked forward by faith to his coming; but what had to be grasped by faith by them, is assurance to us; for we know that Christ has come, as foretold by the prophets. It is just as essential for us to have faith in our Redeemer who came to earth and died our sacrifice, as it was for the ancients to believe in a Redeemer to come, represented by their offerings and sacrifices. <BEcho, July 15, 1893 par. 8>

In becoming man's substitute, in bearing the curse which should fall upon man, Christ has pledged Himself in behalf of the race to maintain the sacred and exalted honour of his Father's law. He came to convince men of sin, which is the transgression of the law, and through divine mediation, bring them back to obedience to God's commandments. God has given the world into the hands of Christ, that He may completely vindicate the binding claims of the law, and make manifest the holiness of every principle. Christ was the Father's "appointed heir of all things, by whom also He made the worlds." He was the "brightness of his glory, and the express image of his person." And He upheld "all things by the word of his power." He possessed divine excellence and greatness; and it pleased the Father that in Him all fulness should dwell. Christ exchanged the throne of light and glory which He had with the Father, counting it not a thing to be desired to be equal with God while man was lost in sin and misery. He came from heaven to earth, clothed his divinity with humanity, and bore the curse as surety for the fallen race. He was not compelled to do this; but He chose to bear the results of man's transgression, that man might escape eternal death. <BEcho, July 15, 1893 par. 9>

September 1, 1893 Cheering Words for Mothers.

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Mrs. E. G. White.

Jesus knows the burden of every mother's heart. He is her best friend in every emergency. His everlasting arms support the God-fearing, faithful mother. That Saviour, who, when upon earth, had a mother that struggled with poverty and privation, having many anxious cares and perplexities in rearing her children, sympathizes with every Christian mother in her labours, and hears her earnest prayers. That Saviour who went a long journey for the purpose of relieving the anxious heart of a Canaanite woman whose daughter was possessed by a devil, will do as much for the afflicted mother of today, in blessing her children, as he did for the supplicant in that case. [<BEcho, September 1, 1893 par. 1>](#)

He who gave back to the widow her only son as he was carried to the burial, is touched today by the woe of the bereaved mother. He who gave back to Mary and Martha their buried brother, who wept tears of sympathy at the grave of Lazarus, who pardoned Mary Magdalene, who remembered his mother when He was hanging in agony upon the cross, who appeared to the weeping women after his resurrection, and made them his messengers to preach a risen Saviour, saying, "Go, tell my disciples that I go to my Father and to your Father, to my God and to your God," is a woman's best friend today, and ready to aid her in her need if she will trust Him. [<BEcho, September 1, 1893 par. 2>](#)

The prayers of Christian mothers are not disregarded by the Father of all, who sent his Son to the earth to ransom a people for Himself. He will not turn away your petitions, and leave you and yours to the buffetings of Satan in the great day of final conflict. It is for you to work with simplicity and faithfulness, and God will establish the work of your hands. [<BEcho, September 1, 1893 par. 3>](#)

Mothers may come to Jesus with their worries and perplexities. They may find grace sufficient to support them, and to aid them in the management of their children. [<BEcho, September 1, 1893 par. 4>](#)

The gates are open for every mother who would lay her burden at the Saviour's feet. [<BEcho, September 1, 1893 par. 5>](#)

The true Christian will make his home a type of the heavenly home, and this he can do only as he has the abiding love of Christ in his soul. Souls about us are perishing for sympathy which is never expressed. Many have a cold, stern manner, and do not hesitate to reprove while they withhold all praise, and never give a word of commendation to brighten the pathway of those who serve them. As the heavenly home would not be a home of bliss without the presence of Christ, neither can the earthly home be a happy one without his abiding love. [<BEcho, September 1, 1893 par. 6>](#)

Let the greatest care be bestowed upon the culture of your children. One child, properly disciplined in the principles of truth, who has the love and fear of God woven through the character, will possess a power for good in the world that cannot be estimated. The work of wise parents will never be appreciated by the world; but when the Judgment shall sit, and the books shall be opened, their work will appear as God views it, and will be rewarded before men and angels. It will be seen that one child who has been brought up in a faithful way, has been a light in the world. It cost tears and anxiety and sleepless nights to oversee the character-building of this child, but the work was done wisely and the parents hear the "Well done" of the Master. [<BEcho, September 1, 1893 par. 7>](#)

Parents, you should commence to discipline the minds of your children while very young, to the end that they may be Christians. Let all your efforts be for their salvation. Act as though they were placed in your care to be fitted as precious jewels to shine in the kingdom of God. Beware how you lull them to sleep over the pit of destruction, with the mistaken thought that they are not old enough to be accountable, not old enough to repent of their sins and profess Christ. [<BEcho, September 1, 1893 par. 8>](#)

October 15, 1893 God Wants the Young.

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Mrs. E. G. White.

In these days of peril and corruption, the young are exposed to many trials and temptations. Many are sailing in a dangerous harbour. They need a pilot; but they scorn to accept the much-needed help, feeling that they are competent to guide their own bark, and not realizing that it may strike a hidden rock that will cause them to make shipwreck of faith and happiness. They need an unerring counselor, an infallible guide. This they will find in the Word of God. Unless they are diligent students of that Word, they will make grave mistakes, which will mar their happiness and that of

others, both for the present and the future life. <BEcho, October 15, 1893 par. 1>

The Bible presents a perfect standard of character. This sacred book, inspired by God; and written by holy men, is a perfect guide under all circumstances of life. It sets forth distinctly the duties of both young and old. If made the guide of life, its teachings will lead the soul upward. It will elevate the mind, improve the character, and give peace and joy to the heart. <BEcho, October 15, 1893 par. 2>

My heart is drawn out for the young. God has given them talents, which, if improved and consecrated, would enable them to be of great service in his cause. But there must first be a transformation of character, an overcoming of obstinacy and self-sufficiency, and a cultivation of kindness and affection. They need to overcome the defects in their characters, if they would become useful workers for God and useful members of society. Many are seeking for happiness, but they know not how to obtain it. If such would find true happiness, their minds must first receive the right discipline. They must learn to have faith and confidence in God. Those who have not learned to subdue self, to control impulse, and to bring themselves into obedience to the principles of the law of God, will not, cannot be happy, or at peace and rest. They need the meekness and lowliness of Christ. They need to learn daily in his school, to wear his yoke, to lift his burdens, to deny inclination, to sacrifice a seeming present good for a future good, a personal advantage for a general advantage. The fountain of content must spring up in the soul. He who seeks happiness by changing his outward surroundings without changing his own disposition, will find that his efforts will produce only fresh disappointments. He carries himself with him wherever he goes. His unrest, his impatience, his uncontrollable thoughts and impulses, are ever present. The great trouble is in himself. Self has been cherished. He has never fallen upon the Rock and been broken. His will has never been trained to submit; his unyielding spirit has never been brought into subjection to the will of God. <BEcho, October 15, 1893 par. 3>

Time is valuable. Now is our time of probation. There is an eternity of bliss to gain a perdition to shun. Do not, my young friends, fritter away your God-given opportunities. Up to duty and to work for the Master! Many of you have lessons to learn that you have not yet dreamed of. The books of heaven reveal many things that you can have blotted from their pages by coming to God with a truly repentant heart, and exercising faith in the blood of Christ as the atoning sacrifice. The life that was once lived in the flesh must now be lived by faith on the Son of God. Lie low at the foot of the cross. Give God a chance to work, and He will teach you precious lessons. <BEcho, October 15, 1893 par. 4>

Ask yourselves the questions, What education am I receiving at the present time? What advancement am I making in the divine life? Some are training in the school of vice and deception, receiving an education that will unfit them for this life and for the future, immortal life. Others are educating themselves for lofty positions, where they may receive the praise and honour of men. Still others are educating themselves in Christ's school, seeking goodness and truth, aiming to meet God's great moral standard of righteousness, and fitting for the high school above. Every day we are learning lessons in good or evil. Every thought cherished, every impulse indulged, leaves its impression on the mind. <BEcho, October 15, 1893 par. 5>

We are under obligations to God to be constantly learning of Christ how to guide and control our thoughts, our feelings, and our passions. O, how fearfully lax we are in our duty to ourselves, in allowing our ideas to be moulded by our own faulty will, and in allowing ourselves to be controlled by circumstances. We must study the pattern, Jesus Christ. Self-culture and divine grace will strengthen us in moral power. Every faculty should be employed to make of us all that Christ has made provision that we should become. How many are losing the balance of their minds for want of heart culture! All goodness commences in the heart. <BEcho, October 15, 1893 par. 6>

November 1, 1893 Co-Operation With God A Necessity.

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Mrs. E. G. White.

"Behold the Lamb of God, which taketh away the sin of the world." I repeat the words of John, "Behold the Lamb of God." We are to contemplate the character of Christ. We are to meditate upon the cross of Calvary; for it is the unanswerable argument of Christianity. The message we are to bear to the impenitent, the warning we are to give to the backslider, is, "Behold the Lamb of God, which taketh away the sin of the world." Those who bring the message to the soul may turn aside from the truth, but he who would be saved must keep his eye on Jesus. By beholding Christ he will learn to hate sin, that has brought to his Redeemer suffering and death. By beholding his faith becomes strong: and he comes to know "the only true God, and Jesus Christ whom He hath sent." The sinner sees Jesus as He is, full of compassion and tender love; and by beholding the manifestation of his great love toward fallen man, in his sufferings on Calvary, he is transformed in character. <BEcho, November 1, 1893 par. 1>

While our salvation is wholly dependent upon Jesus, we have a work to do in order that we may be saved. The apostle says, "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure." The work that we are to do is not independent of what God is to do, but a work of co-operation with God. The power and the grace of God are to be wrought into the heart by the divine worker; but some go astray here, claiming that man has a work to do that is wholly independent of any work of God. Another class take the other extreme, and say that man is free from all obligations because God does the whole work, both the willing and the doing. But the true ground to take is that the human will must be brought into subjection to the divine will. The will of man is not to be forced into co-operation with divine agencies, but must be voluntarily submitted. Man has no power of himself to work out his own salvation. Salvation must be the result of co-operation with divine power, and God will not do that for man which he can do for himself. Man is wholly dependent upon the grace of Christ. He has no power to move one step in the direction of Christ only as the Spirit of God draws him. The Holy spirit is continually drawing the soul, and will continue to draw, until by persistent refusal, the sinner grieves away the tender messenger of God.

<BEcho, November 1, 1893 par. 2>

In the heavenly councils, it has been decided by what means and methods, the grace of Christ shall prove effectual in saving the soul. And it is clear that unless the sinner consents to be drawn, unless he will co-operate with divine agencies, the end will not be attained. The work to be done is a united work. The divine and the human are to work together, and the sinner is to depend upon grace, while rendering willing obedience to the dictates of the Spirit of God. "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure." <BEcho, November 1, 1893 par. 3>

God has endowed men with reason and with intellectual faculties; but if these are untrained, left uncultivated, men will become like the savage heathen. The mind must be cultivated, and it is necessary that teachers present line upon line and precept upon precept, guiding and training the free-will moral agent, so that he shall understand what it is to co-operate with God. God works in the human agent by the light of truth, and the mind enlightened by truth is capable of seeing truth in distinction to error. Open to the light of truth, free from prejudice, unbound by the traditions and opinions of men, the enlightened mind clearly sees the evidence of the truth, and believes it from God. The man enlightened by truth, will not call falsehood truth, and light darkness. The Spirit reveals to the mind the things of God, and he who co-operates with God realizes that a divine presence is hovering near. When the heart is open to Jesus, and the mind responds to the truth, Jesus abides in the soul. The Spirit's energy works in the heart, and leads the inclinations toward Jesus. By living faith, the Christian places entire dependence on divine power, expecting that God will do that which is according to his pleasure. <BEcho, November 1, 1893 par. 4>

As fast as the soul resolves and acts in accordance with the light that is revealed, the Spirit takes the things of God and gives more light to the soul. <BEcho, November 1, 1893 par. 5>

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on his name." "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." The Spirit of God is not commissioned to do our part of the work, either in willing or doing. It is the work of the human agent to co-operate with divine agencies. As soon as we incline our will to harmonize with God's will, the grace of Christ is supplied to co-operate with our resolve. But it is not to be a substitute to do our work,--to work in spite of our resolutions and actions. Therefore our success in the Christian life will not be because of an abundance of light and evidence, but will depend upon our acceptance of the light given, upon our rousing the energies, upon our acknowledging the light, and upon our co-operating with the heavenly ministers appointed of God to work for the salvation of the soul. <BEcho, November 1, 1893 par. 6>

If the sinner or backslider settles himself in sin, the light of heaven may flash about him to no purpose, as it did about Saul when the bewitching power of the world's deception was upon him. Unless the human agent inclines his will to do the will of God, as finally Paul did, the light will shine in vain, and a thousand-fold more light and evidence would do no good. God knows when the sinner has sufficient evidence, and says of such, "They have Moses and the prophets; let them hear them." "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." <BEcho, November 1, 1893 par. 7>

Paul had a terrible awakening when the light of heaven flashed upon him, and a voice said to him, "Saul, Saul, why persecutest thou Me? Paul answered, "Who art Thou, Lord?" and Christ answered, "I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks." And the Lord said, "Arise, and go to the city, and it shall be told thee what thou must do." The Lord always gives the human agent his work to do. Paul was to work in compliance with the divine command. If Paul had said, "Lord, I am not in the least inclined to follow your directions in working out my salvation," then had the Lord have showered upon him a light ten-fold as bright, it would have been useless. It is man's part to co-operate with the divine. Here is where the conflict is to be sternest, hardest, and most fierce, in yielding the will and way to God's will and way, relying upon the gracious influences which God has exerted upon the human soul

throughout all the life. The man must do the work of inclining. "For it is God that worketh in you both to will and to do." The character of the action will testify what has been the nature of the resolve. The doing was not in accordance with feeling and natural inclination, but in harmony with the will of the Father in heaven. Follow and obey the leadings of the Holy Spirit; obey not the voice of the deceiver, which is in harmony with the unsanctified will, but obey the impulse God has given. This is what the heavenly intelligences are constantly working to have us do,--the will of the Father which is in heaven. <BEcho, November 1, 1893 par. 8>

Everything is at stake. Will the human agent co-operate with divine agencies to will and to do? If a man places his will on the side of God's will, fully surrendering self to his will, the rubbish will be cleared from the door of the heart, the defiance of the soul will be broken down, and Jesus will enter to abide as a welcome guest. <BEcho, November 1, 1893 par. 9>

December 1, 1893 Victory in Temptation Through Christ.

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Mrs. E. G. White.

Satan assailed Christ with his strongest temptations in the wilderness. Jesus was "forty days tempted of the devil. And in those days He did eat nothing; and when they were ended, He afterward hungered. And the devil said unto Him, If Thou be the Son of God, command this stone that it be made bread." Shall the Son of God, the world's Redeemer, take up with the doubt, and prove to the apostate that He is indeed the Son of God, the Prince of heaven? Satan sought to engage Him in controversy; but should He concede to the demands of the rebel, nothing for the good of man or the glory of God would be gained. Jesus did not produce any evidence or bring forth any arguments. He did not repeat to Satan that which the rebel already knew of his exalted position as the loved Commander of heaven, who was worshipped and adored by the angelic hosts. What evidence would avail in the case before Him? Jesus knew that all evidence would be worthless to break the power of rebellion in Satan's heart, and He dealt with the tempter as his followers are to deal with him through all time. <BEcho, December 1, 1893 par. 1>

In meeting the challenge of the evil one to prove Himself the Son of God, Christ answered not a word that would in any way lead to a controversy. He said, "It is written, That man shall not live by bread alone, but by every word of God." The weapon of his warfare was the Word of God, thus making it manifest to the tempter that in the conflict He would not depart a jot or tittle from that which had proceeded out of the mouth of God. Satan knew that as long as Jesus held to this position of honouring the Word of God, he could not hope for victory over Him. Changing his tactics, he bore Christ up, and placed Him in a most perilous position. "And he brought Him to Jerusalem, and set Him on a pinnacle of the temple, and said unto Him, If Thou be the Son of God, cast thyself down from hence; for it is written, He shall give his angels charge over Thee, to keep Thee; and in their hands they shall bear Thee up, lest at any time Thou dash thy foot against a stone." <BEcho, December 1, 1893 par. 2>

In the second temptation, Satan supposes that He has met the second Adam upon his own ground. The wily foe presented in the temptation the words that had proceeded from the mouth of God. He had come to Christ as an angel of light direct from the courts above, and he makes it appear that he is acquainted with the Word of God, and understands also the import of what is written. Christ was tempted to answer the "if;" but He knew that there must be no presumption manifested by Him; that He must not imperil his life to give the evidence for which Satan had asked. He withheld Himself from the slightest acceptance of the doubt with which Satan so artfully sought to overcome Him. Jesus saith unto him, "It is written again, Thou shalt not tempt the Lord thy God." <BEcho, December 1, 1893 par. 3>

Jesus had humbled Himself, clothing his divinity with humanity, and subjecting Himself to all the temptations wherewith humanity should be beset. He knew that appearances were all against Him; for human weakness, human necessities, were upon Him, and He felt keenly the want of food, and the results of his long fast. In a time like that He might have allowed a series of suppositions and doubts to assail Him, and have given up to the enemy, and have murmured against God in the humiliation of his position. He might have parleyed with the enemy, and in doubt have acquiesced in his suggestion that He was not the Son of God. Like the children of Israel in the wilderness, He might have said, "Is the Lord among us, or not?" When there was no water for them to drink, and they became thirsty, they murmured against Moses, and said, "Give us water to drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? . . . And he called the name of the place Massah, and Meribah, because of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?" In this the children of Israel manifested the most decided unbelief in God, who had given them every evidence that He was among them, and that

He was able and willing to fulfil his promises to them. Afterward instruction was given them to this effect: "Ye shall not tempt the Lord your God, as ye tempted Him in Massah." [<BEcho, December 1, 1893 par. 4>](#)

How different was the action of Jesus when suffering for the real necessities of life. He did not manifest the least doubt of God's care, or give any heed to Satan's suggestion to question his divine character and mission. [<BEcho, December 1, 1893 par. 5>](#)

"And the devil, taking Him up into a high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him. All this power will I give Thee, and the glory of them: for it is delivered unto me, and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be thine." Satan had questioned as to whether or not Christ was the Son of God, and now Jesus gives him a proof of his connection with God. Divinity flashed through humanity, and Jesus said, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him, and behold, angels came and ministered unto Him." [<BEcho, December 1, 1893 par. 6>](#)

Although the only begotten Son of the infinite God humbled Himself, and took upon Him humanity, yet, under trial and test, his faith was equal to the proving of temptation on behalf of humanity. Jesus passed over the ground upon which Adam had fallen, and his feet did not stumble. Satan left the field a vanquished foe, peremptorily dismissed. At the word of Christ. "Get thee hence, Satan," the powerful, fallen angel had no choice but to obey. Angels that excel in strength were on the battle-ground, guarding the interests of the tempted soul, and ready to resist the foe. This is always the case with any one of the human race. When man is assailed by the tempter, and the powers of darkness press upon the soul, the angels of heaven are on the ground to fly to the aid of him who would resist evil and follow after righteousness. The promise of God is, that there shall no temptation overcome those who by living faith lay hold of the word that proceedeth out of the mouth of God. "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us." [<BEcho, December 1, 1893 par. 7>](#)

In the great battle fought between the Prince of light and the prince of darkness, Jesus gained the victory in behalf of humanity. Had Satan gained a degree of advantage, as he did with the first Adam, the human family would have been left under his control, and without one ray of hope they would have perished from the earth. But in behalf of the human race, Jesus conquered the fallen foe: Satan was vanquished. Through the victory of Christ, the human race was elevated in moral value, not because of anything they had done, but because of the great work that had been wrought out for them through the only begotten Son of God. As man's substitute and surety, in human nature, through divine power, Christ placed man on vantage ground. In believing on Him as our personal Saviour, we place ourselves under his blood-stained banner, and the wicked one cannot take us from under his standard, as long as we desire to prove loyal to Him who has died for us. [<BEcho, December 1, 1893 par. 8>](#)

In all the temptations of Satan, there is a deeply laid plan, a dark purpose, to compass the ruin of the human soul. But we are to meet the wily foe as Christ met him. He presented to Jesus the three great temptations that overpower the human race. He was tested on the point of appetite, presumption, and the acquisition of worldly power and honour. Satan sought to turn Him from his integrity by challenging Him to prove his relation to God by some act that would call forth a special miracle on the part of God for his preservation; and he presented to Him the bribe of the world and its glory, if He would but fall down and worship him. But in every temptation Christ resisted the tempter in man's behalf, and provided grace according to the measure of the gift of Christ, that every man in Him may be more than conqueror. [<BEcho, December 1, 1893 par. 9>](#)

December 8, 1893 Come to the Feast.

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"What think ye, that He will not come to the feast?" John II : 56. [<BEcho, December 8, 1893 par. 1>](#)

Dear Brethren and Sisters in Australia: The first Australian camp-meeting among us as a people is about to take place. This meeting will mark a new era in the history of the work of God in this field; it is important that every member of our churches should be present, and I urge you all to come. The enemies of truth are many, and though our numbers are few, we would present as good a front as possible. Individually you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth. [<BEcho, December 8, 1893 par. 2>](#)

I am afraid that some will say, "It is expensive to travel, and it would be better for me to save the money, and give it for the advancement of the work, where it is so much needed." Do not reason in this way; for God calls upon you to take your place among the rank and file of his people. You are to be there in person, and to strengthen the meeting all

you possibly can. Let no one say, "I will remain at home, and let some one else go;" for we want to see you, and the somebody else as well. Let no stay-away argument be used. We know that the believers in the truth are scattered widely; but make no excuse that will keep you from gaining every spiritual advantage possible. Come to the meeting, and bring your families. Put forth extra exertions, and be at the gathering of God's people. <BEcho, December 8, 1893 par. 3>

Brethren and sisters, it would be better, far better, for you to let your business suffer than to neglect the opportunity to hear the message that God has for you at this time. You need every ray of light; for you are acquainted with the truth only in a measure, and need to become better qualified to give a reason for the hope that is in you with meekness and fear. Come with your Bibles in your hands. You cannot afford to lose one such privilege as you are now favoured with, and we entreat you not to disappoint us by staying away from the meeting. We look upon this time as a time when it is important for every one to come up to the help of the Lord, to the help of the Lord against the mighty. <BEcho, December 8, 1893 par. 4>

The forces of the enemies are strengthening, and as a people we are misrepresented; but shall we not gather our forces together, and come up to the feast of tabernacles? Let us not treat this matter as one of little importance, but let the army of the Lord be on the ground to represent the work and cause of God in Australia. Let no one plead an excuse at such a time. One of the reasons why we have appointed the camp-meeting to be held at Melbourne, is that we desire the people of that vicinity to become acquainted with our doctrines and works. We want them to know what we are, and what we believe. Let every one pray, and make God his trust. Those who are barricaded with prejudice must hear the warning message for this time. We must find our way to the hearts of the people. Therefore come to the camp-meeting, even though you have to make a sacrifice to do so, and the Lord will bless your efforts to honour his cause and advance his work. <BEcho, December 8, 1893 par. 5>

The Lord has need of you. He does not do his work without the co-operation of the human agent. God's trodden-down law is to be uplifted; Christ and his righteousness are to be presented to souls that are perishing. The blindness, the spiritual blindness, upon the people today is greater even than it was in the days when Christ was upon earth in person. Let every one rally round the standard, and angels who are commissioned to minister for those who shall be heirs of salvation, will accompany you. Make every effort to get your friends to come, not in your place, but to come with you, to stand on the Lord's side, to obey his commands. At the best, our numbers will be but small; but come with a mind and will to work, and God will do great things for us. While we see the schemes that enemies are devising to shut away the light from the people, let the prayer go forth from unfeigned lips, "Hear, O our God; for we are despised." "Think upon me, my God, for good." "Now therefore, O God, strengthen my hands." <BEcho, December 8, 1893 par. 6>

We should use every power at our command to make this meeting a success, and suit it to the needs of those who shall attend. The work of the Lord is above every temporal interest, and we must not misrepresent his cause. Watching, waiting, working, must be our motto. There is no need of being faint-hearted and fearful; for nothing can harm us if the Lord God of hosts is with us. Every soul should wake out of sleep, and put on the whole armour of God. <BEcho, December 8, 1893 par. 7>

God has committed to our hands a most sacred work, and we need to meet together to receive instruction as to what is personal religion and family piety; we need to understand what part we shall individually be called upon to act in the grand and important work of building up the cause and work of God in the earth, in vindicating God's holy law, and in lifting up the Saviour as "the Lamb of God, which taketh away the sin of the world." We need to receive the divine touch, that we may understand our work in the home. Parents need to understand how they may send forth from the sanctuary of the home, Christian children, trained and educated so that they shall be fitted to shine in the world. We need the Holy Spirit, in order that we may not misrepresent our faith. We need to understand in regard to the division of labour, and how each part is to be carried forward. Each one should understand the part he is to act, and there should be harmony of aim and execution in the combined work of all. Each one needs to concentrate his energies on the portion of the work he is required to build up, in order that no labour may be lost; that there be no jostling, no crossing of one another's paths. The labourers together with God must put forth consecrated tact, and do their utmost that there shall be no waste of energy or means. Each individual is to rejoice in the success of his brother-labourer, and realize that he himself is co-operating with heavenly agencies for the advancement of the cause of truth, which is under the generalship of Jesus Christ. "For ye are labourers together with God; ye are God's husbandry, ye are God's building." <BEcho, December 8, 1893 par. 8>

It is now fully time that an advance move was made in Australia. We shall have to meet every form of opposition, and every manner of hindrance; the history of the past will be repeated. It is not evidence of the truth of our cause that our enemies want; for they are filled with fierce opposition to the truth itself, because they cannot controvert it. There are enemies without who are organized to stop the work of God; but let us move forward with well-concentrated effort, and overcome every difficulty. We must reach the people where they are; for the reproach cast upon God's messengers must be counteracted, and it will be. <BEcho, December 8, 1893 par. 9>

I urge you, therefore, for the truth's sake, for Christ's sake, to come up to this meeting. Elder Olsen and other helpers from America will be with us, and we want to have a heavenly sitting together in Christ Jesus. Thus a rich reward will come to the people. I beseech of you to respond to these words in person. Let there be a waking up among believers. Let each one be imbued with the spirit of the work, that, like Nehemiah, we may all possess holy energy, faith, and hope, and, depending wholly upon God, be able to strengthen one another in the great work committed to our hands.

Mrs. E. G. White. <BEcho, December 8, 1893 par. 10>

December 15, 1893 Religion in the Home.

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Mrs. E. G. White.

It is natural to seek companionship. The link is a mysterious one which binds human hearts together; but just in proportion to its strength will be the influence which friend will exercise over friend for good or evil. No conscious influence may be exerted; but the feelings, tastes, and principles become closely blended. As wax retains the figure of the seal, so the mind retains the impressions made by intercourse and association. <BEcho, December 15, 1893 par. 1>

Of all associations, those of the home are strongest, for they are constant and intimate; and for the tone that prevails there, parents are responsible. A holy light should shine forth from every Christian home; its influence should tend heavenward. The young need the safeguard of such homes. Their hearts are full of high anticipations. They see the downward road all strewn with flowers, and are unmindful that death is there; while the narrow path to life appears destitute of attractions, a path of thorns and briers. Whose hand but the parents' shall tear away the disguise, and lead them in the path of safety and true happiness? <BEcho, December 15, 1893 par. 2>

Parents should be home missionaries. They should seek to establish the claims of God's holy law; for its principles are at the foundation of the government of families and nations. They need God in the home; they need to make his Word their counsellor. The influence they exert is not confined to one home. If the law of God is neglected, the children, as they make homes of their own, feel under no obligation to teach their children what they themselves have never been taught. And this is why there are so many godless families; this is why depravity is so deep and widespread. <BEcho, December 15, 1893 par. 3>

God should be worshipped in the home. But in too many cases family prayer is neglected. Parents feel that they cannot spare a few moments in which to gather their children about them, and give thanks to God for his abundant mercies,--for the blessed sunshine and the showers of rain, which cause vegetation to flourish, and for the guardianship of holy angels. They have no time to offer prayer for divine help and guidance, and for the abiding presence of Jesus in the household. They go forth to labour as the ox or the horse goes, without thought of God or heaven. They have souls so precious that rather than permit them to be hopelessly lost, the Son of God gave his life to ransom them; but they have little more appreciation of his goodness than have the beasts that perish. <BEcho, December 15, 1893 par. 4>

If ever there was a time when every house should be a house of prayer, it is now. Like the patriarchs of old, those who profess to love God should erect an altar to his worship wherever they pitch their tent. The father, as priest of the household, should offer the morning and evening sacrifice, while the wife and children unite in prayer and praise. In a home where God is thus honoured, Jesus will love to tarry. <BEcho, December 15, 1893 par. 5>

In every Christian home, kindness and patience should rule. Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. From a worldly point of view, money is power; but from a Christian standpoint, love is power. Wealth is often an influence to corrupt and destroy; force is strong to do hurt; but pure love has special efficacy. It prevents discord and misery, and brings the truest happiness. It gives intellectual and spiritual strength, and truth and goodness are its properties. <BEcho, December 15, 1893 par. 6>

There are homes where righteousness prevails,--homes where God is worshipped, and truest love reigns. From these homes morning and evening prayer ascends to God as sweet incense, and his mercies and blessings descend upon the suppliants like the morning dew. The children that go out from such homes carry its influence with them, and are far less likely to yield to temptation. <BEcho, December 15, 1893 par. 7>

A well-ordered Christian household is a powerful argument in favour of the reality of the Christian religion,--an argument that the infidel cannot gainsay. All can see that there is an influence at work in the family that affects the children, and that the God of Abraham is with them. If the homes of professed Christians had a right religious mould, they would indeed be the "light of the world." The God of heaven speaks to every faithful parent in the words addressed to Abraham: "I know him, that he will command his children and his household after him, and they shall

keep the way of the Lord, to do justice and judgment." <BEcho, December 15, 1893 par. 8>

January 1, 1894 Home Education.

Mrs. E. G. White.

The mother's work begins with the babe in her arms. I have often seen the little one throw itself and scream if its will was crossed in any way. This is the time to restrain evil tendencies, and to stimulate the mind in favour of the right. The child should be taught self-control, and encouraged in every effort to govern itself. <BEcho, January 1, 1894 par. 1>

Regularity should be the rule in all the habits of children. Mothers make a great mistake in permitting them to eat between meals. The stomach becomes deranged by this practice, and the foundation is laid for future suffering. Their fretfulness may have been caused by unwholesome food, still undigested; but the mother feels that she cannot spend time to reason on the matter and correct her injurious management. Neither can she stop to soothe their impatient worrying. She gives the little sufferers a piece of cake of some other dainty to quiet them, but this only increases the evil. Some mothers, in their anxiety to do a great amount of work, get wrought up into such nervous haste that they are more irritable than the children, and by scolding, and even blows, they try to terrify the little ones into quietness.

<BEcho, January 1, 1894 par. 2>

Parents should provide employment for their children. Nothing will be a more sure source of evil than indolence. Physical labour, that brings healthful weariness to the muscles, will give an appetite for simple, wholesome food.

<BEcho, January 1, 1894 par. 3>

As a rule, the labour of the day should not be prolonged into the evening. If all the hours of the day are well improved, the work extended into the evening is so much extra, and the over-taxed system will suffer from the burden imposed upon it. Let parents devote the evening to their families. Lay off care and perplexity with the labours of the day, and let the evening be spent as happily as possible. Let home be a place where cheerfulness, courtesy, and love rule. This will make it attractive to the children. If the parents are continually borrowing trouble, are irritable and fault-finding, the children partake of the same spirit of dissatisfaction and contention, and home becomes the most miserable place in the world. The children find more pleasure among strangers or in the streets than at home. All this might be avoided if temperance in all things were practiced. Self-control on the part of all the members of the family will make home almost a paradise. <BEcho, January 1, 1894 par. 4>

Make your rooms as cheerful as possible. Let the children find home the most attractive place on earth. Throw about them such influences that they will not seek for street companions, nor think of the haunts of vice except with horror. If the home life is what it should be, the habits formed there will be a strong defence against the assaults of temptation when the young shall leave the shelter of home for the world. <BEcho, January 1, 1894 par. 5>

In devoting time and money to the outward adorning and the gratification of perverted appetite, parents are cultivating vanity, selfishness, and lust in the children. Mothers complain of being so burdened with care and labour that they cannot take time patiently to instruct their little ones, and to sympathize with them in their disappointments and trials. Young hearts yearn for sympathy and tenderness, and if they do not obtain it from their parents, they will seek it from sources that may endanger both minds and morals. I have heard mothers refuse their children some innocent pleasure, for lack of time and thought, while their busy fingers and weary eyes were diligently engaged on some useless piece of adornment, something which could serve only to encourage vanity and extravagance in the children. Every act of the parents tells on the future of the children. "As the twig is bent, the tree is inclined." And so as the children approach manhood and womanhood, these lessons bear fruit in pride and moral worthlessness. The parents deplore the children's faults, but are blind to the fact that they are but reaping the crop from seed of their own planting.

<BEcho, January 1, 1894 par. 6>

Do not send your little ones away to school too early. The mother should be careful how she trusts the moulding of the infant mind to other hands. Parents ought to be the best teachers of their children till they have reached eight or ten years of age. Their schoolroom should be the open air, amid the flowers and birds, and their text-book the treasures of nature. As fast as their minds can comprehend it, the parents should open before them God's great book of nature.

These lessons, given amid such surroundings, will not soon be forgotten. <BEcho, January 1, 1894 par. 7>

The mother's position in God's sight is most exalted; for she is dealing with character, she is fashioning minds. The mothers of the present day are making the society of the future. Iniquity abounds on every hand, and if the children are saved, earnest, persevering effort must be put forth. Christ has said, "I sanctify myself, that they also might be sanctified." He wanted his disciples to be sanctified, and He made Himself their example, that they might follow Him. What if fathers and mothers should take this same position, saying, "I want my children to have steadfast principles,

and I will give them an example of this in my life." <BEcho, January 1, 1894 par. 8>

In whatever else we may fail, let us be thorough in the work for our children. If they go forth from the home training pure and virtuous, if they fill the least and lowest place in God's great plan of good for the world, our life-work can never be called a failure. <BEcho, January 1, 1894 par. 9>

January 8, 1894 Responsibility for the Liquor Traffic.

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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." Calvary is the estimate that Heaven has placed upon the human soul. God gave Jesus, the richest gift of Heaven, to pay the ransom price for the human family. If the veil could be drawn aside, and we could look into eternity, we should see that which would change our opinions and our actions. We should see the glory of Jesus Christ, who is in the high and holy place, surrounded by seraphim and cherubim, with angels and principalities waiting to do his bidding. We should see that there is no heavenly being indifferent to the joys and woes of any one of the human family. <BEcho, January 8, 1894 par. 1>

The angels of God are commissioned to go through the length and breadth of the earth to witness the struggle of every suffering mortal against evil, and to lend to him divine aid. They look with wonder upon those who will follow the imagination of their own evil hearts; who do not wish to retain God in their knowledge, and place little restraint upon themselves in their unrighteous business and social relations. Such persons give no special encouragement to virtue, no particular sanction to methods and institutions by which the poor might receive consolation and substantial help. Thus it is that many live and die. <BEcho, January 8, 1894 par. 2>

In view of what God has done for the world in giving his beloved Son, and commissioning all the heavenly intelligences to minister to the human race, how does Heaven look upon the work of injustice and cruelty that has been perpetrated by man against his fellow-man in originating and preserving the liquor traffic? Do those who are acting a leading part in making men drunkards, realize that they will be held accountable for their deeds, and for not having the mind that was in Christ Jesus? The world's Redeemer estimates the value of the human soul by the price which He has paid for it on Calvary. And no matter what may be the wealth, power, or position of a man in the sight of the world, no matter whether or not he has been permitted by the law of the land to sell poisonous drinks to his neighbour, he will be held accountable in the sight of Heaven for degrading the soul that has been redeemed by Christ, and will be arraigned before the judgment for lowering a character that ought to have reflected the image of God, to reflect the image of that which is below the brute creation. <BEcho, January 8, 1894 par. 3>

Those who deal in liquor, and those who sustain the traffic, are doing a greater work to perpetuate human woe than are men through any other business in the world. But Christians cannot use intoxicating liquors, nor connect themselves in the least degree with any business that leads to the degradation and downfall of humanity. The rum-seller takes the same position as did Cain, and says, "Am I my brother's keeper?" And God says to him as He said to Cain, "The voice of thy brother's blood crieth unto Me from the ground." Rum-sellers will be held accountable for the wretchedness that has been brought into the homes of those who were weak in moral power, and who fall through temptation to drink. They will be charged with the misery, the suffering, the hopelessness, brought into the world through the liquor traffic. They will have to answer for the woe and want of the mothers and children who have suffered for food and clothing and shelter, who have buried all hope and joy. He that has a care for the sparrow, and notes its fall to the ground, who clothes the grass of the field, which today is, and tomorrow is cast into the oven, will not pass by those who have been formed in his own image, purchased with his own blood, and pay no heed to their suffering cries. God cares for all this wickedness that perpetuates misery and crime. He charges it all up to those whose influence helps to open the door of temptation to the soul. <BEcho, January 8, 1894 par. 4>

O, how many pleasure-lovers there are who spend their thousands to please and amuse themselves, and to gratify their fancies, while the world is full of distress and poverty. The prophet thus describes their course: "Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich. They are waxen fat, they shine; yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a

nation as this?" <BEcho, January 8, 1894 par. 5>

How different is the action of the heavenly intelligences. The angels of God are in active communication with every part of the universe, and work through a variety of channels for the blessing of every creature. Should the Lord Jesus anoint the eyes of fallen mortals, and lay open to their inspection the mysteries of his providence, they would see that, although men have practiced injustice and cruelty, and have stirred up in their fellow-men the worst passions of the human heart, although they have rejected and scoffed at the mercy of Heaven, yet not for a moment has the divine benevolence ceased to flow earthward. In every age, under every circumstance, divine goodness has worked to press back from the hearts of men the misery and evil with which Satan has sought to overwhelm the world. <BEcho, January 8, 1894 par. 6>

The warnings and reproofs of the word of God are fearfully applicable to the people of these last days, and every one will be judged by the light and privileges of the gospel. <BEcho, January 8, 1894 par. 7>

January 22, 1894 Who is Responsible for the Evils of Intemperance?

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Mrs. E. G. White.

When the lawyer asked Jesus what he should do to inherit eternal life, the Master replied by asking, "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 neighbour as thyself. And He said unto him, Thou hast answered right; this do, and thou shalt live." To gain eternal life, it is necessary to love God supremely, and our neighbours as ourselves. We are to be our brother's keeper, not his destroyer. We are not at liberty to lead him into false paths. <BEcho, January 22, 1894 par. 1>

But there are many who do not regard their duty to their neighbour. Look at the breweries planted all over the land, to supply to the public that which is a deadly evil. There are drinking houses all over the cities and towns, inviting the traveller to stop and water his horses at the troughs which are so convenient, and also to come in, and spend his money for a glass of intoxicating drink. The water is a blessing to the thirsty horses, but what a curse is the liquor to the man who enters and drinks! The traveller enters the public house with his reason, walking uprightly; but look at him as he leaves; the lustre is gone from his eye, his reason is paralysed, and he reels to and fro like a ship at sea. <BEcho, January 22, 1894 par. 2>

The victim of the drink habit becomes so maddened under the influence of liquor that he is willing to sell his reason for a glass of whisky. His desire for drink is so strong that it eclipses all other desires; his moral power is so weakened that he has no strength to resist temptation. He is the slave of depraved appetite; body and soul he is in slavery. He cannot distinguish between right and wrong; he does not realize that God requires his heart's best affections. The drunkard is a practical idolater; for whatever alienates the affections from the Creator, whatever weakens and deadens moral power, usurps his throne, and receives the homage that is due to Him alone. <BEcho, January 22, 1894 par. 3>

The liquor-dealer puts the bottle to his neighbour's lips. Instead of breaking every yoke, and letting the victims of depraved appetite go free, he binds them the faster in their chains. He robs the wife and children of the support that is their due. He takes from them a kind and sensible father, by dealing out to him a potion that makes him a madman. Under its influence the drunkard is full of cruelty and murder, and perhaps in his madness actually commits murder. Then he is brought before the courts, and those who legalized the traffic are forced to deal with the results of their own work. They permitted the sale of the intoxicating draught, and now it is necessary for them to send this man to prison or the gallows for his crime. Soul and body the man is lost, cut off from earth, and with no title to heaven; and very often his wife and children are left in poverty, to become a public charge. <BEcho, January 22, 1894 par. 4>

But there is a higher tribunal than that of earth; and in that tribunal the effect is traced to the cause, and the man who put the bottle to his neighbour's lips is charged with the sins committed through the influence of the draught that robbed another of his reason. <BEcho, January 22, 1894 par. 5>

When a ship is wrecked in sight of the shore, and the people look on powerless to save, they are shocked and pained beyond measure. They try by every means possible to save those who are perishing, and when the ship has gone down, and all is over, their minds dwell on every painful detail. But in our land a legalized demon power is at work through human instruments, and men are tempted to indulge appetite until they lose all power of self-control. Day after day, month after month, year after year, these death-traps are set in our communities, at our doors, at the street corners, wherever it is possible to catch souls; and where is the active energy, the determined effort, on the part of Christians to enlighten and save their perishing fellowmen? <BEcho, January 22, 1894 par. 6>

Shall souls always have to struggle for the victory, and the doors of temptation open before their very faces? Shall Satan always find agents to tempt those who are weak in moral power? Drawn into these dens of evil, shall he who has resolved to quit drink be led to seize the glass again, and in the first sip of the intoxicant find every good resolution overpowered and gone? One taste of the maddening draught, and all thought of the suffering, heart-crushed wife vanishes. The debauched father cares no more that his children are hungry and naked. <BEcho, January 22, 1894 par. 7>

How many frightful accidents occur through the influence of drink. A train is wrecked, or a steamer at sea meets with a disaster; and when the matter is investigated, it is found that some one had taken too much liquor. How much of this fiery draught can a man in a responsible position take, and be safe with the lives of human beings?--He can be safe only as he totally abstains. <BEcho, January 22, 1894 par. 8>

Physicians are responsible for making many a man or woman a drunkard. Knowing what drink will do for its devotees, they take the responsibility of prescribing it for their patients. What excuse can these physicians render for the influence they have exerted in making fathers and mothers drunkards? These parents transmit this appetite to their children, and thus the evil is perpetuated, and crime and misery increased. Thus it is that degradation, poverty, and woe are filling our world, and ignorance and evil are widespread. The sight of a drunken man, were it not so common would arouse public indignation; but human hearts are so hardened, human judgments are so perverted, that men can look upon the disgusting spectacle they can see the increasing hunger, nakedness, sin, and crime, and yet remain indifferent. <BEcho, January 22, 1894 par. 9>

There are men who have taken high positions of trust, who have put themselves under obligations to work for the good of the people, who are untrue to these obligations. They do not love their neighbours as themselves; they neglect their duty as their brothers' keepers. <BEcho, January 22, 1894 par. 10>

Are not these men largely responsible for the terrible crimes, the current of deadly evil, that is the result of the liquor traffic? Is it not in their power, and their duty, to remove this deadly evil? God holds every one, and especially those in responsible positions, under sacred obligations to do his best for his fellow creatures. <BEcho, January 22, 1894 par. 11>

January 29, 1894 Right Education and its Object.

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Mrs. E. G. White.

The best education that can be given to children and youth is that which fits them for a life of usefulness and for the future, immortal life. This is the kind of education that should be given by godly parents, by devoted teachers, and by the church, that the youth may be fitted to become zealous missionaries for either the home or the foreign field. They should be earnestly instructed in the truths of the Bible, that they may become pillars in the church, champions for truth, rooted and grounded in the faith. They should have so rich an experience in divine things that they will never become betrayers of sacred trusts. <BEcho, January 29, 1894 par. 1>

We are in great need of educated ability, and the talents entrusted to our youth should be consecrated to the service of God, and employed in his work. There should be men and women who are qualified to labour in the churches, and to train our young people for special lines of work, that souls may be brought to Jesus. The schools established by us should have this object in view; no phase of infidelity should be originated or countenanced in them. The students are to be educated in practical Christianity, and the Bible must be regarded as the highest, the most important text-book. <BEcho, January 29, 1894 par. 2>

The youth should be barricaded against temptation by warning and instruction. They should be taught what are the encouragements held out to them in the word of God. They should have delineated before them the perils of taking a step into the bye-paths of evil. They should be so instructed that they will set their resolution against evil, determine not to enter into any path where they could not expect Jesus to accompany them, and his blessing to abide upon them. They should be taught practical daily religion, that will sanctify them in every relation of life, in their homes, in business, in the church, in society. <BEcho, January 29, 1894 par. 3>

The only safety of our youth in this age of sin and crime is to have a living connection with God. They must be so educated that they will realize that it is a perilous thing to trifle with their privileges, but that God expects them reverently and earnestly to seek daily for his blessing. The blessing of God maketh rich, and He addeth no sorrow. It is a precious gift, and should be counted of so great worth that it will not be surrendered at any cost. <BEcho, January 29, 1894 par. 4>

My heart is stirred to its depths as I read of the prostitution of noble powers to the service of Satan. In positions of high responsibility, in official trusts, men are tempted: and corruption and crime, embezzlements, robberies, and extortions are the result. There are terrible sinks of corruption, pouring out upon the world poisonous influences that

corrupt the community. In every place Satan's traps are set, that he may catch men of education, of good natural endowments, men who are capable of becoming labourers together with God, companions of angels, inhabitants of heaven,-- that he may bind them to his car as his slaves, and make them instruments of working evil. Jesus has ransomed them from this bondage; yet they refuse to be set at liberty. They live as though the earth, money, position, houses, and lands were the main objects of their creation. Is it not a pitiable sight to see men of high ability living on so low a plane, for so ignoble a purpose? <BEcho, January 29, 1894 par. 5>

How sad it is that men turn from the immortal inheritance, and live for the gratification of pride, for selfishness and display, and lose the blessings which they might have both in this life and the life to come. They might enter into the palaces of heaven, and associate on terms of freedom and equality with Christ and heavenly angels, and with the princes of God. God has given men the Light and Majesty of heaven, and with Him all of heaven's rich treasures, and He is waiting to bestow upon them the love which He gives to his only begotten Son. Even in this life He would have us enjoy everything that will ennoble, elevate, and expand our characters; for it is his design to fit us for the heavenly courts above. And yet, incredible as it may seem, men turn from heavenly attractions, and yield themselves to him who would shut from them every glimpse of the future honour, the eternal glories of heaven, or even from a foretaste of its happiness. <BEcho, January 29, 1894 par. 6>

Those who accept Christ as their Saviour have promise of the life that now is, and of that which is to come. In surrendering ourselves to God to be moulded and trained by Him, we reap great advantages; for we have weaknesses of character, and we unite ourselves to One who is able to remove these defects. Our ignorance is united to infinite wisdom, our frailty to enduring might. Connected with God, drinking in his divine love, we shall find access to the hearts of men, and may become successful labourers for God and humanity; for the assurance is given that He will bless us, and make us a blessing, and this is our light, our joy, our triumph, a great reward for all our efforts. <BEcho, January 29, 1894 par. 7>

To all we would say, and especially to the young, For Christ's sake, let your education be shaped by the inducements of the better world. <BEcho, January 29, 1894 par. 8>

February 5, 1894 Education and Health.

Mrs. E. G. White.

For generations the prevailing system of education has been destructive to health, and even to life itself. Many parents and teachers fail to understand that in the child's early years the greatest attention needs to be given to the physical constitution, that a healthy condition of body and brain may be secured. It has been the custom to encourage sending children to school when they were mere babies, needing a mother's care. In some instances the little ones are crowded into ill-ventilated school-rooms, where they sit in improper positions, upon poorly constructed benches, and as the result, the young and tender frames often become deformed. Little children, whose limbs and muscles are not strong, and whose brains are undeveloped, are kept confined, to their injury. Many have but a slight hold on life to begin with, and confinement in school from day to day makes them nervous, and they become diseased. Their bodies are dwarfed in consequence of the exhausted condition of the nervous system. Yet when the lamp of life goes out, parents and teachers do not realize that they were in any way responsible for quenching the vital spark. Standing by the grave of their child, the afflicted parents look upon their bereavement as a special dispensation of Providence, when it was their own inexcusable, ignorant course that destroyed the young life. Under such circumstances, to charge the death to Providence savours of blasphemy. God wants the little ones to live, and receive a right education, that they may develop a beautiful character, glorify Him in this world, and praise Him in the better world. <BEcho, February 5, 1894 par. 1>

Parents and teachers take the responsibility of training these children, yet how few of them realize their duty before God to become acquainted with the physical organism, that they may know how to preserve the life and health of those who are placed in their charge. Thousands of children die because of the ignorance of those who care for them. <BEcho, February 5, 1894 par. 2>

Many children have been ruined for life, and some have died, as the result of the injudicious course of parents and teachers, in forcing the young intellect while neglecting the physical nature. The children were too young to be in a school-room. Their minds were taxed with lessons when they should have been left untasked until the physical strength was sufficient to support mental efforts. Small children should be as free as lambs to run out-of-doors. They should be allowed the most favourable opportunity to lay the foundation for a sound constitution. <BEcho, February 5, 1894 par. 3>

Youth who are kept in school, and confined to close study, cannot have sound health. Mental effort without corresponding physical exercise, calls an undue proportion of blood to the brain, and thus the circulation is unbalanced. The brain has too much blood, while the extremities have too little. The hours of study and recreation should be carefully regulated, and a portion of the time should be spent in physical labour. When the habits of students in eating and drinking, dressing and sleeping, are in accordance with physical law, they can obtain an education without sacrificing health. The lesson must be often repeated, and pressed home to the conscience, that education will be of little value if there is no physical strength to use it after it is gained. <BEcho, February 5, 1894 par. 4>

Students should not be permitted to take so many studies that they will have no time for physical training. The health cannot be preserved unless some portion of each day is given to muscular exertion in the open air. Stated hours should be devoted to manual labour of some kind, anything which will call into action all parts of the body. Equalize the taxation of the mental and physical powers, and the mind of the student will be refreshed. If he is diseased, physical exercise will often help the system to recover its normal condition. When students leave college, they should have better health and a better understanding of the laws of life than when they entered it. The health should be as sacredly guarded as the character. <BEcho, February 5, 1894 par. 5>

Many students are deplorably ignorant of the fact that diet exerts a powerful influence upon the health. Some have never made a determined effort to control the appetite, or to observe proper rules in regard to diet. They eat too much, even at their meals, and some eat between meals whenever the temptation is presented. If those who profess to be Christians desire to solve the questions so perplexing to them, why their minds are so dull, why their religious aspirations are so feeble, they need not, in many instances, go farther than the table; here is cause enough, if there were no other. <BEcho, February 5, 1894 par. 6>

Many separate themselves from God by their indulgence of appetite. He who notices the fall of a sparrow, who numbers the very hairs of the head, marks the sin of those who indulge perverted appetite at the expense of weakening the physical powers, benumbing the intellect, and deadening the moral perceptions. <BEcho, February 5, 1894 par. 7>

The teachers themselves should give proper attention to the laws of health, that they may preserve their own powers in the best possible condition, and by example as well as by precept, may exert a right influence upon their pupils. The teacher whose physical powers are already enfeebled by disease or overwork, should pay especial attention to the laws of life. He should take time for recreation. He should not take upon himself responsibility outside of his school work which will so tax him, physically or mentally, that his nervous system will be unbalanced; for in this case he will be unfitted to deal with minds, and cannot do justice to himself or to his pupils. <BEcho, February 5, 1894 par. 8>

Our institutions of learning should be provided with every facility for instruction regarding the mechanism of the human system. Students should be taught how to breathe, how to read and speak so that the strain will not come on the throat and lungs, but on the abdominal muscles. Teachers need to educate themselves in this direction. Our students should have a thorough training, that they may enter upon active life with an intelligent knowledge of the habitation which God has given them. Teach them that they must be learners as long as they live. And while you are teaching them, remember that they will teach others. Your lesson will be repeated for the benefit of many more than sit before you day by day. <BEcho, February 5, 1894 par. 9>

February 12, 1894 "Give an Account of Thy Stewardship."

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Mrs. E. G. White.

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Malachi 3:8-10.
<BEcho, February 12, 1894 par. 1>

We have just entered upon a new year, but little more than a month of it having passed into eternity. What has been the record of this beginning of the year? Have you been recounting the mercies you have received of God? and have you brought your offerings to Him of the abundance He has bestowed upon you? Have you even brought all the tithes into the storehouse, thus returning to the Lord that which is his own? <BEcho, February 12, 1894 par. 2>

The property that God has entrusted to the stewardship of man, is not to be hoarded. O that men and women would arouse to this fact, and venture something for the truth's sake. Trust in God should lead us to commit the keeping of our

temporal matters to Him; but too much time is spent in calculating consequences. Worldly gain, laying up treasure on earth, is the mania. But Christ said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." <BEcho, February 12, 1894 par. 3>

The worldly treasure is a lodestone to hold the thoughts and control the judgment. There are great pecuniary advantages to be gained by investing means in various worldly enterprises; and the great majority of Christian professors press on in this path. They pursue their own ends as eagerly as if to gain the world would entitle them to eternal life. They selfishly waste the substance entrusted to them, expending money needlessly for the gratification of pride. Worldly requirements,--eating, dressing, recreation, the embellishment of their houses,--use up their means. And when their tithes and offerings are called for, and their energies are needed in work for their fellow-men, they withhold from God this proof of a love that He is every way worthy to receive; for the vital energies and the impulses of the soul have been exhausted in the struggle after worldly gain. <BEcho, February 12, 1894 par. 4>

Selfishness contracts the heart; benevolence expands it. Selfishness is a demon whose name is legion; in every age it has seemed that this demon would drive Christ and the spirit of self-sacrifice out of the world. Through its influence the church is weak when it ought to be a power. Who shall tell how many souls have been robbed of the gospel of Christ by the apathy of Christians in withholding means and personal effort? The church has thus put out her own light, and has become the by-word of infidels. <BEcho, February 12, 1894 par. 5>

Selfishness exists everywhere, in hearts where it is least suspected. It is this curse of selfishness, in the various phases in which it is manifested, that makes so many joyless Christians. God has entrusted to them means to be used in building up his kingdom; but they are not using his gifts to his glory. They are not working in harmony with Christ; they are lovers of self more than lovers of God and his word. This is why there is often contention in the church, until fault-finding, envy, jealousy, and strife for the supremacy become the native element. Inordinate self-love lies at the foundation of so much contention in the churches. <BEcho, February 12, 1894 par. 6>

What has Jesus done to rescue a lost world from perdition? He did not send an angel to redeem the fallen world; but for our sakes He became a "man of sorrows and acquainted with grief." The love of Christ--how deep, how broad, how full! He designed to save man by his own infinite sacrifice. The cross of Calvary was to be to men a convincing argument that his interest and theirs were identical. When He ascended to heaven, and the portals of the city were thrown open to Him with rejoicing, his plea to the Father was, "I will that they also whom Thou hast given Me, be with Me where I am, that they may behold [share] my glory." <BEcho, February 12, 1894 par. 7>

Now those whom Christ calls his own, whom He has sacrificed so much for, will not, cannot, enjoy anything selfishly. Their interest will be identified with that of their Redeemer. To every one of them will be given opportunities to show their love for his dear name by consecrating to Him themselves and the possessions He has loaned them on trust. Jesus expects nothing less of them than that the claims of his kingdom, the boundless love he has manifested towards them, will awaken a response in their hearts, an interest that will overbalance every worldly consideration. There must be no cessation of benevolent acts. New channels for their outflow will be opening around us in this day of preparation for the great event, the coming of Christ in the clouds of heaven. Link after link they form a golden chain of love, binding heart to heart, and all hearts to Christ's great heart of infinite love. When this love takes possession of the heart, the plans devised to spread the light of truth and extend the Redeemer's kingdom will seem too small, the most costly offering too cheap. The icy spirit of selfishness will melt away, and in its place benevolence will well up like a living fountain to overflow and bless. <BEcho, February 12, 1894 par. 8>

February 19, 1894 Christ as Teacher.

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Mrs. E. G. White.

For his own wise purpose, the Lord veiled spiritual truths in figures and symbols. By this means, the plainest and most telling rebuke was often given to his accusers and enemies, and they could find in his words no occasion to condemn Him. In parables and comparisons He found the best method of communicating divine truth, of awakening interest and arousing inquiry. In simple language He opened to his hearers spiritual truths and precious principles, that would have passed from their minds and left scarcely a trace, had He not linked them with stirring scenes of life, experience, or nature. And afterward, when his hearers saw the object or scene with which the lesson was connected, the words of the divine Teacher would be recalled. <BEcho, February 19, 1894 par. 1>

The teaching of Jesus was of an entirely different order from that of the learned scribes. They professed to be expositors of the law, both written and traditional; but the formal tone of their instruction indicated that they saw in the doctrines of the sacred oracles no vital power. They offered no food for the hungry sheep and lambs. They presented no new truth, uttered no words that reached the longing of the soul. Their custom was to dwell upon the obscurities of the law, and the result of their reasoning was a jargon of absurdities, which neither the common people nor the learned could understand. [<BEcho, February 19, 1894 par. 2>](#)

Before the days of Christ men asked in vain, "What is truth?" The Jewish rabbis presented the requirements of the law as a wearying round of exactions, just as many in our day present it as a cold, rigid code of commands. They professed to speak to the people in the place of God; but superstition buried the light, the glory, the far-reaching claims of his law. Divine truth was thus silenced by its professed interpreters, and contention, jealousy, and prejudice divided the people that were called by the name of God. Darkness covered the earth, and gross darkness the people. Even Judea was shrouded in gloom, although the voice of God spoke to the people in his oracles. [<BEcho, February 19, 1894 par. 3>](#)

Then was a teacher sent from God, even Him who was the Way, the Truth, and the Life. Christ came to unveil divine truth to the world, to restore it in all its original freshness and beauty. He gave fresh manna to the hungry soul. He presented the pure, rich truths of heaven to shine amid the moral darkness and gloom of earth. God had said, "Let there be light," and the light of the glory of God was revealed in the face of Jesus Christ. [<BEcho, February 19, 1894 par. 4>](#)

Jesus taught as one having authority. He spake as never man spake. There was no hesitancy in his manner, not the shadow of a doubt in his utterances. He spoke as one who fully understood his subject. He could have opened mysteries which patriarchs and prophets desired to look into, which human curiosity had been impatiently desirous of understanding. But when men could not discern the most simple, plainly-stated truths, how could they understand the deep mysteries of God? Jesus did not disdain to repeat old, familiar truths; for He was the author of these truths. Truths which had been lost sight of, which had been misplaced, misinterpreted, and disconnected from their true position, He separated from the companionship of error; and, showing them as precious jewels in their own bright lustre, He reset them in their proper framework, and commanded them to stand fast forever. What a work was this! It was one which finite man could not do, nor even comprehend. Only the divine Hand could take the truth, which, from its connection with error, had been serving the cause of the enemy of God and man, and place it where it would glorify God and be the salvation of humanity. [<BEcho, February 19, 1894 par. 5>](#)

It was Christ who spoke the law on Mount Sinai, and He knew the bearing of all its precepts, the glory and majesty of the law of heaven. In his sermon on the mount, Christ defined the law, and sought to inculcate on the minds of his hearers its far-reaching claims. His instructions came as a new revelation to the people; and the teachers of the law, the scribes and the Pharisees, as well as the common people, were astonished at his doctrine. The words of Christ were not new, and yet they came with the force of revelation; for they presented the truth in its proper light, and not in the light in which the teachers had set it before the people. He showed no regard for the traditions and commandments of men, but opened their eyes to behold wondrous things out of God's law. The law of God is immeasurable in breadth, dignity, and glory. It has been the foundation of his throne from the beginning; and as long as the heavens and the earth remain, through the ceaseless ages of eternity, it will be the great standard of righteousness, holy, just, and good. And yet the religious world have set aside this law, as did the Jews, to exalt the traditions and commandments of men. [<BEcho, February 19, 1894 par. 6>](#)

The Jewish economy was the gospel in figure, a presentation of Christianity which was to be developed as fast as the minds of the people could comprehend spiritual light. Christ was manifested as the Saviour of men, the embodiment of this light. To know Him, to be instructed by Him is true wisdom. A man may have a knowledge of the Scriptures which will not make him wise unto salvation. If his knowledge, begun in ambition, is carried forward in pride, he flatters himself in vain that he is a Christian. The fruit of the Spirit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Neither talent, eloquence, nor selfish study of the Scriptures, will produce love to God or conformity to the image of Christ. Nothing but divine power can regenerate the human heart and character, and imbue the soul with the love of Christ, which will ever manifest itself in love to those for whom He died. [<BEcho, February 19, 1894 par. 7>](#)

February 26, 1894 No Excuse for Spiritual Weakness.

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Mrs. E. G. White

One of the first things to be considered, is the preaching of the word. The truth should be preached in simplicity, and ministers should try, as far as possible, to imitate the manner of Christ's teaching. If the truth is spoken in simplicity,

and received in simplicity, Christ will be presented as a perfect Saviour, and the Spirit will witness to the truth, and move upon hearts to accept the free gift of the righteousness of Christ. The words spoken under the influence of the Spirit of God, if accepted, are a savour of life unto life; if rejected, they are a savour of death unto death. <BEcho, February 26, 1894 par. 1>

We cannot plead temptation as an excuse for spiritual weakness; for God has provided that we shall not be tempted above that we are able to bear, but that with every temptation He will make a way of escape. If we live wholly for Him, we shall not allow the mind to indulge in selfish imaginings, thus giving place to the tempter, and in no case can Satan obtain control over the thoughts, words, and actions, unless we voluntarily open the door and invite him to enter. He will then come in, and, by catching away the good seed sown in the heart, make the truth of none effect. He will sow his tares, and cause them to grow until they yield an abundant harvest. <BEcho, February 26, 1894 par. 2>

We cannot plead that we have less light than had God's ancient people; for we have the truth and the light that was given to them; it has come down to us as an hereditary trust, to be given to all peoples and tongues. Because they were not doers of the word, and knew not the time of their visitation, they became an astonishment and a reproach before the world. Can we expect that the Lord will favour us more than He favoured them, and will establish us as a praise in the earth, if we are not obedient to his law? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." <BEcho, February 26, 1894 par. 3>

Though Chorazin, Bethsaida, and Capernaum felt that they were rich and increased with goods, and had need of nothing, Jesus sets before them their poverty-stricken condition. In this portrayal He has presented before all that claim to believe the law of God, that they need to buy of Him gold tried in the fire, and white raiment that they may be clothed, and that the shame of their nakedness may not appear. If those to whom light has come, had received, appreciated, and acted upon it, they would have been placed in connection with God, and would have been channels through which his blessings could flow to the world. We know not how much more tolerable it will be in the day of judgment for those who have been prevented from hearing the truth of God, and from working for Him, because of the unfaithfulness of his people, than for the unfaithful ones to whom great light has been given. They have failed to manifest the spirit of self-denial, and have not acted their part on their sphere, as Christ acted his part in his sphere, to save the perishing souls of men. Could such persons be expected to have a vigorous spiritual life? <BEcho, February 26, 1894 par. 4>

God is testing his people. He will see whether their spiritual life is weak and languishing, or vigorous and abounding. All who bear the proving will be counted worthy to be members of the royal family, children of the heavenly King. <BEcho, February 26, 1894 par. 5>

But "let him that thinketh he standeth take heed lest he fall." Many are blinded to their true condition. They believe that they are in favour with God, that they are rich and increased in goods, and have need of nothing. But when the judgment shall sit, and the books shall be opened, and every man shall receive according as his works have been, will they venture to plead that they have done many good works, that should balance the past in the golden scales of the sanctuary?--No; for they are spiritually wretched and miserable and poor and blind and naked. The True Witness says to such, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." <BEcho, February 26, 1894 par. 6>

Let us heed the message of the True Witness, given to us in warning. If we have sinned, "we have an Advocate with the Father, Jesus Christ the righteous." He, our substitute and surety, stands before the mercy-seat, pleading our cause in the courts of God. And in sympathy with their loved Commander, all the heavenly intelligences have an intense interest in all that concerns us. Will it not work us good to comprehend this fact, that the angels are commissioned to minister to all who shall be heirs of salvation, who are lawfully striving to win the crown of life? <BEcho, February 26, 1894 par. 7>

Why are the chosen of God, his elect people, so silent upon the wondrous theme of redeeming love? Why is man's gratitude so little toward Him who has given his life to save the lost race from eternal ruin? Heaven views the plan of salvation with amazement, and cherubim and seraphim continually cry, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." Why should not man arouse, and manifest enthusiasm concerning the wonderful condescension of God to a fallen race? O, may our sluggish energies be quickened, that we may reveal to a perishing world the matchless depths of a Saviour's love. <BEcho, February 26, 1894 par. 8>

March 5, 1894 Business and Religion.

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Mrs. E. G. White.

"Not slothful in business, fervent in spirit, serving the Lord," is the exhortation of Paul to his Roman brethren. The first part of this injunction is quoted by many as an excuse for continually over-taxing their mental and physical powers in the pursuit of gain, while they entirely overlook the requirement to be "fervent in spirit, serving the Lord." <BEcho, March 5, 1894 par. 1>

There are strong temptations to worldliness, and they will continue to exist while society is in its present state,--while gold is power, and a man is measured by his wealth and position. Many are fascinated by these alluring temptations. They see that the possession of wealth gives power and influence, and they would rather be ranked among those who enjoy the luxury and position that money gives, than among those who possess true goodness and nobility of character. <BEcho, March 5, 1894 par. 2>

Among professed Christians even there are many who are selfish and grasping, and who love themselves better than they love their neighbour or their God. They appear before the world almost entirely in the character of business men, grasping for worldly gain. They are not known as humble, devoted, self-sacrificing Christians, kind and true-hearted in all the relations of life. They say, "God does not expect us to carry strict religious principles into our business affairs. Business is business, and religion is religion." And so the plainest and most positive injunctions of the word of God are deliberately set aside for worldly wisdom and maxims. <BEcho, March 5, 1894 par. 3>

The man who takes this selfish course denies the faith, and strengthens and confirms the ungodly in their impenitence, by making them believe that religion is all a pretense. He does not "seek first the kingdom of God, and his righteousness," and he cannot claim the promise that all things needful shall be added unto him. <BEcho, March 5, 1894 par. 4>

Gold is not the standard of judging with God. Jesus asks, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Surely this is an exorbitant price to pay for the fleeting treasures of earth. Success here is terrible failure. He who judges correctly in the light of eternity, calls those who are rich in worldly possessions, while they are not rich toward God, poor, wretched, blind, and miserable. <BEcho, March 5, 1894 par. 5>

Why will not men and women pursue a sensible course? All have some cherished object that absorbs the mind. They need employment. There is no virtue in indolence. The idle are encompassed by as great perils as beset those who are overtaxed with care. While excessive labour destroys physical and mental vigour, do-nothings rust from inaction. We are to be "not slothful in business." <BEcho, March 5, 1894 par. 6>

But no one has a right to so load himself down with a multitude of cares that he cannot obey the injunction to be "fervent in spirit, serving the Lord." However lawful the business prosecuted may be of itself, it must not be allowed to unduly absorb the mind and occupy the time. God will not accept a divided heart. His law requires supreme love to God, and unselfish love to our neighbour. Those who allow mind and body to become so worn down by constant and excessive labour that this law is disregarded, commit sin. They are serving other gods before the God of heaven; for when some other object usurps the devotion that belongs to God, that object becomes an idol. That to which is given the freshest hours of the day, the closest thought and study, the greatest skill, is that which is dearest and most valued. <BEcho, March 5, 1894 par. 7>

"Not slothful in business, fervent in spirit, serving the Lord," says the apostle. Here we find the straight, safe path, which escapes alike the entanglements of worldliness and the evils resulting from want of occupation. Jesus is acquainted with the human heart; He knows its longings, and the Bible is given us, not to check these desires, but to direct them into the proper channel. This holy word does not forbid activity; it does not leave men to lead aimless lives; it presents before them objects worthy of their best efforts. The Bible shows the pleasure-seeker the path of peace and joy; it directs the aspirations of the ambitious. If wealth is the object of desire, it unfolds treasures that will never disappoint,--unsearchable riches, imperishable as the throne of the Eternal. <BEcho, March 5, 1894 par. 8>

The psalmist observed the righteous and the wicked. He saw the difference between their courses of conduct, and in the principles that governed them. Of the worldling he says, "I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and lo, he was not; yea, I sought him, but he could not be found." But of the righteous he says, "Mark the perfect man, and behold the upright; for the end of that man is peace." <BEcho, March 5, 1894 par. 9>

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Mrs. E. G. White.

Jesus said, "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me. He that findeth his life shall lose it; and he that loseth his life for My sake shall find it." <BEcho, March 12, 1894 par. 1>

The question has been asked, How can there be an agreement between the statement, "I came not to send peace, but a sword," and the song sung by the angels when Christ was born in the manger at Bethlehem, "Glory to God in the highest, and on earth peace, good will toward men"? The song of the angels is in harmony with the words of the prophet Isaiah, who, when he predicted the birth of Christ, declared Him to be the Prince of peace. The gospel is a glorious message of peace and good will to men; the blessing that Christ came to bring was that of harmony and peace. He left His throne of glory, and clothed His divinity with humanity, that He might bring back from apostasy to loyalty to God the children of men, and bind their hearts together and to the heart of Infinite Love. He came to present to a fallen world the remedy for sin, so that whosoever should believe on Him should not perish, but by becoming one with Him and the Father should have everlasting life. In this way He establishes the Christian brotherhood, and unites His followers in one faith, -- faith in Him as their personal Saviour. <BEcho, March 12, 1894 par. 2>

The condition of the world at the time when Christ came into the walks of men, was no exceptional condition. At that time the Scriptures had been buried beneath the traditions of men, and Christ declared that those who professed to interpret the word of God were ignorant both of the Scriptures and of the power of God. By misapplication and misinterpretation of the sacred oracles, the religious teachers had shut away the light that was to illuminate the precious utterances from heaven. Jesus revealed the pure truth in contrast with error, but those who professed to be teachers of truth in their own nation, not being accustomed to gaze upon truth, and not seeing in the divine Teacher that which they looked for of pomp and worldly splendour, turned from Him; for it was not purity of heart and life that they desired. <BEcho, March 12, 1894 par. 3>

Christ presented to His countrymen and to the world brightness, beauty, and holiness, the divine nature, by which they might be bound close to the heart of Infinite Love; He brought light into the world to dispel spiritual darkness, and to reveal truth. But they would not receive the heavenly gift. The apostle inquires, "Who hath bewitched you, that ye should not obey the truth?" It is through the deceptive working of Satan that fatal delusions have been brought even into the religious world, and error and falsehood have been accepted instead of the light of truth. When light is rejected, darkness covers the earth, and gross darkness the people. Men professing the name of Christ have worked against His cause, and the blessing brought to men at infinite cost has been turned into a curse; for when truth is rejected because it is out of harmony with the corruption of the natural heart, it becomes a sword to destroy. The truth, which was to restore and renew, is a destroyer of evil; and when evil is persistently cherished, it becomes a destroyer of the sinner also. <BEcho, March 12, 1894 par. 4>

Strife and opposition have been the sure result of resistance on the part of men, incited by evil angels, to God's plan of mercy. Man's perversity, his resistance of the truth, makes the mission of Christ appear to be what He announced to His disciples, -- the sending of a sword upon the earth; but the strife is not the effect of Christianity, but the result of opposition in the hearts of those who will not receive its blessings. <BEcho, March 12, 1894 par. 5>

From the first presentation of Christianity to the world, there has been a deadly warfare instituted against it. Its messengers have been hated, pursued, imprisoned and put to death, because they would not yield to the power of apostasy, and become one with Satan and his angels. They counted not their lives dear unto themselves, if only the truth might be revealed. But from the throne, as in the case of Stephen, Jesus in sympathy and tender love bends down, marking from His divine dwelling-place the earnest witnesses for truth, and the defenders of the faith once delivered to the saints. Those who suffer for the truth know the value of a pure gospel, a free Bible, and liberty of conscience. <BEcho, March 12, 1894 par. 6>

Animosity to truth has not passed away, it exists in our own day. Families have been divided by the truth, and bitter persecution has been borne by those who have taken their stand on the side of truth. Many have realized the force of the words, "I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." This prophecy was not limited to any time or place; but has been acted out over and over in the history of the world, and is re-enacted in our own day. Some have to meet persecution, and we should never cease to pray for those who endure opposition from their own families, and who keep silent. <BEcho, March 12, 1894 par. 7>

Many lives have been lost in planting the cross of Christ in heathen lands; but the blood of the martyrs has been as

seed from which has sprung up those who have carried on the great work. Vast changes have been wrought, and it has been demonstrated in the face of opposition, that Christianity never degrades the receiver, but on the contrary elevates, refines, and ennobles the character. [<BEcho, March 12, 1894 par. 8>](#)

March 19, 1894 Variance Between Believers and Unbelievers.

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Mrs. E. G. White.

Christ is the way, the truth, and the life. He says, "And I, if I be lifted up from the earth, will draw all men unto Me." Christ is drawing all unto Himself; but not all respond to His drawing. If all would yield to His influence, there would be no variance, no discordant notes in society or in the household; and He would never have said, "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Some respond to the heavenly drawing. The truth convicts them, and they repent. They surrender themselves in obedience to Christ's will, and find in Him the highest realization of their hopes, and in Him their troubled souls find rest and peace. He stands before them as the perfect pattern, and they seek to be like Him.

[<BEcho, March 19, 1894 par. 1>](#)

But perhaps while one member of the family gives his heart to God, others do not. They are still under the control of the Saviour's worst enemy, and they feel annoyed and angry that division has come into their household. He who has accepted Christ is no less dutiful than before; on the contrary, he is more kind, more faithful, more affectionate, because his nature is being purified, sanctified, and ennobled by the truth. But the Master of the Christian and the master of the unbeliever are in deadly conflict; and so the contest goes on in many homes. While the Christians are pleading earnestly with God that their relatives and friends may be drawn to Christ, while their hearts are breaking with longing that their loved ones may share His joy and peace, the hearts of the unbelieving are bound as with fetters to Satan's car, and they are asking, as did Pharaoh, "Who is the Lord, that I should obey His voice?" Again and again Jesus has knocked at the door of their hearts, and asked admission; but they have locked the door, and refused to receive Him. They cherish pride, envy, and hatred, and contention springs from these evil passions. [<BEcho, March 19, 1894 par. 2>](#)

Satan deceives the soul with false pretensions. He leads the unbelievers to think that they are badly used, treated unkindly. He perverts the judgment and misleads the mind, so that the very best motives of those that serve God are misinterpreted; their actions are misjudged, and they themselves are persecuted. Christ is the believer's hope and consolation, the one about whom his best affections are woven. He confesses Christ in word and deed, in spirit and actions, and the enmity that is created in the unbelieving heart against the children of God is not against men simply, but against Christ. [<BEcho, March 19, 1894 par. 3>](#)

Christ, the Sun of Righteousness, came to shed His bright beams into every heart and home. He longs to give those who do not understand Him correct views of His character, to take away their burden of sin and resistance, and give them rest. Truth has everything in it that is commendable. The divine Comforter is full of pity and sympathy; He seeks to woo men to God, to direct their attention to Christ as He really is, full of mercy, compassion, and pardoning love. But he comes to the impenitent heart early and often with His message of salvation, only to be rejected. Men make the sad mistake of refusing its offered peace. Satan interposes his hellish shadow between Christ and the soul, and the sinner sees not Jesus, desires not the Lord of life and glory. He does not realize that Jesus alone can quiet the tempest that Satan has created in the human soul, and give him peace and rest. [<BEcho, March 19, 1894 par. 4>](#)

Jesus says, "He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me. And he that taketh not up his cross and followeth after Me, is not worthy of Me. He that findeth his life, shall lose it, and he that loseth his life for My sake shall find it." The words that Christ addressed to His disciples, were addressed to us as well as to them. He presents before us the unwearied conflict that we must have on this earth as long as time shall last. We are to place no person before Christ in our affections. If a person who has been convicted by the Spirit of God smothers his convictions, and continues to trample under foot the commandments of the Lord, and reject the truth of God simply because he sees it will bring disunion into his family relations, he shows that he loves the peace that is not of Christ, but of the world. He prefers to be in harmony with the world rather than to be in unity with Christ. But in order to have the peace of Christ, it is necessary to place Christ and His service first. Those who yield their convictions of truth to please father or mother, sister or brother, husband or wife or children, prove themselves unworthy of Christ. They do not discern His excellency, and therefore they shun the cross. But there

is a cross to be lifted by every one who by faith accepts a crucified and risen Saviour. <BEcho, March 19, 1894 par. 5>

The announcement that there should be enmity between Satan and the seed of the woman, was very unwelcome to the prince of evil; for it was the promise of a Redeemer. Satan thought to induce men, as he had angels, to stand on his side, and join in rebellion against God; and with men as his allies, he planned to control the earth, and wage war against the King of heaven. <BEcho, March 19, 1894 par. 6>

Whenever a soul falls in love with Jesus, every other affection is placed in subservience to this pure, refining principle of heavenly love. Pride, passion, and ambition, which have held sway over the natural heart, are surrendered to Jesus Christ. With Paul the converted soul can say, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I might win Christ." <BEcho, March 19, 1894 par. 7>

The world's Redeemer was scorned as a deceiver, hunted down as a malefactor, and shall those who become the servants of Christ expect to be treated any better than was their Lord? If they work the works of Christ, relatives and friends will rise up against them. They will persecute, forsake, and betray them. Let the believer not become discouraged because of the things he must suffer. Let his only anxiety be that hatred is kindled against him for no other reason than that of faithfulness in the discharge of his duty for Christ's sake. The true child of God will say, I know I have to do with God, who trieth the heart, and hath pleasure in uprightness. I will set the Lord ever before me, and follow in the footsteps of Jesus. <BEcho, March 19, 1894 par. 8>

March 26, 1894 Principle Never to be Sacrificed for Peace.

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The Love of God a Constraining Motive.
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Mrs. E. G. White.

There always have been, and always will be to the end of time, two classes on the earth,--the believers in Jesus and those who reject Him. The truth will be a savour of life unto life to those who believe. However wicked, abominable, and corrupt he may be, the sinner will be purified by faith in Him, made clean by the doing of His word. But the same truth will be to the unbeliever a savour of death unto death. <BEcho, March 26, 1894 par. 1>

Argument will fail to convince the sinner of his responsibility to God. Learning and talent will fail to convince the soul. But the presentation of the love of God has a convincing power above that of argument, debate, or eloquence. The love of Christ, as expressed in self-denial, self-sacrifice, and death, as He bowed low under the sins of humanity, touches the sympathies and melts the stubborn heart. The fact that the Son of God, innocent and pure, suffered for sin; that the guiltless bore the punishment of the guilty, the just endured the penalty for the unjust, breaks the heart; and as Jesus is lifted up, conviction strikes to the soul, and the love that prompted the bestowal of the infinite gift of Christ, constrains the repenting one to surrender all to God. The seed of gospel truth has been dropped into his heart; and he beholds a love that is without a parallel, pledging a personal Saviour, and with Him every needed blessing. "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?" <BEcho, March 26, 1894 par. 2>

Those who receive Christ are melted and subdued by the manifestation of His love in His humiliation, suffering, and death in their behalf. They behold Him as their substitute and surety, as pledging Himself to accomplish their full salvation through a plan that is consistent with the justice of God, and which vindicates the honour of His law. But there are some who are stirred with strong emotion as they view the humiliation of Jesus, who shrink from following in His footsteps when they understand that they must be sharers in His humiliation and suffering. When Jesus asks the surrender of self without reserve, when He asks compliance with His government, and that they shall walk in humble obedience and implicit trust, their nature rebels. "No," says the proud heart; "we want to keep our independence." But this is the very thing that Jesus wants you to have. It was that you might be freed from the slavery of sin that He died on Calvary's cross. He died that through faith in Him, you might be free indeed, and stand fast in the glorious liberty of the children of God. <BEcho, March 26, 1894 par. 3>

Contemplate the sufferings of your Redeemer, and you will find that a check will be put upon sin. Every sin that is committed is a re-enacting of Christ's humiliation, a re-opening of His wounds. Those who refuse to look upon Jesus lifted up upon the cross, who will not deny the inclination of their perverse hearts, who will not give up what they term their independence, their freedom to serve the author of sin as they please, will find their hearts filled with bitterness

against those who accept Jesus as a personal Saviour. To them Christians will seem their enemies and injurers, and the gospel a sword. [<BEcho, March 26, 1894 par. 4>](#)

Paul writes. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." There is a mutual suffering here presented on the part of the Christian and the world. The world sees no charm in Jesus, and the Christian sees in Him matchless charms, and expresses his love, saying, "Thy gentleness hath made me great." Christians realize the blessing that comes upon those who hunger and thirst after righteousness; for they are filled. The blessing comes upon those who desire entire conformity to the will of God, who desire to know Christ and to reflect His image. Through the merits of Jesus Christ, they realize that nothing is reserved in the heart of God for them but the fountain of the water of life,--tender mercy, loving-kindness, infinite compassion. Jesus changes place with the sinner who believes, and the Father loves the followers of Christ, even as He loves His Son. He who receives the truth, has his heart filled with peace and joy as he contemplates Jesus. [<BEcho, March 26, 1894 par. 5>](#)

But how different is the case of him who refuses to receive the salvation purchased at infinite cost. He refuses to look upon the humiliation and love of Jesus. He plainly says, "I will not have this man to reign over me." To all who take this attitude, Jesus says, "I came not to send peace, but a sword." Families must be divided, in order that all who call upon the name of the Lord may be saved. All who refuse His infinite love, will find Christianity a sword, a disturber of their peace. The light of Christ will cut away the darkness that covers their evil doings; and their corruption, their fraud, their cruelty will be exposed. Christianity unmask the hypocrisies of Satan, and it is this unmasking of his designs that stirs his bitter hatred against Christ and His followers. [<BEcho, March 26, 1894 par. 6>](#)

Satan has woven his spell even over the professed church of Christ, and many who claim to believe in Christ seem to be in the stupor of death. But the Lord has not left them to slumber on; He has sent them a message to arouse them from their carnal security. A part of these professors arouse and repent, and do their first works; but those who take comfort in their legal religion, in their form of godliness that is devoid of the power, feel that they have been personally rebuked and injured by the repentance of those who have aroused and returned unto the Lord. Instead of humbling their hearts and confessing their backsliding, they resist and oppose the message the Lord has sent. They oppose their finite wisdom against the wisdom of the Infinite. They allow their prejudices and passions to hold sway; they work on Satan's side of the question. Thus the advocates of truth are brought into an unexpected conflict, and they are forced to bear witness to the truth, and to resist the hostility and hatred of those who would make the truth of God of none effect. Thus dissension comes in like a sword to divide believers and unbelievers. [<BEcho, March 26, 1894 par. 7>](#)

April 9, 1894 Principle Never to be Sacrificed for Peace

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Mrs. E. G. White.

In one of His confidential talks with His disciples, a short time before His crucifixion, Jesus bequeathed to His followers His legacy of peace. He said, "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The peace that Christ bequeathed to His disciples, and for which we pray, is the peace that is born of truth, and which cannot be banished by divisions caused by the truth. Without may be wars and fightings, jealousies, envies, hatred, strife; but these do not affect the peace of Christ, for it is that which the world neither gives nor takes away. His peace was that which was born of love for those who were plotting His death. But peace cannot be gained by a compromise of principle, and Christ did not for an instant seek to purchase it by a betrayal of sacred trusts. His heart was overflowing with love to every human being He had made; but this deep love did not lead Him to cry, "Peace and safety," when there was no safety for the sinner. Christ understood the strength of Satan's temptations; for though sinless, He was tempted in all points like as we are. But He never lessened the guilt of sin. He was the Saviour, the Redeemer of the world, and came to save His people from their sins. [<BEcho, April 9, 1894 par. 1>](#)

The love of Christ should have been discerned by those He came to save, in as much as He became poor that we through His poverty might be made rich. Jesus came to the world with an embassy of mercy. He was sent by the Father, not to condemn the world, but that the world through Him might be saved, and to all that believe in Him He gave power to become the sons of God. In the rich loveliness of His character, zeal for God was always apparent. His righteousness went before Him, and the glory of the Lord was His rearward. [<BEcho, April 9, 1894 par. 2>](#)

Christ hated one thing only, and that was sin. But although He represented in His spotless character the character of His Father, yet the world hated and refused Him. The human heart loves sin and hates righteousness, and this was the

cause of the hostility of the world to Jesus. The atmosphere that surrounded His soul was so pure, so elevated, that it placed the hypocritical rabbis, priests, and rulers in their true position, and revealed them in their real character as claiming sanctity, while misrepresenting God and His truth. If Christ had given license to men to exercise their evil passions, they would have hailed this great miracle-worker with shouts of applause; but when He reproved sin, made open war upon selfishness, oppression, hypocrisy, pride, covetousness, and lust, they hunted Him down as a malefactor. He endured the contradiction of sinners against Himself until at last they cried out, Away with this fellow, and give us Barabbas. <BEcho, April 9, 1894 par. 3>

Jesus could have been at peace with the world only as He left the transgressors of the law unreprieved, unrebuked. And He has said, "The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also." The followers of Christ must often proclaim a message that is in direct opposition to the people's sins, prejudices, and customs; they are called upon to "reprove, rebuke, exhort with all long-suffering and doctrine." Those who faithfully carry out this commission will be charged by the world with being the disturbers of its peace; they will be accused of stirring up strife and creating divisions. But they will only be bearing the reproach that fell on Christ, who denounced unrighteousness, and whose very presence was a rebuke to sin. <BEcho, April 9, 1894 par. 4>

It is impossible for any one to become a true follower of Jesus without distinguishing himself from the worldly mass of unbelievers. If the world would accept of Jesus, then there would be no sword of dissension; for all would be disciples of Christ, and so in fellowship one with another, and their unity would be unbroken. But this is not the case. Here and there an individual is true to the convictions of his conscience, and he is often compelled to stand alone in the family or in the church to which he belongs, and perhaps finally, because of the course of those with whom he associates, to separate himself from their companionship. The line of demarkation is made distinct. One stands upon the word of God; the others upon the traditions and sayings of men. <BEcho, April 9, 1894 par. 5>

There will never be any true unity existing between those who stand under the banner of the arch-deceiver, and those who stand under the blood-stained banner of Prince Emmanuel. The followers of Christ may follow the things that make for peace; they may earnestly desire to overcome the spirit of discord with the spirit of kindness and love; but the enemy will stir up his agents to bring about strife and division. It is a grave mistake on the part of those who are children of God to seek to bridge the gulf that separates them from the children of darkness by yielding principle, by compromising the truth. It is surrendering the peace of Christ to make peace with the world, to fraternize with the world. The sacrifice is too costly to be made, to have peace with the world by giving up the principles of truth. <BEcho, April 9, 1894 par. 6>

Those who have the mind of Christ will let the light shine forth to the world in good works, but that light will bring about a division. Shall the light therefore be hid under a bed or under a bushel, because it will mark a distinction between the followers of Christ and the world? It must be made apparent that the believers in the truth are antagonistic to the serpent and to his seed. It was the purity of the character of Christ that stirred up the enmity of a profligate world. His spotless righteousness was a continual rebuke to their sin and uncleanness; but no principle of truth was compromised by Christ to win the favour of the world. Then let the followers of Christ settle it in their minds that they will never compromise truth, never yield one iota of principle for the favour of the world. Let them hold to the peace of Christ. <BEcho, April 9, 1894 par. 7>

April 16, 1894 The Law of God Perpetual.

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Mrs. E. G. White.

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil." <BEcho, April 16, 1894 par. 1>

There is a law which was abolished, which Christ "took out of the way, nailing it to His cross." Paul calls it "the law of commandments contained in ordinances." This ceremonial law, given by God through Moses, with its sacrifices and ordinances, was to be binding upon the Hebrews until type met antitype in the death of Christ as the Lamb of God to take away the sin of the world. Then all the sacrificial offerings and services were to be abolished. Paul and the other apostles laboured to show this, and resolutely withstood those Judaizing teachers who declared that Christians ought to observe the ceremonial law. <BEcho, April 16, 1894 par. 2>

But Christ Himself declares that He came not to destroy the law of ten precepts, which was spoken from Sinai. He says, "Verily I say unto you," --making the assertion as emphatic as possible,--"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Here He teaches not merely what the claims of God's

law had been and were then, but that these claims should hold so long as the heavens and the earth remain. This testimony should forever settle the question. The law of God is as immutable as His throne. It will maintain its claims upon all mankind in all ages, unchanged by time or place or circumstances. The ritual system was of altogether a different character, and typified the death of Christ as a sacrifice for the broken precepts of the moral law. <BEcho, April 16, 1894 par. 3>

"I am not come to destroy," Christ says, "but to fulfil,"--"to magnify the law and make it honourable," as Isaiah, hundreds of years before, had prophesied respecting the Messiah's work. <BEcho, April 16, 1894 par. 4>

"To fulfil the law." In His own life the Saviour gave the children of men an example of perfect obedience. In His teachings He made clear and distinct every precept of the divine law; He swept away the rubbish of erroneous tradition with which the Jews had encumbered it; He illustrated and enforced its principles, and showed in all its particulars the length and breadth and height and depth of the righteousness required by the law of God. <BEcho, April 16, 1894 par. 5>

The Pharisees were dissatisfied with the teachings of Christ. The practical godliness which He enjoined condemned them. They desired Him to dwell upon the external observances of the ceremonial law, and the customs and traditions of the fathers. But Jesus taught the spiritual nature of the law, and made clear its far reaching claims. Love to God and to men must live in the heart and control the life, as the spring of every thought and every action. <BEcho, April 16, 1894 par. 6>

There is perfect harmony between the law of God and the gospel of Jesus Christ. "I and My Father are one," says the great Teacher. The gospel is the good news of grace, or favour, by which man may be released from the condemnation of sin, and enabled to render acceptable obedience to the law. The gospel points to the moral code as a rule of life. That law, by its demands for undeviating obedience, is continually pointing the sinner to the gospel for pardon and peace. <BEcho, April 16, 1894 par. 7>

Says the great apostle, "Do we then make void the law through faith? God forbid. Yea, we establish the law." And again he declares that the "law is holy, and the commandment holy, and just, and good." Enjoining supreme love to God, and equal love to our fellow-men, it is indispensable alike to human happiness and the glory of God. <BEcho, April 16, 1894 par. 8>

The words of Christ are both explicit and comprehensive. "Whosoever"-- minister or laymen, wise or ignorant--"shall break one of these least commandments"--wilfully or presumptuously, as did Adam and Eve--is included in the condemnation. Breaking one of the commandments makes man a commandment-breaker. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." No excuse can avail for him who strictly obeys nine of the precepts of God's law, but ventures to break one because it is for his profit or convenience to do so. God demands implicit obedience to all His requirements. <BEcho, April 16, 1894 par. 9>

"And shall teach men so." This is a point worthy of careful consideration. Christ foresaw that men would not only break the commandments of God themselves, but would teach others to break them. Some are not content with doing this by example; they defend sin, and pervert the word of God to justify the transgressor. Such persons will have no part with the people of God. But the greatest guilt rests upon the professed watchmen, who do not hesitate to speak evil of the law, and even to make those who are ignorant of the Bible believe that they are fallen from grace if they keep it. "All we have to do," say they, "is to believe in Christ, come to Christ." <BEcho, April 16, 1894 par. 10>

While we point the sinner to Jesus as the one who can take away sin, we must explain to him what sin is, and show him that he can be saved from his sins, but not in them. He must be made to realize that "sin is the transgression of the law." Paul made the inquiry, many years after the death of Christ, "Is the law sin? God forbid. Nay, I had not known lust, except the law had said, Thou shalt not covet." Thus Paul exalts the moral law. When this law is practically carried out in every-day life, it is found indeed to be the wisdom of God. It serves to detect sin. It discovers the defects in the moral character, and shows sin to be exceeding sinful, revealing it in all hideousness. Through obedience to its requirements, Christian character is perfected. <BEcho, April 16, 1894 par. 11>

God's law is a copy of His mind and will. The sins forbidden there could never find a place in Heaven. It was love that prompted God to express His will in the ten precepts of the decalogue. Afterward He showed His love for man by sending prophets and teachers to explain and illustrate His holy law. <BEcho, April 16, 1894 par. 12>

God has given man a complete rule of life in His law. Obeyed, man shall live by it, through the merits of Christ. Transgressed, it has power to condemn. The law sends men to Christ, and Christ points them back to the law. <BEcho, April 16, 1894 par. 13>

April 23, 1894 The Living Testimony.

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Mrs. E. G. White.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." <BEcho, April 23, 1894 par. 1>

It is not enough to contemplate the glory of Christ; we should speak of His excellences. Isaiah not only beheld His glory, but he also spake of Him. While David mused, the fire burned; then spake he with his tongue. While he mused upon the wondrous love of God, he could not but speak of that which he saw and felt. Who can by faith behold the wonderful plan of redemption, the glory of the only begotten Son of God, and not speak of it? Who can contemplate the unfathomable love that was manifested upon the cross of Calvary in the death of Christ, that whosoever believeth in Him should not perish, but have everlasting life, and have no words by which to extol the Saviour's glory? We cannot become partakers of His love, and give no expression to our reverence and adoration. <BEcho, April 23, 1894 par. 2>

As believers behold Christ, they will be led to assemble together and to speak one to another words that will express their fervent love. They will say, "He is the chiefest among ten thousand," "Yea, He is altogether lovely." "In His temple doth every one speak of His glory." The sweet singer of Israel praised Him upon the harp, singing, "I will speak of the glorious honour of Thy majesty, and of Thy wondrous works." "And men shall speak of the might of Thy terrible acts; and I will declare Thy greatness. They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness. . . . They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom." This will be the character of the conversation of those who fear the Lord and think upon His name. God is represented as listening to their words, and writing them in a book. <BEcho, April 23, 1894 par. 3>

John, the beloved disciple, bore a living testimony, saying, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. And these things write we unto you, that your joy may be full. This, then, is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all." <BEcho, April 23, 1894 par. 4>

Surely, those who speak one to another of the goodness of the Lord are highly privileged. Peter exclaims, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." We have rich themes for thought and conversation; and those who are subjects of the grace of God, upon whom the bright beams of the Sun of Righteousness are shining, are to be God's witnesses. Should they hold their peace, the stones would immediately cry out. God will be glorified. <BEcho, April 23, 1894 par. 5>

When the members of the church are one with Christ, there will be union one with another, and this unity will be a living testimony to the world of the power of the gospel. Why can we not see from the lessons of Christ, and especially from His prayer for the unity of believers, that Christians must be perfect in unity in order to represent the glory of their Redeemer? As believers in Christ, we are "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit." <BEcho, April 23, 1894 par. 6>

The believer in Christ should understand that dissension and division in the church are brought about through the working of the powers of darkness, in order that those who profess to be children of God may not present the oneness for which Christ prayed. God's people greatly dishonour His name, and misrepresent His truth, when they manifest a lack of love one for another. As love for God grows cold, they lose the childlike simplicity that knits heart to heart in loving tenderness. Hard-heartedness comes in, and there is a drawing away one from another. When we fail to love others as Christ has loved us, Jesus can do little for us; for His words and spirit are not permitted to enter into the heart. <BEcho, April 23, 1894 par. 7>

Many are in darkness, and know not the cause; they are not at peace with God, they are not one with Christ nor in unity with their brethren. By their words and actions they testify that they do not desire to be in union with those who do not exactly meet their mind, even though they are believers. They seem to think that they are at liberty to act out the natural feelings of the heart. All who entertain evil surmisings and cherish ill feelings to others, need to be converted. They need to learn to live by every word that proceedeth out of the mouth of God. <BEcho, April 23, 1894 par. 8>

Love for one another is not to be manifested by praise and flattery, but by true fidelity. The love of Christ will lead us to watch for souls; and if we see one in danger, we shall tell him so plainly and kindly, even at the risk of his displeasure. The religion of Christ is not to be controlled by impulse. We need to pray much, and lean wholly upon God. We need to hold the truth with firmness, and in all righteousness; but while we speak the truth with fidelity, we

should speak it in love, as it is in Jesus. <BEcho, April 23, 1894 par. 9>

"A new commandment I give unto you, That ye love one another." How much?--"As I have loved you, that ye also love one another." Do we regard this commandment sufficiently? Do we permit it to control mind and heart, and mould the character? "By this shall all men know that ye are My disciples, if ye have love one to another." Thus believers are to bear to the world the credentials which will testify that they are indeed the children of God. Jesus says, "The glory which Thou gavest Me I have given them, that they may be one even as we are one. I in them and Thou in Me, that they may be perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." <BEcho, April 23, 1894 par. 10>

What can I present before my brethren and sisters in Christ, that is more important for their study and practice than the Saviour's prayer for His disciples? The entire seventeenth chapter of John is full of marrow and fatness. Are there not urgent reasons why we should take heed to these words of Christ? Is it not time we sought for the unity for which the Saviour prayed? Shall we not open our hearts to the melting love of Jesus? May the Lord unite the hearts of all that believe His word, in that oneness for which Christ prayed, that we may be one, even as He and the Father are one.

<BEcho, April 23, 1894 par. 11>

April 30, 1894 Christ Works Through Human Agents.

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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, April 30, 1894 par. 1>

The scribes and Pharisees had built up a wall of separation between their nation and every other people. They passed by the publicans and sinners, as though communication with them would bring upon them some moral defilement. Imagine their contempt of Christ when He received publicans and sinners and ate with them. The Lord desired to break down the wall of separation; for He loved the souls that had never known a better way. He is no respecter of persons, and willeth not the death of any sinner, but would that all men might come unto Him and live. <BEcho, April 30, 1894 par. 2>

In this age, as then, there are lost sheep to be sought and saved. There are many who need personal labour. No prophet, like John the Baptist, has cried out the message of warning to them. No one has pointed them to "the Lamb of God, which taketh away the sin of the world." But this is not because the Lord has no interest in these souls who are ready to perish, represented as lost sheep. The Lord is not chargeable with neglect. Look to Calvary and answer decidedly, No, no. The Lord has made every provision to save men in giving His Son. Jesus thought it not robbery to be equal with God, for in Him dwelleth all the fulness of the Godhead bodily. When He claimed the highest prerogatives, He did not make an empty boast. Yet when He was among men, He did not call together a concourse of people, and sound a trumpet before Him, and command attention. The great Teacher came in simplicity, though He was the light of the world. He taught the people in plain, simple words, which all could understand. He said, "As the Father knoweth Me, even so know I the Father. . . . My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one." "All things that the Father hath are Mine." With the familiarity and ease of eternal habitude, Jesus lays His hand on the throne of God. <BEcho, April 30, 1894 par. 3>

In giving Jesus to the world, God gave all heaven in one gift. Then why is it, when God has left nothing undone that could be done, that there are not more brought from darkness to light?--It is because the human will does not cooperate with the divine intelligences. If the Lord's will and way were carried out, humanity would be reached through humanity, and every lost prodigal would be brought home, and saved through the grace of our Lord Jesus Christ, who tasted death for every man. Sin would no longer exist. But it is humanity that bars the way. It is for lack of the co-partnership of man, because of rebellion, that the way is blocked up. The revelation of God's truth comes to us through human agents. Christ came to the world as the Son of man. This was the only way in which He could reach humanity. "Ye are labourers together with God." Man must cooperate with Jesus Christ. Those who are building up a Christlike character will not, cannot, withhold their interest from the work of aiding Christ in seeking and saving that which is lost. <BEcho, April 30, 1894 par. 4>

In this work man is brought into cooperation with God, and is to work as God works for the salvation of fallen men. What are we individually doing to let our light shine to others? It is the neglect of men in failing to cooperate with

Jesus that leaves the world so long unreclaimed. Jesus has said of His followers, "As Thou hast sent Me into the world, even so have I sent them into the world." As Christ represented the Father, so He has commissioned His believing ones to represent Him in character. We are to show forth His self-denial and self-sacrifice, and to establish His kingdom in righteousness. We are to speak the words that Christ has spoken, and do the works that Christ has done. The work of Christ was not to destroy, but to save. He gave His disciples lessons that are of the highest value; for through their words many are to come to the knowledge of Bible truth, and teach others also the lessons which they have learned. The disciples were to know that they were not simply combating the influence of finite enemies, but that they were also contending with demons. Light and darkness were in opposition, truth and delusion, good and evil, heaven and hell. Satanic, supernatural agencies were united with evil men to corrupt and destroy. <BEcho, April 30, 1894 par. 5>

The publicans and sinners, so despised by the Pharisees, were drawn to Christ, and their hearts were awakened to ask, "What is truth?" The Pharisees closed their eyes and their ears, lest they should see and hear and be converted from the error of their ways, and thus be saved. As those who are bound in sin struggle to burst the bands that enchain them, they are led to fly to Christ, the only begotten of the Father, full of grace and truth. The sinful, repenting soul becomes hopeful, follows Jesus, and catches the words from His lips. <BEcho, April 30, 1894 par. 6>

It will be profitable to contemplate the divine condescension, the sacrifice, the self-denial, the humiliation, the resistance the Son of God encountered in doing His work for fallen men. Well may we come forth from contemplation of His sufferings exclaiming, Amazing condescension! Angels marvel, as with intense interest they watch the Son of God descending step by step the path of humiliation. It is the mystery of godliness. It is the glory of God to conceal Himself and His ways, not by keeping men in ignorance of heavenly light and knowledge, but by surpassing the utmost capacity of men to know. Humanity can comprehend in part, but that is all that man can bear. The love of Christ passes knowledge. The mystery of redemption will continue to be the mystery, the unexhausted science and everlasting song of eternity. Well may humanity exclaim, Who can know God? We may, as did Elijah, wrap our mantles about us, and listen to hear the still, small voice of God. <BEcho, April 30, 1894 par. 7>

May 21, 1894 Preach in Regions Beyond.

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Mrs. E. G. White.

The love that was manifested in the life and character of Christ is no narrow, selfish affection. You are to be constrained by His love to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to your hand. "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." The work ever before the minister of Christ is to preach the gospel, both to those that are nigh, and "in regions beyond." It involves self-denial, and necessitates cross-bearing. This kind of work, that will lead us continually to be faithful home missionaries and to press forward into new fields, must be carried on more and more as we near the close of earth's history. The gospel is not to be restricted to any time, or confined to any place. The world is the field for the gospel minister, and the whole human family is his congregation. When he has finished giving a discourse, his work is only just entered upon; for the word of life is to be presented from house to house. The truth must be carried from city to city, from street to street, from family to family. Every method by which access may be gained to the homes of the people must be tried; for the messenger must become acquainted with the people. The truth must be carried from province to province, from kingdom to kingdom. The highways and byways must be thoroughly gleaned, and the message must spread from continent to continent, until the whole earth is belted with the gospel of our Lord Jesus Christ. <BEcho, May 21, 1894 par. 1>

Ministers and missionaries must ever keep in view the "regions beyond." The Saviour has said of His people, "Ye are the light of the world." The truth is to be proclaimed; the light is to shine forth in clear, steady rays. Self-denial, self-sacrifice, whole-heartedness, must be put into the work; the light must shine forth until precious souls are brought to take their stand on the Lord's side. Then the worker is to press on into the "regions beyond," where souls are to be gathered, and precious light shine amid the moral darkness that enshrouds the people. Thus must the truth be preached until the minds of those who sit in darkness as under the pall of death, are enlightened, and elevated, and broadened. Every worker must stand at his post of duty, not only to preach, but to come close to souls, to become acquainted with them at their homes, as did Jesus, working unselfishly, devotedly, until the work is well bound off. When one company is raised up to carry light to the community, openings will be seen that invite the labourers into the "regions beyond." The workers for God will ever be pressing onward, ever depending upon the guidance of the Holy Spirit. <BEcho, May 21, 1894 par. 2>

The Lord will not approve of ministers spending much of their time with churches that already believe the truth. When they preach to those who understand the truth for this time, and labour with them, devoting their time to the flock, they teach the people to depend upon them in their various perplexities. It is needful that our churches should be visited by ministers, but the churches must not expect that the minister is to hold them up and make them believe. By such a course the church is weakened rather than strengthened. Ministers have a work to do that will call them away from believing companies; for they are to bear the warning message to those who have never heard the truth for this time. <BEcho, May 21, 1894 par. 3>

The minister who presents to the people the third angel's message must not think that he is called upon to bring in various ideas to charm the senses of the people, but from the very introduction of his work he is to present the truth in its sacred, solemn character. He is to let his hearers understand that he bears a message of warning that is to test the world, and prepare a people for the great day of the Lord. Pleasing tales and anecdotes may attract the people, and churches may be raised up, and attracted and bound to the messenger; but the practical truth in the heart, the possession of the faith that works by love and purifies the soul, may be wanting. It will be more difficult to mould and reshape a church that has been so fashioned, than to go forth and preach in regions beyond; for those who have accepted a theory of the truth have not been transformed by the Holy Spirit. God's workmen must not follow after the world's practices and customs in the least. Any course that the minister shall pursue that will lead the people to look to him and depend upon him, is not after the working of the Holy Spirit. The pure word of God alone must be preached to the people in clear lines, and its convincing, controlling power on heart and life will alone transform the character and save the soul. "The word of the Lord endureth forever." "The entrance of Thy words giveth light; it giveth understanding unto the simple." The "simple" here mentioned are not those who are devoid of reasoning powers, but those who are not puffed up with self-conceit. The simple are those who are emptied of self, and in whom the vacuum has been supplied by the Holy Spirit, which brings every power of body and soul into subjection, and moulds and fashions the character after the divine pattern. <BEcho, May 21, 1894 par. 4>

May 28, 1894 Preach in Regions Beyond

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Christ to be Presented.

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Mrs. E. G. White.

The word of God alone endures forever. Its influence alone leads upward to God, and the professed heralds of the cross of Christ must present the lessons of Christ. They must learn from the word of God how to present these lessons to the people in the very way in which Christ presented them, bringing to bear upon human hearts eternal realities, and warning them to flee from the wrath to come, and to lay hold of eternal life. In their ignorance souls are perishing out of Christ; they do not realize how offensive sin is in the sight of God, and nothing can arouse them but the clean-cut truth of God's word. Then let not the messengers of truth turn from the word of God to present the feeble, insipid matters that are largely presented from popular pulpits as food for the flock of God. The truth has been perverted, and smooth things have been spoken; pleasing performances have been substituted for the truth of God. These things have diverted the mind from truth and righteousness, and have caused men to drop eternal realities out of their reckoning. The truth of God is not changeable, uncertain, and powerless. It is truth presented in its purity that alone can convict and convert the sinner, and turn him from the error of his ways. The word of God is the only fixed, changeless thing that the world knows. Like its Author in character, it is "the same yesterday, today, and forever." It not only causes men to discern what is truth, but it unmask the soul, and presents men to themselves as perishing sinners, and calls upon them to repent and to be converted, that their sins may be blotted out, and stand no longer against them. <BEcho, May 28, 1894 par. 1>

Let every minister consider the peril of souls out of Christ, and let his labours be untiring to plant the truth in the hearts of his hearers; then the Holy Spirit will do that which man cannot do,--water the seed sown, and give the increase. Unless the truth is presented in its purity and enthroned in the heart, the hearer of the truth will not experience a thorough transition from darkness to light, from sin, which is the transgression of the law, to obedience and conformity to the character of God, which is expressed in His law of righteousness. Let the messengers of God go weighted with the burden of truth, with the words of the living God, bearing a message of warning, and giving the trumpet a certain sound. Let them set forth the message for this time with such solemnity that men will feel that it is

essential to have the truth enthroned in the heart. Christ prayed for His disciples, "Sanctify them through Thy truth; Thy word is truth." [<BEcho, May 28, 1894 par. 2>](#)

The end of all things is at hand, and the world is to be warned. Eternity must be urged upon the people. Their attention must be called away from the things of this world, and attracted to everlasting realities. It is a time when the most poisonous errors are prevailing among men, working the destruction of souls, and O, may God bless His messengers who do feel the burden and the importance of the message which He has given them to bear to the world. In all their labours, let them educate their hearers from the very first. Let them present to them the precious pearls of truth; let them not confine their work to that of mere sermonizing, but let them minister to the people. Let them visit their hearers at their homes, not waiting for invitations, but going as sent of God. Invite yourself to the people's homes; in meekness and humbleness of mind seek admission, and then present to the people a sin-pardoning Saviour. The minister, when visiting at the homes of the people, should not spend the precious time in mere talk upon common themes of conversation; but he should watch for an opportunity to introduce them to his best Friend. Too often men and women are indifferent and careless in regard to that which concerns their spiritual interests, but even to this class, a word in season may be as seed dropped into good soil. [<BEcho, May 28, 1894 par. 3>](#)

Every one has his work. Paul said to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt save thyself, and them that hear thee." The ministers of Jesus Christ will have more than a mere casual interest for the people. They will seek to know the state of their spiritual being, even as a physician seeks to understand the physical difficulties of his patients. They will engage in personal conversation, and adapt their counsel to every individual case according to the needs of the soul. This personal work cannot be looked upon as of secondary importance. The minister is the appointed under-shepherd of the flock of God, and it is his business to minister to the sin-sick, the tempted, and the erring. [<BEcho, May 28, 1894 par. 4>](#)

This very work is needed among all classes and in all places. It is the character of the work to be done in "regions beyond." In different places are families and individual members of families who have left their native land, and are sojourners and strangers in a strange land. In leaving their own country and coming to a new place, they have failed to form new church relations, and have grown cold to their best Friend, and have drawn away from Him at the very time when they most needed His presence. They have given up calling upon their strong and mighty Helper, because many perplexities have engaged their minds, and cares have come in between their souls and Jesus, who has assured them that He is a present help in every time of need. They do not pray; they do not lay hold upon Him who is mighty to save unto the uttermost all who come unto God by Him, believing that He is, and that He is a rewarder of them that diligently seek Him. This class need Jesus, and the ministers should educate them, pointing them, as did John, to the "Lamb of God, which taketh away the sin of the world." If they will only come to Jesus, He will hear them. Present to such souls not doctrinal points, but a living Saviour, and open to them the Scriptures, showing them the way to find Jesus, He who has promised to heal all their backslidings. Thus great good may be accomplished. [<BEcho, May 28, 1894 par. 5>](#)

If ministers who are called upon to preach the most solemn message ever given to mortals, evade the truth, they are unfaithful in their work, and are false shepherds to the sheep and the lambs. The assertions of man are of no value. Let the word of God speak to the people. Let those who have heard only traditions and maxims of men hear the voice of God, whose promises are Yea and Amen in Christ Jesus. If the character and deportment of the shepherd is a living epistle to the people of the truth which he advocates, the Lord will set His seal to the work. True friendships will be formed with the people, and the shepherd and the flock will become one, united by a common hope in Christ Jesus. [<BEcho, May 28, 1894 par. 6>](#)

The love of Christ is not a fitful feeling, but a living principle, and it is not only to be expressed in words, but to be lived out in the life, and to be made manifest as an abiding power in the heart. Where this love exists, there will be unity; and in unity there is strength. The love of Christ warms the heart of both teacher and learners, and they are quickened together by the Holy Spirit. They all drink from the same fountain, and are all moved by the motive power that comes from love to Christ, which is revealed in good works for Jesus, and for those who have been purchased by the infinite price of His own precious blood. [<BEcho, May 28, 1894 par. 7>](#)

June 11, 1894 This Do, And Thou Shalt Live.

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Mrs. E. G. White.

"And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He

said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And He said unto him, Thou hast answered right; this do, and thou shalt live." <BEcho, June 11, 1894 par. 1>

An important question was addressed to Christ by this lawyer: "What shall I do to inherit eternal life?" The answer is direct and positive: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind; and thy neighbour as thyself." Jesus presented the whole law of God, and said, "This do, and thou shalt live." The first four commandments of the law grow out of our relation to God, and demand the loving loyalty of our whole hearts. The last six grow out of our relations to our fellow-man, and require us to regard his interests as our own. The keeping of these commandments comprises the whole duty of man, and presents the conditions of eternal life. Now the question is, Will man comply with the requirements? Will he love God supremely and his neighbour as himself? There is no possible way for man to do this in his own strength. The divine power of Christ must be added to the effort of humanity; "For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." <BEcho, June 11, 1894 par. 2>

Repentance toward God for our failure to keep His law, is the first step in the Christian life, while faith toward our Lord Jesus Christ claims the merits of His blood for the remission of sins that are past, and makes us partakers of the divine nature. The carnal heart, that "is not subject to the law of God, neither indeed can be," is made spiritual, and exclaims with Christ, "I delight to do Thy will, O my God; yea, Thy law is within my heart." We cannot afford to make any mistakes in this matter, for our eternal interests are at stake. A correct faith will be made manifest in godly works, and will bring the whole life into harmony with the law of God. Faith and works must go hand in hand. When, through the goodness of God, our attention has been called to the demands of God's commandments, and light shines on us from His word, we are to believe and obey from the heart. <BEcho, June 11, 1894 par. 3>

An infinite price has been paid for our redemption, and ought we not to bestir ourselves to search the chart and prove to our souls that we are in the highway cast up for the righteous, and walking in the path of humble obedience? We are warned to "make straight paths for our feet, lest that which is lame be turned out of the way." We are examples to others, and if we pursue a wrong course, and lead others away from the path of right, we shall be held accountable. <BEcho, June 11, 1894 par. 4>

We can see the importance, then, of having true faith, for it is the motive power of the Christian's life and action; but feeling is not faith, emotion is not faith. We must bring our works and thoughts and emotions to the test of the word, and true faith will be profoundly impressed by the voice of God, and will act accordingly. If people would only search the Scriptures more diligently, false doctrines and heresies would be fewer. The test is written: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." <BEcho, June 11, 1894 par. 5>

Every one who will follow Christ will keep the commandments of God. The question will arise, Is this convenient for me? But if you flatter yourself that God does not require you to keep His commandments because it interferes with your convenience, you make a sad mistake. Another leader is commanding you, instead of the Captain of your salvation. Jesus suffered and withstood the severest temptations, and finally yielded His life on Calvary's cross, to demonstrate to every member of the human family that the law of God is immutable, and that not one jot or tittle can be put aside. The cross is a monument of its immutability; and thus it is demonstrated before all worlds, and before the angels, and before all men, that the law cannot cease to exert eternal jurisdiction. It sustains the throne of God, and is the rule of His government. If God could have changed one iota of His law, Jesus need not have come to our world to suffer and die; but He who was equal with the Father came and suffered even the death of the cross, to give man another probation. <BEcho, June 11, 1894 par. 6>

Then if this great and infinite sacrifice has been made in our behalf, let us ask ourselves, What are we doing? Do we say, "Believe, believe on Christ, and that is all"? If we have not the faith that works by love, and purifies the soul from every stain of sin, then we have a spurious faith. Christ is not the minister of sin. And what is sin? The only definition given in God's word is, "Sin is the transgression of the law;" and the apostle Paul declares, "Where no law is, there is no transgression." The law is the great standard that will measure every man's character. <BEcho, June 11, 1894 par. 7>

God has given us the revelation of His will, and we shall be without excuse if we do not study the sacred word. Hear what the voice of the true Shepherd says to you, and walk in the path of obedience and love. "This do," said Jesus, "and thou shalt live." We cannot afford to lose eternal life. May God grant that we may meet you around the throne of God, to sing with you the song of redemption in the kingdom of glory. <BEcho, June 11, 1894 par. 8>

June 18, 1894 The Child Samuel.

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Mrs. E. G. White.

From Shiloh, Hannah quietly returned to her home at Ramah, leaving the child Samuel to be trained for service in the house of God, under the instruction of the high priest. From the earliest dawns of intellect, she had taught her son to love and reverence God, and to regard himself as the Lord's. By every familiar object surrounding him, she had sought to lead his thoughts up to the Creator. When separated from her child, the faithful mother's solicitude did not cease. Every day he was the subject of her prayers. Every year she made, with her own hands, a robe of service for him; and as she went up with her husband to worship at Shiloh, she gave the child this reminder of her love. Every fibre of the little garment had been woven with a prayer that he might be pure, noble, and true. She did not ask for her son worldly greatness, but she earnestly pleaded that he might attain that greatness which Heaven values,-that he might honour God and bless his fellow-men. <BEcho, June 18, 1894 par. 1>

What a reward was Hannah's! and what an encouragement to faithfulness is her example! There are opportunities of inestimable worth, interests infinitely precious, committed to every mother. The humble round of duties which women have come to regard as a wearisome task, should be looked upon as a grand and noble work. It is the mother's privilege to bless the world by her influence, and in doing this she will bring joy to her own heart. She may make straight paths for the feet of her children, through sunshine and shadow, to the glorious heights above. But it is only when she seeks, in her own life, to follow the teachings of Christ, that the mother can hope to form the character of her children after the divine Pattern. The world teems with corrupting influences. Fashion and custom exert a strong power over the young. If the mother fails in her duty to instruct, guide, and restrain, her children will naturally accept the evil and turn from the good. Let every mother go often to her Saviour with the prayer, "Teach us how we shall order the child, and how we shall do unto him." Let her heed the instruction which God has given in His word, and wisdom will be given her as she shall have need. <BEcho, June 18, 1894 par. 2>

"The child Samuel grew on, and was in favour both with the Lord, and also with men." Though Samuel's youth was passed at the tabernacle devoted to the worship of God, he was not free from evil influences or sinful example. The sons of Eli feared not God nor honoured their father; but Samuel did not seek their company nor follow their evil ways. It was his constant endeavour to become what God would have him. <BEcho, June 18, 1894 par. 3>

Samuel was placed under the care of Eli, and the loveliness of his character drew out the warm affections of the aged priest. He was generous and helpful, respectful and affectionately obedient, and Eli, pained by the waywardness of his own sons, found rest, and comfort, and blessing in the presence of his charge. It was a singular thing that between the chief magistrate of the nation and the simple child so warm an affection should exist. <BEcho, June 18, 1894 par. 4>

It was not customary for the Levites to enter upon their peculiar services until they were twenty-five years of age; but Samuel was made an exception to this rule. Young as he was when brought to minister in the tabernacle, he had duties to perform according to his capacity. Every year saw more important trusts committed to him; and while he was yet a child, a linen ephod was placed upon him as a token of his consecration to the work of the sanctuary. <BEcho, June 18, 1894 par. 5>

Samuel's duties when he first went to Shiloh were very humble, and not always pleasant; but they were performed to the best of his ability, and with a willing heart. His religion was carried into every duty of life. He regarded himself as God's servant, and his work as God's work. His efforts were accepted, because they were prompted by love to God and a sincere desire to do His will. It was thus that Samuel became a co-worker with the Lord of heaven and earth. And God fitted him to accomplish a great work for Israel. <BEcho, June 18, 1894 par. 6>

If children were taught to regard the humble round of every-day duties as the course marked out for them by the Lord, as a school in which they were to be trained to render faithful and efficient service, how much more pleasant and honourable would their work appear. To perform every duty as unto the Lord, throws a charm around the humblest employment, and links the workers on earth with the holy beings who do God's will in heaven. <BEcho, June 18, 1894 par. 7>

Success in this life, success in gaining the future life, depends upon a faithful, conscientious attention to the little things. Perfection is seen in the least, no less than in the greatest, of the works of God. The hand that hung the worlds in space is the hand that wrought with delicate skill the lilies of the field. And as God is perfect in His sphere, so we are to be perfect in ours. The symmetrical structure of a strong, beautiful character is built up by individual acts of duty. And faithfulness should characterize our life in the least as well as in the greatest of its details. <BEcho, June 18, 1894 par. 8>

The youth of our time may become as precious in the sight of God as was Samuel. By faithfully maintaining their Christian integrity, they may exert a strong influence in the work of reform. Such men are needed at this time. God has a work for every one of them. Never did men achieve greater results for God and humanity than may be achieved in this our day by those who will be faithful to their God-given trust. <BEcho, June 18, 1894 par. 9>

June 25, 1894 Rest in Christ.

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Mrs. E. G. White.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [<BEcho, June 25, 1894 par. 1>](#)

Thus Jesus invites the weary and care-laden sons and daughters of Adam to come to Him with their heavy burdens. But many who hear this invitation, while sighing for rest yet press on in the rugged path, hugging their burdens close to their heart. Jesus loves them, and longs to bear both them and their burdens in His strong arms. He would remove the fears and uncertainties that rob them of peace and rest; but they must first come to Him, and tell Him the secret woes of their heart. He invites the confidence of His people as the proof of their love. The gift of the humble, trusting heart is precious to Him. If His people would come to Him in the simplicity and confidence of a child to its parents, they would find relief in the divine touch of His hands. [<BEcho, June 25, 1894 par. 2>](#)

Jesus is our compassionate Saviour. Why will we not accept His gracious offer of mercy, believe His words of promise, and not make the way of life so hard? As we travel the road cast up for the ransomed of the Lord to walk in, let us not overcast it with doubts and gloomy forebodings, and pursue our way murmuring and groaning, as if forced to an unpleasant, exacting task. The ways of Christ are ways of pleasantness, and all His paths are peace. If we have made rough paths for our feet, and taken heavy burdens of care in laying up treasures upon the earth, let us now change, and follow the path Jesus has prepared for us. [<BEcho, June 25, 1894 par. 3>](#)

It is our duty to love Jesus; He has a right to command our love, but He invites us to give Him our heart. His invitation is to a pure, holy, and happy life,--a life of peace and rest, of liberty and love,--and to a rich inheritance in the future, immortal life. Which will we choose--liberty in Christ, or bondage and tyranny in the service of Satan? Why should we reject the invitation of mercy, refuse the proffers of divine love? If we choose to live with Christ through the ceaseless ages of eternity, why not choose Him now as our most loved and trusted friend, our best and wisest counsellor? [<BEcho, June 25, 1894 par. 4>](#)

It is our privilege to have daily a calm, close, happy walk with Jesus. We need not be alarmed if the path lies through conflict and suffering. There will be battles with the powers of darkness, severe struggles against selfishness and inbred sin. Wickedness prevails at the present time. The perils of the last days thicken around us; and because wickedness abounds, the love of many waxes cold. This need not be. The meekness and lowliness of Christ, cherished in the heart, will give moral power to every soul; and the victories gained daily through trust in Christ, and persevering, untiring effort in well-doing, will give us the peace which passeth understanding. [<BEcho, June 25, 1894 par. 5>](#)

We should seek to obtain the excellence of Christ. In the face of temptation, we should school ourselves to firm endurance, nor should we allow one murmuring thought to arise, although we may be weary with toil and pressed with care. Some have passed through afflictions with light undimmed. Their hope and faith are strong, because acquired through conflict. If it were not for these heroes of faith, who have learned to endure, and to suffer and be strong, the outlook would indeed be discouraging. How could we know how to sympathize with the burdened, the sorrowing, and the afflicted, and to afford them the help they need, if we had never experienced similar trials ourselves? [<BEcho, June 25, 1894 par. 6>](#)

The shortness of time is frequently urged as an incentive for seeking righteousness and making Christ our friend. This should not be the great motive with us; for it savours of selfishness. Is it necessary that the terrors of the day of God should be held before us, that we may be compelled to right action through fear? It ought not to be so. Jesus is attractive. He is full of love, mercy, and compassion. He proposes to be our friend, to walk with us through all the rough pathways of life. [<BEcho, June 25, 1894 par. 7>](#)

We can never have a clear appreciation of the value of our Redeemer until, by an eye of faith, we see Him taking upon Himself our nature, the capacity to suffer as we do, and then reaching to the very depths of human wretchedness, that by His divine power He might save even the vilest sinner. Jesus died that the sinner might live,--that God's justice might be preserved, and guilty man pardoned. The Son of the Highest suffered shame on the cross, that sinners might not suffer everlasting shame and contempt, but be ransomed, and crowned with eternal glory. Why is it that we have so little sense of sin, so little penitence? It is because we do not come nearer to the cross of Christ, and our conscience becomes hardened through the deceitfulness of sin. [<BEcho, June 25, 1894 par. 8>](#)

There is a work before us to subdue the pride and vanity that seek a place in our hearts, and through penitence and faith to bring ourselves into familiar and holy converse with Christ. We must not shrink from the depths of humiliation

to which the Son of God submitted in order to raise us from the degradation and bondage of sin to a seat at His right hand. We must deny self, and fight continually against pride. We must hide self in Jesus, and let Him appear in our character and conversation. While we look constantly to Him whom our sins have pierced and our sorrows have burdened, we shall acquire strength to be like Him. Our lives, our deportment, will testify how highly we prize our Redeemer, and the salvation He has wrought out for us at such a cost to Himself. And our peace will be as a river while we bind ourselves in willing, happy captivity to Jesus. [<BEcho, June 25, 1894 par. 9>](#)

July 2, 1894 Not Self, But Christ.

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Mrs. E. G. White.

It is in looking upon our sinful condition, and talking and mourning over our wretchedness, that distress becomes more keen, and pain accumulates. Let the sinner arise in the strength of Jesus; for he has no strength of his own, and let him assert his liberty. Let him believe that the Lord has spoken truth, and trust in Him, whatever may be the feelings of the heart. Let the sinner say, I will look away from my own misery, from the wound of the serpent, to the uplifted Saviour, who has said, "Him that cometh to Me, I will in nowise cast out." Look upon Jesus. "Behold the Lamb of God, which taketh away the sin of the world." [<BEcho, July 2, 1894 par. 1>](#)

It is your privilege to believe that Christ has borne your sins; for God hath laid on Him the iniquity of us all. You are under the shelter of the sure refuge, under the cover of the atoning blood of the acceptable sacrifice. [<BEcho, July 2, 1894 par. 2>](#)

All legalism, all the sorrow and woe by which you may encompass yourself, will not give you one moment of relief. You cannot rightly estimate sin. You must accept God's estimate, and it is heavy indeed. If you bore the guilt of your sin, it would crush you; but the sinless One has taken your place, and though undeserving, He has borne your guilt. By accepting the provision God has made, you may stand free before Him in the merit and virtue of your Substitute. [<BEcho, July 2, 1894 par. 3>](#)

Christ is the friend of sinners. When the scribes and Pharisees accused Him of eating, with publicans and sinners, Jesus said, "I came not to call the righteous, but sinners to repentance." If you feel yourself to be the greatest of sinners, then Christ is just what you need; for He is the greatest of Saviours. Lift up your head, and look away from yourself, away from the poisoned wound of the serpent, to the Lamb of God, who taketh away the sins of the world. What will all your groaning and the torturing of your soul avail? You may entertain thoughts that condemn you, but in them there is no salvation. Put away your thoughts, and receive the thoughts of God, through which your mind may be elevated, your soul purified and uplifted. The Lord says: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Why will you carry your burden of sin, when Christ has come to be your burden bearer? Roll your sins at the foot of the cross. Unload! unload! He takes away the sins of the world. "I, even I am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." [<BEcho, July 2, 1894 par. 4>](#)

You have been pronounced a sinner, and Christ has announced Himself a Saviour. Accept the remedy God has provided for you in a sin-pardoning Saviour. How would you have felt had you been in the camp of Israel, and seen the people groaning and shrieking in distress because of their swollen and painful wounds, when the brazen serpent was uplifted, and when by one look they might be healed? Would you not have exclaimed, "why do they not look at the uplifted serpent? How strange it is that they do not perform the one simple act by which they may receive healing!" But is it not as inconsistent for you to refuse to look at the crucified Saviour? Heed the invitation: "Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." [<BEcho, July 2, 1894 par. 5>](#)

Why should the repenting sinner forsake his thoughts?--It is because they are not in accordance with truth. He is tempted to believe that because of his sins God has given him up to the will of his enemy, and that there is no pardon for so great a sinner as he. But all these thoughts are dishonouring to God, because man is God's possession, both by creation and redemption. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him [as his personal Saviour, and accepts Him as the only provision whereby he can be saved] should not perish, but have everlasting life." You are one of the "whosoever may believe." But while you cherish unbelief, and permit feeling to govern you, your case will look hopeless to yourself. Forsake these unbelieving thoughts. God says: "For My thoughts are not your thoughts, neither are your ways My ways. . . . For as the heavens are higher than the earth, so are

My ways higher than your ways, and My thoughts than your thoughts." <BEcho, July 2, 1894 par. 6>

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Moses prayed that God would show him His glory, "and the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." This is the character of the God in whom you are to put your trust. "God is love." Repeat this sentence whenever temptation presses upon you. Remember that He is just and merciful, true and gracious, and will by no means clear the guilty. God can be just, and yet be the justifier of him that believeth in Jesus. He will accept you just as you are; for there is no hope of your becoming better until you come to Jesus for pardon and sanctification. Mourning and weeping will not purify you. You may mourn your life away in unbelief and in bitterness of soul; but the power to cleanse the vilest sinner is vested wholly in Him who can save unto the uttermost. <BEcho, July 2, 1894 par. 7>

God does not ask you to feel that Jesus is your Saviour, but to believe that He died for you, and that His blood now cleanseth you from all sin. You have been bitten by the serpent, and as the serpent was lifted up in the wilderness that the dying might look and live, so Christ was lifted up, that whosoever believeth in Him should not perish, but have eternal life. Saving faith is simplicity itself. You must cry no more; you must cease to hang down your head as a bulrush. Look to the uplifted Saviour, and, however grievous may have been your sins, believe He saves you. All the remedies and medicines of the world would have failed to cure one soul who had been bitten by the venomous serpent; but God had provided a remedy that could not fail. "Believe on the Lord Jesus Christ, and thou shalt be saved." Be not among the number to whom the Saviour said, "Ye will not come unto me that ye might have life." Oh, how He longed to save them; for while we were yet sinners (not waiting for us to make ourselves good), Christ died for us. <BEcho, July 2, 1894 par. 8>

Take the word of Jesus as more sure and valuable than any word that can come from the human agent. Thank God with your whole heart and soul and voice that you are barricaded with the rich promises of His infallible word, so that the wicked one shall not touch you. God will give you the Holy Spirit, even though it may seem to you that it is too good to be true. "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" <BEcho, July 2, 1894 par. 9>

September 3, 1894 Home Education.

Mrs. E. G. White.

The work of the mother is an important one. Amid the homely cares and trying duties of every-day life, she should endeavour to exert an influence that will bless and elevate her household. In the children committed to her care, every mother has a sacred charge from the Heavenly Father; and it is her privilege, through the grace of Christ, to mould their characters after the divine pattern, to shed an influence over their lives that will draw them toward God and heaven. If mothers had always realized their responsibility, and made it their first purpose, their most important mission, to fit their children for the duties of this life and for the honours of the future, immortal life, we would not see the misery that now exists in so many homes. <BEcho, September 3, 1894 par. 1>

The mother's work begins with the babe in her arms. I have often seen the little one throw itself and scream, if its will was crossed in any way. This is the time to rebuke the evil spirit. The enemy will try to control the minds of our children, but shall we allow him to mould them according to his will? These little ones cannot discern what spirit is influencing them, and it is the duty of the parents to exercise judgment and discretion for them. Their habits must be carefully watched. Evil tendencies are to be restrained, and the mind stimulated in favour of the right. The child should be encouraged in every effort to govern itself. <BEcho, September 3, 1894 par. 2>

Regularity should be the rule in all the habits of children. Mothers make a great mistake in permitting them to eat between meals. The stomach becomes deranged by this practice, and the foundation is laid for future suffering. Their fretfulness may have been caused by unwholesome food, still undigested; but the mother feels that she cannot spend time to reason upon the matter and correct her injurious management. Neither can she stop to soothe their impatient worrying. She gives the little sufferers a piece of cake or some other dainty to quiet them, but this only increases the evil. Mothers often complain of the delicate health of their children, and consult a physician, when, if they would but exercise a little common sense, they would see that the trouble is caused by errors in diet. <BEcho, September 3, 1894 par. 3>

I was seated once at the table with several children under twelve years of age. Meat was plentifully served, and then a delicate, nervous girl called for pickles. A bottle of chow-chow, fiery with mustard and pungent with spices, was handed her, from which she helped herself freely. The child was proverbial for her nervousness and irritability of temper, and these fiery condiments were well calculated to produce such a condition. The oldest child thought he could not eat a meal without meat, and showed great dissatisfaction if it was not given him. The lad had not been provided with work, and he spent the greater portion of his time in reading that which was useless or worse than useless. He complained almost constantly of headache, and had no relish for simple food. <BEcho, September 3, 1894 par. 4>

Parents should provide employment for their children. Nothing will be a more sure source of evil than indolence. Physical labour, that brings healthful weariness to the muscles, will give an appetite for simple, wholesome food. <BEcho, September 3, 1894 par. 5>

Jesus, the Son of God, in labouring with His hands at the carpenter's trade, gave an example to all youth. Let those who scorn to take up the common duties of life remember that Jesus was subject to His parents, and contributed His share toward the sustenance of the family. Few luxuries were seen on the table of Joseph and Mary, for they were among the poor and lowly. <BEcho, September 3, 1894 par. 6>

Parents should be an example to their children in the expenditure of money. It is not necessary to specify here how economy may be practiced in every particular. Those whose hearts are surrendered to God, and who take His word as their guide, will know how to conduct themselves in all the duties of life. They will learn of Jesus, who is meek and lowly of heart; and in cultivating the meekness of Christ, they will close the door against innumerable temptations. <BEcho, September 3, 1894 par. 7>

They will not be studying how to gratify appetite and the passion for display, while so many cannot even keep hunger from the door. The amount daily spent in needless things, with the thought, "It is only a trifle," seems very little; but multiply these littles by the days of the year, and as the years go by, the array of figures will seem almost incredible. <BEcho, September 3, 1894 par. 8>

I might admonish parents to teach their children strict economy. Teach them that money spent for that which they do not need, is perverted from its proper use. He that is unfaithful in that which is least, would be unfaithful in much. If men are unfaithful with earthly goods, they cannot be intrusted with the eternal riches. Set a guard over the appetite; teach your children by example as well as by precept to use a simple diet. Teach them to be industrious, not merely busy, but engaged in useful labour. Seek to arouse the moral sensibilities. Teach them that God has claims upon them, even from the early years of their childhood. Tell them that there are moral corruptions to be met on every hand, that they need to come to Jesus and give themselves to Him, body and spirit, and that in Him they will find strength to resist every temptation. Keep before their minds that they were not created merely to please themselves, but to be the Lord's agents for noble purposes. Teach them, when temptations urge into paths of selfish indulgence, to look to Jesus, pleading, "Save, Lord, that I be not overcome." Angels will gather about them in answer to their prayers, and lead them into safe paths. <BEcho, September 3, 1894 par. 9>

September 17, 1894 Results of Refusing to Walk in the Light.

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Mrs. E. G. White.

"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. . . . Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." While they were engaged in this sacrilegious feast, a bloodless hand traced opposite the king, characters of writing that could not be read or interpreted by any of the magicians or wise men of the court. "Then the king's countenance was changed, and his thoughts troubled him." But if they could not understand the writing, why were they so troubled? The writing on the wall gave evidence that there was a witness to their evil deeds, a guest not invited or welcome to their idolatrous feast, and His presence convicted of sin, and foretold doom and disaster. Before them passed, as in panoramic view, the deeds of their evil lives, and they seemed to be arraigned before the judgment, of which they had been warned. <BEcho, September 17, 1894 par. 1>

Daniel is remembered now, and brought to the banqueting hall. The servant of God sees the evidences of the degradation and idolatry of the feast, so suddenly brought to an end; but Daniel was not disconcerted in the presence of the king and his lords. <BEcho, September 17, 1894 par. 2>

Daniel reviewed the past, bringing before Belshazzar the light which he had received from the history and judgment

of Nebuchadnezzar. "And thou his son O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou, and thy lords, thy wives, and thy concubines have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." <BEcho, September 17, 1894 par. 3>

Then the writing on the wall was read and interpreted. Belshazzar heard the irrevocable sentence: "God hath numbered thy kingdom, and finished it." "Thou art weighed in the balances, and art found wanting." "Thy kingdom is divided, and given to the Medes and Persians." Belshazzar was without excuse, for abundant light had been given him to reform his life. But he lost all the benefits of the knowledge by his course of self-indulgence; he did not meet the mind of God, as a man or a king, and because of this the kingdom had been taken from him. He who has power to set up and to tear down, gave the kingdom to another. <BEcho, September 17, 1894 par. 4>

In the history of Nebuchadnezzar and Belshazzar, God speaks to the people of today. The condemnation that will fall upon the inhabitants of the earth in this day will be because of their rejection of light. Our condemnation in the judgment will not result from the fact that we have lived in error, but from the fact that we have neglected Heaven-sent opportunities for discovering truth. The means of becoming conversant with the truth are within the reach of all; but, like the indulgent, selfish king, we give more attention to the things that charm the ear, and please the eye, and gratify the palate, than to the things that enrich the mind, the divine treasures of truth. It is through the truth that we may answer the great question, "What must I do to be saved?" <BEcho, September 17, 1894 par. 5>

On every page of God's word the injunction to obedience is plainly written, and yet how often His commands are lightly regarded or wholly set aside! The command for the observance of the holy Sabbath of the Lord is placed in the very bosom of the decalogue, and is so plain that none need err as to its import, and yet it is treated with as great profanation as were the sacred vessels at the feast of Belshazzar. The condemnation of those who trample upon God's holy Sabbath will not come because they have conscientiously observed the first day of the week, but because they neglected opportunities for searching the Scriptures and learning, not what man has said, not what the ministers say, not what the fathers have said, but what saith the infinite God! What day has God specified as His holy day? What did He command men to honour when He spoke with an audible voice from Sinai? That voice is to be obeyed above every other; the edicts of kings and nations are void before a command of God. The Lord of hosts commands our obedience. <BEcho, September 17, 1894 par. 6>

In the transgression of Eve there are important lessons for us to learn. Eve was deceived by a strange voice telling a story that contradicted the plain statements of the word of God, and she accepted the words of the deceiver as the words of truth; she believed a lie, and suffered the consequences of her deception and transgression. So it is with the sons and daughters of Eve in our day. It is not the voice of God or of Christ which declares to you that the law of God is not binding; for Jesus has said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Again He said, "I have kept my Father's commandments." <BEcho, September 17, 1894 par. 7>

The fact that you conscientiously believe a lie will not save you from ruin, when the truth might have been yours. You can be saved in honest obedience to the truth; but if God vouchsafes to you the privilege of knowing and obeying the truth, and you neglect so great salvation, your very privileges will be recorded against you, to appear for your condemnation in the judgment. God has sent His ministers, His light-bearers, who hold forth the word of life; He has given you His word, He has sent His Son to be your Saviour and example, and you will be without excuse if you fail to appropriate the promises of God and become His obedient child. <BEcho, September 17, 1894 par. 8>

September 24, 1894 Prevailing Prayer.

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Mrs. E. G. White.

"Watch ye therefore, and pray always," is the injunction of Christ to His disciples. Again we read in the inspired word, "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." <BEcho, September 24, 1894 par. 1>

God has made it our duty to pray. The riches of the universe belong to Him. He has all temporal and spiritual treasures at His command, and can supply every want from His abundant fulness. We receive our breath from Him;

every temporal blessing that we enjoy is His gift. We are dependent upon Him not only for temporal blessings, but for grace and strength to keep us from falling under the power of temptation. We daily need the Bread of Life to give us spiritual strength and vigour, just as much as we need food to sustain our physical strength and give us firm muscles. We are compassed with weakness and infirmities, doubts and temptations; but we can come to Jesus in our need, and He will not turn us away empty. He invites, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls." This is no doubtful, uncertain promise, but a positive one. If we come to Him, we shall not be disappointed. Yet how unwilling we seem to accept the gracious invitation. When in trouble, we too often go for help to our brethren, who are no wiser nor stronger than ourselves; but if we would go to Jesus, if we would take our troubles to Him in prayer, we should find rest, and peace, and courage. The wisdom that God gives is unerring; His strength is sufficient for all our needs. Let us lay our burdens at the feet of Jesus, and according to His promise. He will take the weary load, and encircle us in the arms of His love. [<BEcho, September 24, 1894 par. 2>](#)

The reason that we do not realize greater help is because there is lack of earnest fervent devotion. Jesus reproved the Pharisees for drawing near to God with their mouth, and honouring Him with their lips, while their hearts were far from Him. "God is a Spirit; and they that worship Him must worship in spirit and in truth." We must have a deep, earnest sense of our needs. We must feel our weakness and our dependence upon God, and come to Him with contrition of soul and brokenness of heart. Our petitions must be offered in perfect submission; every desire must be brought into harmony with the will of God, and His will must be done in us. We must not pray in a doubting, half-hearted manner, but with full assurance of faith. When we come to Him in this manner, Jesus will listen to our prayers, and will answer them; but if we regard iniquity in our hearts, if we cherish any darling sin, we may be assured that no blessing will be given in response to our prayers. [<BEcho, September 24, 1894 par. 3>](#)

Faith takes God at His word, with or without feeling. It "is the substance of things hoped for, the evidence of things not seen." We can believe our fellowmen, and can we not trust the word of God? When we go to Him for wisdom or grace, we are not to look to ourselves to see if He has given us a special feeling as an assurance that He has fulfilled His word. Feeling is no criterion. Great evils have resulted when Christians have followed feeling. How do I know that Jesus hears my prayers?--I know it by His promise. He says He will hear the needy when they cry unto Him, and I believe His word. He has never said to the "seed of Jacob, seek ye Me in vain." [<BEcho, September 24, 1894 par. 4>](#)

If we walk in the light, we may come to the throne of grace with holy boldness. We may present the promises of God in living faith, and urge our petitions. Although we are weak, and erring, and unworthy, "the Spirit helpeth our infirmities." But too often our prayers are moulded by coldness and backsliding. Those who do not deny self and lift the cross of Christ, will have no courage to approach a heart-searching God. We must learn to watch unto prayer, and to be importunate. We must accustom ourselves to seek divine guidance through prayer; we must learn to trust in Him from whom our help cometh. Our desires should be unto God; our souls should go out after Him, and their attitude should always be that of supplication. [<BEcho, September 24, 1894 par. 5>](#)

When we have offered our petition once, we must not then abandon it, but say, as did Jacob when he wrestled all night with the angel, "I will not let Thee go, except Thou bless me, " and like him we shall prevail. [<BEcho, September 24, 1894 par. 6>](#)

There are many who are surrounded with clouds of darkness. They try to do something themselves, some great and good work which will win the favour of God and make them happy, but they neglect the very work that they should do. But the path of happiness is the path of obedience. We should in no case blind our eyes to our true condition, and then pray in a loose, general manner. Prayers of this kind rise no higher than the petitioner's head, and bring no answer of mercy, because they are dictated by no sense of need. Says the apostle, Examine yourselves, whether ye be in the faith; prove your own selves." Inquire into the character of your thoughts, purposes, temper, words, and deeds. Compare your experience with the declarations of Scripture, and see whether you are gathering with Christ or scattering abroad. See if your life testifies that you are in the faith. [<BEcho, September 24, 1894 par. 7>](#)

We should search the Scriptures daily; for the word of God is our unerring guide. We are here in a world of doubt and skepticism. The law of God is made void, unbelief seems to be in the very air we breathe; and to resist all these influences, and battle successfully against the powers of darkness, requires strong faith and earnest prayer. But amid all these opposing influences, we may repose in God with perfect confidence. I once read of an eagle that had left her home in the Alps, and clouds dark and heavy intervened between her and her home in the towering cliffs. She seemed bewildered, and with loud screams flew first one way and then another against the over-hanging clouds. Suddenly, with a shrill scream of determination, she darted upward through the dense clouds into the clear sky above. The clouds were beneath her, and she was again in her mountain home. And so may we rise above the clouds of skepticism, and dwell in the clear sunshine of God's presence. [<BEcho, September 24, 1894 par. 8>](#)

It is only by watching unto prayer, and the exercise of living faith, that the Christian can preserve his integrity in the

midst of the temptations that Satan brings to bear upon him. But "whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." Talk to your heart constantly the language of faith: "Jesus said He would receive me, and I believe His word. I will praise Him; I will glorify His name." Satan will be close by your side to suggest that you do not feel any joy. Answer him: "This is the victory that overcometh the world, even our faith.' I have everything to be glad of; for I am a child of God. I am trusting in Jesus. The law of God is in my heart; none of my steps shall slide." <BEcho, September 24, 1894 par. 9>

October 1, 1894 Dedication Sermon.

*[Preached at Prospect Church, N.S.W., Sept. 16, 1894.]

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Mrs. E. G. White.

"And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, sheep, and doves, and the changers of money sitting; and when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise." <BEcho, October 1, 1894 par. 1>

These were the words Christ spoke at the first cleansing of the temple; and at the second cleansing, just prior to His crucifixion, He said unto them, "It is written, My house shall be called the house of prayer; but ye made it a den of thieves." That was a very decided statement of condemnation. Why was it that Christ's indignation was stirred as He came into the temple courts?-- He saw in it the dishonour of God and the oppression of the people. He heard the lowing of the oxen, the bleating of the sheep, and the altercations between those who were buying and selling. In the courts of God even the priests and rulers were engaged in traffic. As Christ's eye swept over that scene, His appearance attracted the attention of the multitude, and suddenly every voice was hushed, and every eye was fastened upon Him. When once their attention was called to Him, they could not withdraw their eyes from His face; for there was something in His countenance that awed and terrified them. Who was He?--A humble Galilean, the son of a carpenter who had worked at His trade with His father; but as they gazed upon Him, they felt as though they were arraigned before the judgment bar. <BEcho, October 1, 1894 par. 2>

What was it that He saw as He looked upon that temple court converted into a place of merchandise? They were selling oxen and sheep and doves to those who would offer a sacrifice to God for their sins. There were many poor among the multitude, and they had been taught that in order to have their sins forgiven, they must have an offering and a sacrifice to present to God. Christ saw the poor and the distressed and the afflicted in trouble and dismay because they had not sufficient to purchase even a dove for an offering. The blind, the lame, the deaf, the afflicted, longed to present an offering for their sins, but the prices were so exorbitant they could not compass it. It seemed that there was no chance for them to have their sins pardoned. They knew that they were sinners, and needed an offering, but how could they obtain it? Christ's prophetic eye took in the future, took in not only the years, but the ages and the centuries. He saw the downfall of Jerusalem and the destruction of the world. He saw how priests and rulers and men in high position would turn away the needy from their right, and even forbid that the gospel should be preached for the poor. <BEcho, October 1, 1894 par. 3>

In the temple courts were the priests clad in their temple garments for display, and to mark out their position as priests of God. The garments of Christ were travel-stained. He had the appearance of a youthful Galilean, and yet as He took up the scourge of small cords, and stood on the steps of the temple, none could resist the authority with which He spoke, as He said, "Take these things hence," and overthrew the tables of the money-changers, and drove out the sheep and the oxen. The people looked upon Him as though spell-bound; for divinity flashed through humanity. Such dignity, such authority shone forth in the countenance of Christ, that they were convicted that He was clothed with the power of heaven. They had been taught to have great respect for the prophets, and the power displayed by Christ convinced many who had not closed their hearts against conviction, that He was one sent of God. Some said, "He is the Messiah," and those to whom He revealed Himself were indeed convicted that He was the Teacher sent of God. But those who stifled the voice of conscience, who desired riches, and were determined to have them, no matter in what way they were to be obtained, closed the door of the heart against Him. The money-changers, who were there for the purpose of changing the Roman money for the money that was to be used in the temple, were displeased at His action. Their merchandise was robbery of the people, and they had made the house of God a den of thieves. These men beheld in Christ a messenger of vengeance, and fled from the temple as though a band of armed soldiers were on their track, The

priests, the rulers, and the traffickers in merchandise also fled in dismay. <BEcho, October 1, 1894 par. 4>

When Christ expelled those who had sold doves, He said, "Take these things hence." He did not drive the doves out as He had the oxen and the sheep, and why?--Because they were the only offering of the poor. He knew their necessities, and as the sellers were driven from the temple, the suffering and the afflicted were left in its courts. Their only hope had been to come to the temple where they might present their offering with a petition to God that they might be blessed in their fields, in their crops, in their children, and in their homes. <BEcho, October 1, 1894 par. 5>

The priest and rulers fled in terror and awe; but after they had recovered from their fright, they said, "Why did we go from the presence of that one man?" They did not know who He was. They did not know that He was a representative of the Father; that He had clothed His divinity with humanity; and yet they had a consciousness of His divine power. Christ had looked after the fleeing multitude with a heart of the tenderest pity. His heart was filled with grief that the temple service had been polluted and had misrepresented His character and mission. In His pitying love He longed to save them from their errors. He longed to save the priests and the rulers, who, while claiming to be the guardians of the people, had oppressed them, and turned aside the needy from their right. But the priests and rulers, recovering from their dismay, said, "We will return, and challenge Him, and ask Him by what authority He has presumed to expel us from the temple." <BEcho, October 1, 1894 par. 6>

But what a scene met their eyes as they reentered the courts of the temple. Christ was ministering to the poor, the suffering, and the afflicted. These had cried in their anguish because they could not find relief from their affliction and their sin. They had heard of this man Jesus, they had heard a rumour concerning His compassion and love. They had heard how He had healed the sick, opened the eyes of the blind, and made the lame to walk; and one cry for pity went up from their lips. One after another they began to relate the story of their affliction, and He bent over them as a tender mother bends over her suffering child. He bade the sick and the afflicted to come forth into health and peace. He gave the suffering tender comfort. He took the little ones in His arms, and commanded freedom from disease and suffering. He gave sight to the blind, hearing to the deaf, health to the diseased, and comfort to the afflicted. <BEcho, October 1, 1894 par. 7>

When the priests entered the temple, they heard acclamations of joy, and songs of praise. They heard men glorifying God for the wonderful works that were done among them. They heard mothers bidding their children praise their deliverer, and give thanks to Him who had brought comfort and relief, health and peace. He gave them an evidence of His divine mission. He was doing the very work which it had been prophesied that the Messiah would do. He had opened the book of the prophet Isaiah in the synagogue at Nazareth, and had read the description of His mission: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." <BEcho, October 1, 1894 par. 8>

The priests and rulers and scribes ought to have known that He was the anointed of the Lord; for they claimed to be expositors of the prophecies. The Holy Spirit also brought the prophecies to the minds of those who beheld the wonderful works of Christ in the temple. But many of them closed the heart to conviction; for they did not like Him. They questioned, What business had He to interrupt their work? The stalls were their own, and they had paid a sufficient price to the temple authorities for the privilege of selling the sacrificial offerings to the people. When they returned, they asked, "What sign showest Thou, that Thou doest these things?" Had He not given them a sign?" Had He not flashed light and sensibility into the souls of these men? But they determined not to yield to conviction, but to close the door of their hearts against Jesus. On their way to the temple, they had given vent to their hatred, and had said that they would kill Him, and be rid of the troubler. When they asked for a sign, Jesus said, "Destroy this temple, and in three days I will raise it up." Their hearts were full of avarice and selfishness; they had oppressed the widow, the fatherless, and the poor, and had refused to give them an offering at the small price which they could pay. When the poor had presented their affliction to them, they had turned away as unfeeling as though the afflicted had no souls to save. They had pointed the finger of scorn at them, speaking vanity, and charging the poor with sin, declaring that their suffering and poverty was a curse from God on account of their transgression. Men who could thus deal with the afflicted, were not above planning the murder of the Son of God. Whoever indulges an unkind, unmerciful, or envious disposition, is cherishing the very same spirit that put to death the Saviour of the world. <BEcho, October 1, 1894 par. 9>

When Christ said, "Destroy this temple," He was referring to Himself; for they had just been talking of putting Him to death. Then said the Jews, "Forty and six years was this temple in building, and wilt Thou rear it up in three days?" They were speaking of the temple at Jerusalem, but "He spake of the temple of His body. When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the scripture, and the word which Jesus had said." But the Jews did not believe on Him. They hated Him; for He had interfered with their gain getting, and they knew that He read their hearts as an open book. <BEcho, October 1, 1894 par. 10>

"Now when He was in Jerusalem at the passover, in the feast day, many believed in His name when they saw the

miracles that He did." He gave them Heaven's evidence of His divine mission; but He "did not commit Himself unto them, because He knew all men, and He needed not that any should testify of man; for He knew what was in man." He had to watch them continually; for they were ever on His track, seeking for something by which they might accuse Him. The question is today, How is it with the inhabitants of the world? How do they treat the house of God? Have they not filled the churches with sacrilegious things? Have they not failed to learn the lesson of Christ, and made His Father's house, not a house of prayer, but a den of thieves? <BEcho, October 1, 1894 par. 11>

As Christ talked with the scribes and Pharisees, His prophetic eye was taking in the future. He heard the tramp of the Roman army, and saw Jerusalem given up to their avarice. He looked forward to the time when the protecting care of God would no longer be exercised for the rebellious city. He saw that the angel of mercy would fold her wings, and take her departure. Christ looked even beyond this, He saw the inhabitants of the world just previous to His second coming, and declared that the condition of society would be similar to that of the world at the time of the flood. He said, "As the days of Noah were, so shall the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day that 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." What was it caused the destruction of the people in the world before the flood?--It was their own sin; for the thoughts and imaginations of their hearts were only evil, and evil continually. They trampled upon the commands of God, as did the Jews, and suffered God's retributive judgment. "Even so shall it be in the day when the Son of man is revealed."

(Concluded next week.) <BEcho, October 1, 1894 par. 12>

October 8, 1894 Dedication Sermon

*[Preached at Prospect Church, N.S.W., Sept. 16, 1894]

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Mrs. E. G. White.
(Concluded.)

The heart of Christ was ever touched with human woe. It was His tenderness of heart that caused Him to come to earth to bring salvation to our world; it was love that led Him to step down from His throne, to lay aside His royal robe, and clothe His divinity with humanity. Every voice ought to be proclaiming, "Behold the Lamb of God, which taketh away the sin of the world." In the highways, in the byways, the people of God should be making known the message of truth. Some will hear, and be converted, and some will not. In the time of Christ there were many priests that believed on Him; but they would not acknowledge Him for fear they would be turned out of the synagogues. They feared disgrace if they followed in the footsteps of Christ. The mission of Christ was to seek and to save that which was lost, and we thank God that there are a few who love Him, and will take their position upon the commandments of God, even though it places them on the unpopular side. We are glad that we have been able to unite our mites together, and to erect a house in which to worship God. Let us praise Him with heart, and soul, and voice. You have taken hold of the truth for the truth's sake, and have decided to obey the word of God. You have embraced the seventh-day Sabbath according to the commandment of God, which says, "Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." <BEcho, October 8, 1894 par. 1>

It requires moral courage to take a position to keep the commandments of the Lord. An opposer of the truth once said that it was only weak-minded people, foolish, ignorant persons, who would turn away from the churches to keep the seventh day as the Sabbath. But a minister who embraced the truth replied, "If you think it takes weak-minded persons, just try it." It takes moral courage, firmness, decision, perseverance, and very much prayer to step out on the unpopular side. We are thankful that we can come to Christ as the poor suffering ones came to Him in the temple. <BEcho, October 8, 1894 par. 2>

We hope that this house will be a house of prayer, and that those who enter here will realize that they are coming to meet with God. Christ has said, "Where two or three are met together in My name, there am I in the midst." We do not expect to be able to furnish you with a minister always; but you must have root in yourselves. You must learn to draw for yourselves from the fountain of life. You have not dared to trample under foot the commandments of God, and have stepped out on unpopular truth, let the result be what it may. Will the Saviour ever turn away to leave you to struggle alone?--No, never. But He never told His disciples that they should have no trials, no self-denial to endure, no

sacrifices to make. The Master was a man of sorrows, and acquainted with grief. "Ye know the grace of our Lord Jesus Christ, how that though He was rich, yet for your sakes He became poor, that ye through His poverty, might be rich." We thank God that in your poverty, you can call God your Father. Poverty is coming upon this world, and there will be a time of trouble such as never was since there was a nation. There will be wars and rumours of wars, and the faces of men will gather paleness. You may have to suffer; but God will not forsake you in your need. He will test your faith. We are not to live to please ourselves. We are here to manifest Christ to the world, to represent Him and His power to mankind. <BEcho, October 8, 1894 par. 3>

We have been hewn as rough stones from the quarry of the world. Will He leave us with our rough edges, leave us to practice close dealing, and to manifest selfishness?--Never. He brings us into His workshop to be hewed and squared, polished and finished, for the heavenly building; for you are to be framed into a holy temple unto the Lord. When the truth is received, the rough character changes, and worldliness, selfishness, and pride are worked out of the heart. The office of the Holy Spirit is to work the man; it is not our place to work the Holy Spirit. If we are ignorant when brought into the truth, we are not to remain so. Was Christ ignorant? He was the greatest Teacher the world ever saw. He chose the unlearned fishermen to be His disciples, in order that they might learn of Him, and become wise unto salvation. Why was it that He did not choose the scribes and the Pharisees?--It was because He could not trust them. He said of them, "In vain do they worship Me, teaching for doctrines the commandments of men." Why is it that the Lord does not choose the learned and the popular today, and work with the churches?--It is because they follow the same course as did the scribes and the Pharisees. But the greatest Teacher the world ever knew says to you, "Come unto Me, all ye that labour and are heavy laden, and I [the Son of the infinite God] will give you rest." But there is something more. He continues, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." <BEcho, October 8, 1894 par. 4>

Christ said, "I have kept My Father's commandments, and abide in His love." Christ is testing us today to see if we will be obedient to the law of God as He was, and be fitted up for the society of heavenly angels. God wants a loyal people. Rebellion originated in heaven; but it is not to be found there again. If we are willing to inquire for the way of the Lord to do justice and judgment, to seek mercy, and to walk humbly with our God, we shall hear Him say, "Child, come up higher." He has builded for us a city, and He is not ashamed to call us brethren. He will gather the strangers and pilgrims to Himself. <BEcho, October 8, 1894 par. 5>

We hope that this house will be a place where the honour of God shall dwell. Let every one who comes to worship here surrender himself to God, with all the affections and desires, Satan will try to work upon human hearts to cause dissension among brethren, to weaken faith. Faith! of course we want it. Faith and works go together, and faith is made perfect by works. We want the faith that works, that works by love, by the love we have for Jesus Christ. If our hearts are all aglow with love for Him as our personal Saviour, we shall do the work of God. Dissensions will not enter here; for you will be one as Christ is one with His Father. Your old passions will be put away, the soul temple will be cleansed by the work of the Holy Spirit, and Christ will abide in the heart, and through Him we shall be able to do all things. Standing under the broad shield of Omnipotence, we do not feel that we are in the minority; God is a majority. Wherever we may go, we shall remember those who worship here, and shall pray that others may unite with you. We are to consider that Christ has set us to be a light amid the moral darkness of the world. We are not to misinterpret the character of God, we are not to be fretful, to speak out what we think, to blame and criticise and censure others; but we are to let the Holy Spirit fashion the character after the similitude of Christ. <BEcho, October 8, 1894 par. 6>

Now, let us see what Jesus will do for us if we let Him. In His prayer for His disciples He said, "And now I come to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves." Is it possible to have joy in obeying Christ? It is the only real joy that any soul can have. You may have what you call "a good time," and laugh and joke; but your joy will be only a foolish gratification of a mind that is not well balanced by the Spirit of God. Christ continued, "I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Do you expect that the world will love you when you go contrary to the customs and traditions of the world? Do you expect to be treated better than was the Master of the house? <BEcho, October 8, 1894 par. 7>

"Sanctify them through Thy truth; Thy word is truth." You have received the truth; now do not feel that you must hide it under a bushel. Let it be known to others; let it shine forth, that others may be saved, may be sanctified through it. Be a living example, be under the control of the Spirit of Christ. Jesus says, "Neither pray I for these alone, but for them also which shall believe on Me through their word." This tells you your duty. The word of those who believe is to be as seed sown in the hearts of others, that will spring forth and bear fruit unto life eternal. <BEcho, October 8, 1894 par. 8>

Christ prayed for the unity of His people: "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." What a oneness is here represented! In this unity, divine credentials are presented to the world that they may believe in Jesus. "And the glory which Thou

gavest Me, I have given them [that is, the character which Christ has, His righteousness]; that they may be one even as we are one." Christ within is the glory of God, the hope big with immortality and eternal life. "That they may be one, even as we are one; I in them, and Thou in Me, that they may be made perfect in one; that the world may know"--and now comes the greatest assertion that has ever been made in behalf of His people--"that Thou hast sent Me, and hast loved them as Thou hast loved Me." Can we take that in? The God of heaven loves us as He loves His Son. All the world is in rebellion against God; but those who struggle, who strive, who agonize to enter in at the strait gate, are beloved of God with peculiar tenderness, and they shall find the broad path; for "Thy commandment is exceeding broad." "The law of the Lord is perfect, converting the soul." <BEcho, October 8, 1894 par. 9>

When the worldly man is brought in connection with the converted people of God, he realizes that they have been transformed in character, and thus they glorify God. Of them Jesus says, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory [they are to behold His divinity, His oneness with the Father which He had from the beginning], which Thou hast given Me; for Thou lovedst Me before the foundation of the world." Christ said to His disciples, "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. . . . I will come again, and receive you unto Myself; that where I am, there ye may be also." <BEcho, October 8, 1894 par. 10>

"O righteous Father," the world knows all about Thee. Is that the way it reads? Does all the world know about *you*, brethren? Jesus says, "The world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them." Praise God, brethren, with heart and soul and voice. Even when amid trials, we should be the happiest people on the earth, because our life is hid with Christ in God, and when He shall appear, we also shall appear with Him in glory. We are not living for the applause of the world; we are living for the future, immortal inheritance. We are heirs of God, and joint-heirs with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away. When sorrow takes hold of your soul, when you are persecuted and afflicted, lift up your head; for your redemption draweth nigh. You are to have a life that measures with the life of God. You are not to seek to meet the world's standard, but to be commandment-keepers, to be members of the royal family, children of the heavenly King, and to enjoy eternal riches. <BEcho, October 8, 1894 par. 11>

Climb the ladder of progress heavenward. Christ is the ladder, whose base is on the earth, and whose topmost round reaches to the highest heaven. God is above the ladder, and His glory is shining on every round. You must climb the ladder by clinging to Christ, and finally reach His everlasting kingdom. I pray you in the name of Christ, put on every piece of the armour of God, and fight manfully the battles of the Lord. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." When you are met with sneers and ridicule, rejoice that your names are written in the books of heaven, that you are to be made immortal, to have an abundant entrance into the kingdom of heaven, because you are law-abiding citizens of the heavenly country. You shall see the King in His beauty, and dwell with Him, and have a life that runs parallel with the life of Jehovah. <BEcho, October 8, 1894 par. 12>

October 15, 1894 Christian Homes and Innocent Recreation.

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Mrs. E. G. White.

The best test of the Christianity of a home is the type of character that results from its influence. The very first work of parents is to secure the blessing of God in their own hearts, and then bring this blessing into their homes. <BEcho, October 15, 1894 par. 1>

God commanded the Hebrews to teach their children His requirements, and to make them acquainted with all His dealings with their fathers. This was one of the special duties of every parent,--one that was not to be delegated to another. In the place of stranger lips, instruction was to come warm from the loving hearts of father and mother. Thoughts of God were to be associated with all the events of daily life; the mind was to be trained to see God alike in the scenes of nature and the words of revelation. <BEcho, October 15, 1894 par. 2>

Such was the training of Moses in the lowly cabin home in Goshen; of Samuel, by the faithful Hannah; of David in the hill dwelling at Bethlehem; of Daniel, before the scenes of the captivity separated him from the home of his fathers. Such, too, was the early life of Christ at Nazareth; such the training by which the child Timothy learned from the lips of his "grandmother Lois and his mother Eunice" the truths of Holy Writ. <BEcho, October 15, 1894 par. 3>

In Christian homes a bulwark should be built against temptation. Satan is using every means to make crime and

degrading vice popular. We cannot walk the streets of our cities without encountering flaring notices of crime presented in some novel, or to be acted at some theatre. The mind is educated to familiarity with sin. The course pursued by the base and vile is kept before the people in the periodicals of the day, and everything that can arouse passion is brought before them in exciting stories. [<BEcho, October 15, 1894 par. 4>](#)

There is need of relaxation; but temperance should be exercised in amusements, as in every other pursuit. The character of these amusements should be carefully and thoroughly considered. He who seeks pleasure among those that know not God, is placing himself on Satan's ground, and inviting his temptations. Every youth should ask himself seriously, What influence will these amusements have on physical, mental, and moral health? Will my mind become so infatuated as to forget God? shall I cease to have His glory before me? [<BEcho, October 15, 1894 par. 5>](#)

Many of the amusements popular in the world today, even with those who claim to be Christians, tend to the same end as did those of the heathen. There are indeed few among them that Satan does not turn to account in destroying souls. Through the drama he has worked for ages to excite passion and glorify vice. The opera, with its fascinating display and bewildering music, the masquerade, the dance, the card-table, Satan employs to break down the barriers of principle, and open the doors to sensual indulgence. In every gathering for pleasure where pride is fostered or appetite indulged, where one is led to forget God and lose sight of eternal interests, there Satan is binding his chains about the soul. [<BEcho, October 15, 1894 par. 6>](#)

There are modes of recreation that are highly beneficial to both mind and body. Wise parents will find abundant means for the entertainment and diversion of their children, from sources not only innocent but instructive. Recreation in the open air, the contemplation of the works of God in nature, will be of the highest benefit. Every nerve and sense will respond to the expressions of God's love in His marvellous works. [<BEcho, October 15, 1894 par. 7>](#)

Let parents, in the home life, seek to exemplify the love and beneficence of the Heavenly Father. Let the home be full of sunshine. Let home love be kept alive, that in after years the children may look back on the home of their childhood, where their minds were trained and their characters moulded, as a place of peace and happiness next to heaven. [<BEcho, October 15, 1894 par. 8>](#)

October 22, 1894 "Search the Scriptures."

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Mrs. E. G. White.

"Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me." [<BEcho, October 22, 1894 par. 1>](#)

After the resurrection, two of the disciples, while travelling to Emmaus, were talking over the disappointed hopes occasioned by the death of their beloved Master. Christ Himself drew near, unrecognized by His sorrowing disciples. Their faith had died with their Lord, and their eyes, blinded by unbelief, did not discern the risen Saviour. Jesus, walking by their side, did not reveal Himself abruptly. He accosted them as fellow-travellers, and asked them the subject of their conversation, and why they were so sad. Astonished at the question, they inquired if He were indeed a stranger in Jerusalem, and had not heard that a prophet mighty in word and in deed had been taken by wicked hands and crucified. And now it was the third day since Jesus died; and strange reports had been brought to their ears that He had risen; and had been seen by certain of the disciples. But Jesus said to them, "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into His glory?" And beginning at Moses and the prophets, He opened to them the scriptures concerning Himself. Had they been familiar with these, they would have understood concerning His life, His suffering, and His death and resurrection. Their faith would have been sustained, their hopes would have remained unshaken; for the treatment Christ would receive from those He came to save was plainly stated. [<BEcho, October 22, 1894 par. 2>](#)

The apostle tells us, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." There is power in the word of God, and those who frame excuses for neglecting to become acquainted with its teachings, will neglect the claims of God in many respects. The character will be deformed, the words and acts a reproach to the cause of Christ. [<BEcho, October 22, 1894 par. 3>](#)

The student should be as thoroughly in earnest to become intelligent in the knowledge of the Scriptures as to excel in the study of the sciences. If either is neglected, it should not be the word of God. The injunction of our Saviour, "Search the Scriptures," should be religiously regarded by every one who professes His name. Parents should make the Book of God their constant guide. They should not plead trifling excuses for not interesting themselves in its study with their children. But instead of seeking first the kingdom of God and His righteousness, they often exalt the temporal

above the spiritual and eternal. This example of forgetfulness of God and neglect of His word, moulds the minds of the children after a worldly standard, and not after the exalted standard erected by Christ. How much more profitable to be faithful disciples of Christ, ever searching the Scriptures, that they may be able to give an intelligent explanation of the word given of God to be a lamp to our feet and a light to our path. <BEcho, October 22, 1894 par. 4>

Fathers and mothers, take up your long-neglected duties. Search the Scriptures yourselves; assist your children in the study of the sacred word. Do not send the children away by themselves to study the Bible, but read it with them; teach them in a simple manner as far as you know, and be diligent students that you may guide them wisely. Follow Christ's injunction, "Search the Scriptures," then will you gain spiritual strength yourselves, and be able rightly to instruct your children. <BEcho, October 22, 1894 par. 5>

"They are they that testify of Me," - of the Redeemer, Him in whom our hopes of eternal life are centred. The prayer of Christ for His disciples was, "Sanctify them through Thy truth; Thy word is truth." If we are to be sanctified through the truth, we must have an intelligent knowledge of God's will as revealed in His word. We must search the Scriptures, not merely rush through a chapter, taking no pains to understand it; but we must dig for the jewel of truth, which will enrich the mind and the soul. <BEcho, October 22, 1894 par. 6>

By searching the written word we are enabled closely to observe the divine Model. As one becomes acquainted with the history of the Redeemer, he discovers in himself serious defects of character; his unlikeness to Christ is so great that he sees the necessity for radical changes in his life. Still he studies, with a desire to become like his great Exemplar. He catches the looks, the spirit, of his beloved Master; by beholding, - "by looking unto Jesus, the author and finisher of our faith," - he becomes changed into the same image. Even unconsciously we imitate that with which we are familiar. By having a knowledge of Christ, - His words, His habits, and His lessons of instruction, -we instinctively copy the virtues of the character we have so closely studied, and become imbued with the spirit which we have so much admired. Jesus becomes to us "chiefest among ten thousand," the one "altogether lovely." <BEcho, October 22, 1894 par. 7>

"The fear of the Lord is the beginning of wisdom" But there are very many who profess to be Christians who gratify the desires of the carnal heart in following their own inclinations; and God-given probationary time, granted them to become acquainted with the precious truths of the Bible, is devoted to the reading of fictitious tales. This habit, once formed, is overcome with difficulty; but it can be done, and it must be done by all who would gain eternal life. That mind is ruined which is allowed to be absorbed in story-reading. The imagination becomes diseased, and there is a vague unrest, a strange appetite for unwholesome mental food. Thousands are today in insane asylums whose minds became unbalanced by novel-reading, which results in air-castle building and a sickly sentimentalism. <BEcho, October 22, 1894 par. 8>

The Bible is the book of books. Practice its precepts, and it will be to you life and health. "For the Lord giveth wisdom; out of His mouth come knowledge and understanding." "When wisdom entereth into thine heart, and knowledge is pleasant to thy soul, discretion shall preserve thee, understanding shall keep thee." <BEcho, October 22, 1894 par. 9>

November 5, 1894 A Solemn Lesson.

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Mrs. E. G. White.

The sad fate of the five foolish virgins, presented in the parable of the ten virgins, is recorded to warn those who, while professing the faith of Christ, have become cold and backslidden. <BEcho, November 5, 1894 par. 1>

The five foolish virgins represent the careless, indolent, self-satisfied professor of religion. They have a calm expectation of entering heaven sometime, yet they have not purified their souls by obeying the truth. They understand the theory of truth, but have no vital connection with God. They trust to feeling, and neglect to search the Scriptures. They are satisfied to walk in sparks of their own kindling. We are all exhorted to be diligent, that we make our calling and election sure. But I am greatly troubled, fearing, yes, knowing, that there are many who profess the truth who are not testing their lives and characters by God's great moral standard of righteousness. They are careless; they have not the oil of grace in their vessels with their lamps. They are cherishing hidden sins, which no human eye can see. They know that they are not pure and without spot, and should diligently seek God, that they may cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the sight of God. <BEcho, November 5, 1894 par. 2>

There are many ideas in the world as to what is sin. The deist says that sin is dishonesty, a lack of patriotism, honour, and manliness. Those who have little idea as to what constitutes religion will tell you that sin is murder, adultery, robbery, and crime. But what does the word of God define it to be? John writes, "Whosoever committeth sin

transgresseth also the law; for sin is the transgression of the law." Without the law we have no knowledge of what sin is. Those who have no respect for the law will be deceived by entertaining hopes of entering heaven. <BEcho, November 5, 1894 par. 3>

God's law not only covers every deed of outward life, but also penetrates to the intents and purposes of the heart. He who does not yield to the claims of the law of God, sets himself above God, breaks away from God's rule of right, and becomes disloyal, as did the great deceiver in the beginning. Would that some who claim to be commandment keepers could see how their cases stand in the register above. Oh, that all who are falling short of the principles of righteousness might realize that they do not meet the broad, far-reaching claims of the law of God upon them! Repentance for sin is the first step in conversion. Repentance is an intense hatred of sin in all its forms. Phariseism permits of self-complacency, and those who are self-righteous appear to have a form of piety, but at heart they are corrupt. They may talk of their hope of heaven, when, in fact, they have not taken the first step toward heaven. <BEcho, November 5, 1894 par. 4>

We are not under a system of mere requirements, mere justice, and unsympathizing rigour. The penalty of transgressing the law has fallen upon our Substitute and Surety, and for a time has been suspended, so that the guilty do not feel its weight; but the object of this suspension is not to teach us that its claims are over, its exactions set aside, but to attract us to holiness, to obedience. Nothing is changed except the manner of bringing men to obey the law. Obey its claims we must. The first step toward obedience is repentance. We are to see the excellence of its requirements by beholding the wrong of disobedience. <BEcho, November 5, 1894 par. 5>

He who is truly repentant, he who is regenerated, hates sin. All manner of selfishness is distressing to him. But those who are but superficial Christians seek to exalt self by depreciating others. The clearer the views of the character of Christ, the more humble will be our views of self. Like Job, Isaiah, Daniel, David, and Paul, we shall feel that our comeliness is turned in us into corruption. <BEcho, November 5, 1894 par. 6>

Those who are represented by the foolish virgins have not the sense of their own unworthiness. They have no oil in their vessels with their lamps. The same principles of truth are presented in the parable of the two builders; one built upon the rock, and the other upon the sand. Jesus says: "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And everyone that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." <BEcho, November 5, 1894 par. 7>

It is not a matter of little consequence to us as to how we hear and how we treat the truth of God. To misunderstand the truth, or fail to appreciate it, because we do not cherish light that comes to us, will be to build upon the sand. The wise builder builds upon the Rock Christ Jesus, no matter what may be the inconvenience. He builds not upon human, but upon divine merit, accepting the righteousness of Christ as his own, and as his only hope of salvation. The foolish builder built upon the sand, and through his carelessness, or prejudice, or through the deceptions of the natural heart, he cherishes a self-righteous spirit, and places human wisdom in the place where God's wisdom should have the supremacy; and how terrible are the consequences! <BEcho, November 5, 1894 par. 8>

There are many unwise builders, and when the storm of temptation comes and beats upon them, it is made evident that their foundation is only sliding sand. They are left in gross darkness, without faith, without principles, and without foundation. The five foolish virgins had a real interest in the gospel. They knew what was the perfect standard of righteousness; but their energies were paralysed with self-love; for they lived to please and glorify themselves, and had not the oil of grace in their vessels with which to replenish their lamps. They were often distressed by the enemy, who knew their weakness, and placed darkness before them in the semblance of light. Truth, precious, life-giving truth, appeared to them as unessential, and Satan took advantage of their blindness, ignorance, and weakness of faith, and they had a fluctuating experience, based on uncertain principles. <BEcho, November 5, 1894 par. 9>

All who wait for the heavenly Bridegroom are represented in the parable as slumbering because their Lord delayed His coming; but the wise roused themselves at the message of His approach, and responded to the message, and their spiritual life was replenished. Their spiritual discernment was not all gone, and they sprang into line. As they took hold of the grace of Christ, their religious experience became vigorous and abundant, and their affections were set on things above. They discerned where was the source of their supply, and appreciated the love that God had for them. They opened their hearts to receive the Holy Spirit, by which the love of God was shed abroad in their hearts. Their lights were trimmed and burning, and sent forth steady rays into the moral darkness of the world. They glorified God, because they had grace in their hearts, and did the very work that their Master did before them,--went forth to seek and to save those who were lost. <BEcho, November 5, 1894 par. 10>

November 12, 1894 Christ's Mission of Love.

*[A discourse given on the camp ground at Ashfield, N. S. W., Oct. 21, 1894.]

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Mrs. E. G. White.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:1,2. <BEcho, November 12, 1894 par. 1>

To see Christ as He is, is one of the greatest blessings that can ever come to fallen humanity; and to know Him is to know the Father also. But how few today know the precious Saviour as He is! How few know Him and the Father! Many acknowledge Jesus as the world's Redeemer, but they know Him not as a personal Saviour; this is essential,--the knowledge of God in Jesus Christ. "Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." The knowledge of God is eternal life, and this knowledge is received only through Christ. <BEcho, November 12, 1894 par. 2>

"Every man that hath this hope in Him purifieth himself." What hope?--Of seeing Jesus as He is, the living faith that lays hold of the arm of the infinite God, the faith that takes Christ as our personal Saviour. A casual view of Christ will not save one soul. Do you know Him by the vital connection of faith? He came to our world in order that, by taking human nature upon Himself, He might bring man into close connection with the living God. No angel could do this work; had an angel come from glory, who could have endured the light of his presence? After Christ was crucified, and laid in Joseph's new tomb, a great stone was rolled before the opening of that tomb, and a seal was put upon it, so that no man could steal away His body, and say that He had risen. But lo, a mighty angel from the heavenly courts is commissioned to roll away the stone. Clothed with the panoply of heaven, he parts the darkness from his track, and as the light rests upon the Roman guards, they fall as dead men to the earth. They cannot endure the light of his glory. Had Christ come with even the glory of the heavenly angels, His presence would have extinguished humanity. Fallen men could not have endured His glory. But He laid aside the royal crown and the royal robe; He clothed His divinity with humanity, that humanity might touch humanity. <BEcho, November 12, 1894 par. 3>

There was a wondrous work for Him to perform when He came to our earth. Satan seemed to be having things his own way. He claimed the earth as his, and styled himself the prince of this world. Christ came to dispute his claim, and to rescue the human race from his oppressive power. He came to break every yoke, to let the oppressed go free, to heal the wounds that sin had made. This was the work of the only begotten of the Father. Humanity was possessed with the power of demons; and Christ came to break the chains of sin. He came to demonstrate before angels and men, that through divine power, united with human effort, man could keep all the commandments of God. He could be complete in Christ. The battlefield was right here. In this little world, the conflict went on between the Prince of life and the prince of the powers of darkness. Which should triumph? All the heavenly intelligences were looking upon Christ, and taking cognisance of the battle. Christ was disputing the authority of Satan, and Satan was following Him at every step, bent upon overthrowing Him with temptations, determined to weary out and exhaust the love and forbearance of Christ toward the human family, that he himself might be able to ruin every one of them, and thus triumph over God. <BEcho, November 12, 1894 par. 4>

When Christ came, John, the forerunner, proclaimed Him just as He is. Pointing to Jesus, he said, "Behold the Lamb of God, which taketh away the sin of the world." That is His work. Will you let Him take away your sins, or will you cling to them as a precious acquisition? Sin is the transgression of the law. Will you transgress the commandments of God? Will you trample them under foot, and publish, as Satan has done, that God has no law? He has a law to govern the heavenly intelligences; and He has a law to govern this kingdom upon the earth which Christ came to wrest from the hands of the usurper. <BEcho, November 12, 1894 par. 5>

When John prepared the way for the Messiah, his voice was lifted up in the wilderness. Why did he not go to men in the cities where they were?--For the very reason that it was next to impossible to arrest the attention of people who were all absorbed in the delusive enchantments of this world. He calls them away from the feverish excitement of the world, and brings them into the wilderness, where they can behold God in nature. There the God of nature imbued John with His Holy Spirit to give them the warning that was to prepare the way for the Messiah, to bear the message of mercy to our world, "Repent; for the kingdom of heaven is at hand." <BEcho, November 12, 1894 par. 6>

Christ was baptised by John in Jordan, and as He came up out of the water after His baptism, the heavens were

opened, and the glory of God, symbolized by a dove of burnished gold, encircled Him, and from the highest heaven were heard the words, "This is My beloved Son, in whom I am well pleased." This was an assurance to John that Christ was the Son of God. And what do these words say to us, to every member of the human family, whatever our country or position? To every one of us they are words of hope and mercy. Through faith in the provision God has made in the behalf of man, you are accepted in the Beloved,--accepted through the merits of Jesus. <BEcho, November 12, 1894 par. 7>

Many who read this account fail to comprehend its significance. It means that in behalf of humanity the prayer of Christ cleaved its way through the hellish shadow of Satan, and reached to the very sanctuary, the very throne of God. That prayer was for us; the answer was for us, it testifies that you are accepted in the Beloved. That very prayer that entered heaven, bears upward your prayers, my prayers, and the prayers of every soul that comes to God with a hungering and thirsting after righteousness. The merit of Jesus, His righteousness, gives fragrance to our prayers as holy incense that ascends to God. <BEcho, November 12, 1894 par. 8>

This is the very work that has been going on in our world since the gospel was first proclaimed in Eden. "The seed of the woman shall bruise the serpent's head." The weakest child of God, the most oppressed, may find in Jesus hope, mercy, and love without a parallel. Faith in Christ brings to us infinite power. We may lay hold upon the divine nature, having escaped the corruption that is in the world through lust. Therefore not one soul needs to faint, not a soul needs to be discouraged. Whatever may be your weakness, however you may be compassed with infirmities, there is hope for you in God. Our precious Saviour came to save to the uttermost every soul that will come unto Him. He descended to the very depths of human woe; for our sake He became poor, that we through His poverty might be made rich; rich in earthly treasure? --No. He made the world, it is His, and He placed it in its proper position as subordinate. God and eternity are to be exalted as supreme. To those whose minds are engrossed with earthly things, He lifts the voice of warning, He presents eternity to our view. He opens before you heaven, the threshold brightened with His glory, and the glory streaming through the open door. Thank God, the door is ajar. <BEcho, November 12, 1894 par. 9>

Mothers who have the care of children, train them for Jesus. The gates are ajar, and every mother's prayer, every mother's tears, every mother's entreaty for her children, is marked in heaven. The children and youth are the younger members of the Lord's family. The work resting upon mothers is to fashion these children after the similitude of the divine pattern,--to place the impress of God upon the character. Instead of taking these children to the horse race, the theatre, or the dance hall, give them to Him who gave His life that He might bring them to the heavenly courts, and crown them with glory, honour, and immortality. I entreat you, as parents, do not neglect the solemn responsibility that is resting upon you. <BEcho, November 12, 1894 par. 10>

Why is it that iniquity has reached such a height in our world, and that children and youth are so generally irreligious?--It is because fathers and mothers have thought more of reaching the standard of the world than God's great standard of righteousness. Will it pay? "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" You cannot afford to sin. "Every man that hath this hope in him purifieth himself, even as He is pure." There is something for us to do to prepare for the future, immortal life. We are to do His commandments, just as He has given them in His word.

(Concluded next week.) <BEcho, November 12, 1894 par. 11>

November 19, 1894 Christ's Mission of Love

*[A discourse given on the camp ground at Ashfield, N.S.W., Oct 21, 1894.]

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Mrs. E. G. White.
(Concluded.)

Christ has gone to prepare mansions for you. Make Him your dependence, your trust. Brethren and sisters, fathers and mothers, are you purifying your souls in your sphere, as God is pure in His sphere? We lift the standard, and point you to it. <BEcho, November 19, 1894 par. 1>

You may say, "I see the battlements of heaven, but how am I to reach it? I see the glory that floods the threshold, but how am I to enter within? What shall I do that I may win eternal life?" Read the answer in the history of Jacob. Because of his sin, Jacob was a wanderer from his father's house, a poor, discouraged, disconsolate man, as all sinners are when they see themselves in their true character. Jacob saw himself as he was. "Oh," he said, "I love God, but I have cut myself off from Him; no hope now of my having the inheritance of the firstborn." At night, as he lies down on the cold earth with a rock for a pillow, an angel comes to the discouraged man, and opens before him the provision whereby he

can be reconciled to God, can enter the portals of bliss, and have everlasting life. He sees a ladder, the base of it standing firmly upon the earth, its topmost round reaching to the highest heaven, and God above it, flashing the light of His glory the whole length of the ladder, upon which angels of God are descending and ascending. This is a representation of Christ. He comes to our earth, and meets men where they are; through His own merits He connects helpless man with the infinite God; through the sacrifice of Himself He draws the fallen race unto Him, and imparts to the repentant sinner the divine nature, that we may honour our Creator upon the earth. He gives us power to climb every round of the ladder into the portals of glory. <BEcho, November 19, 1894 par. 2>

This was the import of the vision that Jacob saw. When he awoke, he said, "Surely the Lord is in this place; and I knew it not. . . . This is none other but the house of God, and this is the gate of heaven. " What a happy man he was. And any one who receives light from the throne of God can but be filled with praise and thanksgiving to the Lord. <BEcho, November 19, 1894 par. 3>

Christ is the ladder that is let down in our path today, and that reaches to the battlements of heaven, to the very threshold of glory. Now the question is, Will you climb the ladder? Jesus Christ is our pattern, the great standard of moral character. Will you follow His example, or will you choose to follow the example and practice and customs of the world? <BEcho, November 19, 1894 par. 4>

Fathers and mothers, will you let your children go into all the amusements of the world? The enemy will surround them with attractions that in the end will afford no satisfaction; they will bring only weariness, disappointment, and sorrow. Will you place their hands in the hands of the world? Will you teach them to dress after its fashions, to pattern after its customs, or will you educate them to know God, and Jesus Christ whom He has sent? Shall Christ have died in vain for your children? <BEcho, November 19, 1894 par. 5>

Is there not enough in nature to reveal God's love, and draw our hearts to Him? Look at the lofty trees; look at the spires of grass that clothe our earth with its green velvet carpet; look at the flowers which our God has provided because He is a lover of the beautiful. <BEcho, November 19, 1894 par. 6>

When I was in Colorado some years since, I visited an art gallery, and there were groups of people standing before the pictures as if entranced, and praising the human artist. At evening as I was walking through the town, I saw the glory of the sunset. The bright beams were shining upon the snowcapped mountains, and it seemed as if the portals of heaven were opened, and its glory were streaming through. Persons were continually passing along the street, but none looked at the sight. My companion and myself were gazing upon it in rapture. I could discern in it heaven's beauty; I could see heaven's glory shining from the gates ajar, that we might conceive the beauty of what was within. But the crowds did not look upon the scene. That is the way God is treated. <BEcho, November 19, 1894 par. 7>

How many go out into the garden with their children, and as they point them to the beautiful flowers say, "This is an expression of the love of God to you"? This would lead their minds up through nature to nature's God. Would not this be far more profitable to your children than taking them to all the shows and amusements of a demoralizing nature that would absorb their attention so that they forget God? <BEcho, November 19, 1894 par. 8>

A solemn responsibility rests upon you who have brought children into the world. You are to educate, and train, and discipline them. Show them how to make the world better and nobler; teach them to seek that which will elevate and ennoble, instead of running into all the amusements and selfish expenditure of money. You may say, "It is my money." But no, it is not your money at all. It is God's money. It is lent you in trust, that you may feed the hungry and clothe the naked; that you may elevate humanity, teaching them, line upon line, precept upon precept, here a little, and there a little, patiently, perseveringly, kindly, with the love of Christ in your hearts. In the home teach your children true courtesy; teach them how to keep busy and be helpful; teach them that they are not in this world as mere butterflies, but to form a character after the pattern of Christ, and that they may have that life which measures with the life of God, an immortal inheritance, incorruptible and undefiled, and that fadeth not away. Christ has told you what to seek as that which is precious in the sight of Heaven. He says, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament or a meek and quiet spirit, which is in the sight of God of great price." <BEcho, November 19, 1894 par. 9>

We want a life that shall endure after this life of sin and sorrow and affliction shall close. I point you to Jesus; I point you to His word. If you will educate and train your children here for the future, immortal life, whom do you have to help you?--Christ Himself. He has said, "Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of heaven." This is our work. And then, fathers and mothers, you have the children entrusted to you of God, to help you in missionary efforts. Every soul who has tasted of the love of God, every soul who has given his life to Christ, is to be refined in character, and to be transformed into the image of Christ's purity. <BEcho, November 19, 1894 par. 10>

Fathers and mothers are the teachers of their children; and if they realize their responsibility, they will be learners in

the school of Christ, to be educated in the home life. Then they can take their children with them into the church, to hear the living testimony borne of the Spirit of God that is preparing them for the future, immortal life. They are not to be swayed independent of God, but are to stand in moral power, uninfluenced by the iniquity that abounds in this degenerate age. [<BEcho, November 19, 1894 par. 11>](#)

It is high time that we begin to inquire, Will my work bear the scrutiny of God? Shall I hear the words, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." "Who for the joy that was set before him, endured the cross, despising the shame, and is forever set down at the right hand of God." We want to be with Christ at the right hand of God. We want that which was Christ's joy, the joy of being a blessing to humanity. We must be uplifters, not destroyers. We must not have a character that will destroy the property for which Christ has given His life. He wants us not to be counteractors of His work, but co-labourers with Him. "Ye are labourers together with God." This you will be when you walk in Christ's lines, when you separate your children from the poisonous and contaminating influence of this corrupt age, and bring them into the society of Christ, into the light of His example. [<BEcho, November 19, 1894 par. 12>](#)

God help the fathers and mothers. He is ready to do this, He is willing to do it, He wants to do it. Will you come to Him? Christ has placed His cross between earth and heaven. Here mercy and truth have met together, and righteousness and peace have kissed each other. Here is salvation for the human race. It is here that you are to bring your sins. Sinners, roll them into the sepulchre, come to Jesus in repentance, and find mercy and forgiveness. You may let your name be traced in honour by the world, and it will soon be effaced; but if written in the book of life, it will be immortalized among the heavenly angels. [<BEcho, November 19, 1894 par. 13>](#)

It becomes us to consider what road we are travelling. Is it the road that leads heavenward, or the one that leads to perdition? The gift of God is eternal life, and we want you to have life and happiness and peace. A crown of immortal glory is presented to every one who will overcome the world, the flesh, and the devil. This is the warfare. Christ will stand to help you at every step. Angels of God will be round about you. The heavenly instrumentalities are working with men; Christ has given His divine nature to man, and all may lay hold upon it by faith; through the merits of Christ, every soul may win eternal life. Will you have it? [<BEcho, November 19, 1894 par. 14>](#)

I see matchless charms in Jesus. I behold in Him all that my soul desires; it is immortal glory, and we want you to have it. We want you to see the King in His beauty, and to dwell forever in His presence. We ask you to give to Jesus your mental, your moral, your physical powers; lay all at His feet, use all in His service. Live to win souls to Christ. He has given His life for you, will you not give your life to Him, and let Him use it for His name's glory? Then you will have peace here, and an eternal reward at His coming. When the dead shall come forth from the tomb, you can shout victory over death and the grave. The gates of heaven will be open before you, and the eternal reward will be yours. Is not this enough? Will you not determine that Christ shall not have died for you in vain? [<BEcho, November 19, 1894 par. 15>](#)

December 3, 1894 "Search the Scriptures."

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Mrs. E. G. White.

The knowledge of God which Jesus brought to our world and unfolded to man, we are not to retain as our own peculiar treasure, without imparting it to our fellow-men. The priceless knowledge of God, which through His word has been committed to us, has not been given to us to remain a useless possession. We are to impart to others the knowledge of the fact that to know God and Jesus Christ whom He hath sent is eternal life. We are privileged not only to place ourselves under the bright beams of the Sun of Righteousness, but to invite others to admire His loveliness, to dwell upon His charms, and to become partakers of the riches of His glory. The Holy Spirit teaches us how to use every faculty to the glory of God in imparting a knowledge of His word. Especially should no opportunity be lost in helping the youth and children to become intelligent in the study of the Scriptures. Such a knowledge will do more to bar the way against ungodliness than we can now imagine. With such a barrier erected, they will be able to meet the foe with Christ's words, "It is written." There is a great work to be done for the young, and every son and daughter of God may act a prominent part in it, and thus be partakers of the reward that will be given to the faithful workers. [<BEcho, December 3, 1894 par. 1>](#)

Christ is to dwell in the heart by faith: "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." If this is your experience, you will certainly represent to the world the fact that "ye are complete in Him." "The Lord hath appeared of old unto me, saying, Yea, I have loved

thee with an everlasting love; therefore with loving-kindness have I drawn thee." "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." <BEcho, December 3, 1894 par. 2>

The Jews were blinded and confused by their own superstition. They were of those described by the prophet when he says, "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand: ye shall lie down in sorrow." They had so far separated from God that they knew not the Father, and could not recognize the Father's image in His representative. "Thus saith the Lord, Ask ye now among the heathen, who hath heard such things; the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold-flowing waters that come from another place be forsaken? Because My people hath forgotten Me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." Jesus said to the Jews, "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me; for He wrote of Me. But if ye believe not his writings, how shall ye believe My words?" <BEcho, December 3, 1894 par. 3>

Christ was the centre and the glory of the ancient dispensation. From time to time He drew aside the vail and revealed the glory behind it. Isaiah had an unclouded view of this glory when he described the Lord sitting upon the throne that was high and lifted up, and His train filled the temple. "Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." <BEcho, December 3, 1894 par. 4>

The seraphim dwelt in the presence of Jesus, yet they veiled with their wings their faces and their feet. They looked upon the King in His beauty, and covered themselves. When Isaiah saw the glory of God, his soul was prostrated in the dust. Because of the unclouded vision he was graciously permitted to behold, he was filled with self-abasement. This will ever be the effect upon the human mind when the beams of the Sun of Righteousness shine gloriously upon the soul. The light of the glory of God will reveal all the hidden evil, and bring the soul to the place of humble confession. As the increasing glory of Christ is revealed, the human agent will see no glory in himself; for the concealed deformity of his soul is laid bare, and self-esteem and self-glorying are extinguished. Self dies, and Christ lives. <BEcho, December 3, 1894 par. 5>

The Jews knew not God, nor Jesus Christ, whom He had sent. They had lost the truths presented to them by both patriarchs and prophets, and did not recognize Christ, in whom dwelt all the fulness of the Godhead bodily. Was it not strange that the only people who claimed to be the chosen people of God were in such darkness by departing from God that they did not recognize the Prince of life, who was the foundation of their system of worship, the very one who was symbolized by their sacrificial offerings? Well may we see the force of the words of Christ, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." It is not safe to commit this work of searching the Scriptures to any other man to do for us, however learned he may be. If he has not a living connection with God, he will mislead the mind, and cause the destruction of many souls. "Can the blind lead the blind? shall they not both fall into the ditch?" <BEcho, December 3, 1894 par. 6>

December 17, 1894 Sin and its Penalty.

God is King, He is high and lifted up, and the train of His glory fills the temple. God is to be feared, He alone is to be worshipped. His laws are holy; they are the foundation of His government in heaven and earth. How weak and foolish is the position taken by finite opposers of His government, as they declare that the law of the Governor of all intelligences is abolished. Who put these words into the mouth of men? Certainly it is not the One who is mighty in counsel; for God will never contradict Himself. <BEcho, December 17, 1894 par. 1>

God has seen fit plainly to present in His holy word the consequences of the sin of Adam, which opened the flood-gates of woe upon our world, that men might be warned not to do as did Adam. The penalty of sin is death; and to listen to the deceitful temptations of Satan, to venture in the path of transgression, is to imperil the soul. We are not to follow the words of men, however wise they may appear to be, unless their testimony is in harmony with a "thus saith the Lord." Temptations will come to us in the most seductive guise, but it is at our peril that we turn from the plain

command of God to follow the assertions of men. <BEcho, December 17, 1894 par. 2>

It is never safe for us to enter into controversy with Satan, or to linger to contemplate the advantages to be reaped by yielding to his suggestions. Sin is blinding and deceiving in its nature. Disobedience to God's commandments is too terrible to be contemplated for a moment. Sin means dishonour and disaster to every soul that indulges in transgression of God's holy law, which is immutable. <BEcho, December 17, 1894 par. 3>

Although the consequences and the penalty of transgression of God's law have been clearly presented in the word of truth, many are proving disloyal to the God of heaven, and are teaching their children and the world at large by both precept and example, that the law of God is no longer binding upon the human family. Thus they are cutting souls adrift from the great moral standard of righteousness. Light is being presented from the Scriptures on this vital question, and those who give no heed to the light will have to suffer the fatal consequences of their indifference to the heavenly message. <BEcho, December 17, 1894 par. 4>

No one need be blinded by any delusion. He who makes the word of God his guide and counsellor, and will listen to no voice that would lead him to take the words of men instead, will always dwell safely. Let him bring the principles of the law of God into his life to regulate and control his conduct, and his life will be a success. He will grasp the righteousness of Christ by faith, and, becoming a partaker of the divine nature, will thus become a doer of the divine law. But let him remember that there is no madness in our world so disastrous as that which leads men to live in rebellion against God.

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June 10, 1895 Christ and the Law.

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It will not be a long period now before we shall have filled the years of our probationary time. If we do not rest in the grave, we shall see the Saviour coming in the clouds of heaven with power and great glory. If we are sleeping, and are found obedient children to the commandments of God, we shall have part in the first resurrection, with those upon whom the second death shall have no power. Christ says to His people at this time, "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:12-14. Precious words! They are more valuable than fine gold, even the golden wedge of Ophir. <BEcho, June 10, 1895 par. 1>

Christ's Teaching on the Law.

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My name, I will do it." John 14:12-14. <BEcho, June 10, 1895 par. 2>

"If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto Him." "If a man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him. He that loveth Me not, keepeth not My sayings; and the word which ye hear is not Mine, but the Father's which sent Me." Verses 15, 16, 21, 23, 24. <BEcho, June 10, 1895 par. 3>

"As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep my commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you that My joy might remain in you, and that your joy might be full." John 15:9-11. <BEcho, June 10, 1895 par. 4>

These texts show in what honour Christ held the law of the Father. That law is now almost universally disregarded and made void; and with David it is our privilege to say concerning it, "It is time for Thee, Lord, to work; for they have made void Thy law." "Then shall I not be ashamed, when I have respect unto all Thy commandments." <BEcho, June 10, 1895 par. 5>

The Provision of Grace.

We are not left in ignorance and darkness to travel an uncertain path. O, let us be grateful to our Heavenly Father for the great love wherewith He has loved us in making known His will; and to Jesus, who gave His precious life that He might have power to pardon transgression and sin. He will impart to us His character, so that we may follow His example of loyalty to God, and, through the grace which He will freely give us, become obedient to all of the divine law. And Jesus will be our strength as we follow on to know the Lord, walking in His precepts. <BEcho, June 10, 1895 par. 6>

There are voices many that would lead us from the path cast up, the royal way of life and holiness; the way in which Jesus would lead us for the salvation of our own souls, and to make us labourers together with Himself. It is our part to exert all the powers that God has given us in doing His will, and when a stumbling block is placed in our way, to make it a new errand to the throne of grace. We may thus gain divine wisdom to walk in perfect obedience to a "*thus saith the Lord,*" and to co-operate with Christ and heavenly angels in leading other souls to obey God's commandments, which we know "are not grievous." <BEcho, June 10, 1895 par. 7>

Christ our Example.

We are to study the lessons of Christ, and to follow His example. He said, "I have kept My Father's commandments." Shall we keep them also, or shall we keep the commandments of men? We may find obstacles in the Christian pathway. Our precious Saviour, when He was educating and training His disciples to co-operate with Him in the great work of the gospel of His kingdom, found obstacles on every hand. The teachings of the rabbis, their customs and traditions, were piled, like a mass of rubbish, above the precious jewels of truth, so that they could not be discerned. The world's Redeemer rescued these jewels from the companionship of error, and re-set them in their order in the framework of truth. He declared to the priests, the scribes, and the rabbis, "Ye have made the commandment of God of none effect by your tradition, . . . teaching for doctrines the commandments of men." The very same difficulties,--the sayings of men,--have to be met in our day; but the heart and life must be trained after the teaching and example of Christ. <BEcho, June 10, 1895 par. 8>

An Immutable Law.

Said Christ, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil [every specification in that law]. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:16-18. The heavens and the earth remain, testifying to the immutability of the divine law. Such plain and positive language as this will meet every sinner in that day when sentence shall be pronounced against the transgressors of God's law, and a blessed benediction shall be given to the obedient. <BEcho, June 10, 1895 par. 9>

Hear the words of Christ again: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Will the transgressor get to heaven, and there be treated as the least in that kingdom?--No; but the heavenly beings--angels, and Jesus and the Father--will account them the least of the Lord's created intelligences. They know not, intelligent as they may seem to be, the things that make for their peace,--the blessings of obedience to God's commandments.

(Concluded next week.) <BEcho, June 10, 1895 par. 10>

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(Concluded.)

Adam lost Eden, and was cut off from access to the tree of life, because of his disobedience. This every intelligent human being can know if he will. Lest sin, the transgression of the law of God, should become immortalized, man was separated from the tree of life for Adam's supposed small transgression, and the flood-gates of woe were opened upon our world. Read these words of Christ; for they plainly show the whole human family what they must do to regain access to the life-giving tree: "Blessed are they that do His commandments, that they may have right to the tree of life,

and may enter in through the gates into the city." "I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 14, 16, 17. <BEcho, June 17, 1895 par. 1>

There is suspended over the transgressor the sweeping sentence of utter condemnation. The clouds of God's wrath are collected over all who break, and teach others to break, the (supposed) least of God's commandments; for in thus doing they are co-operating with the first great deceiver. He tempted Adam to disregard the words of God, and to believe instead his own falsehoods. He is now with all subtlety teaching the same, and it is a painful thought that some who claim to be ministers of the word should co-operate with the enemy of God, and voice his deceiving falsehoods. God's word has opened before us the danger to every human being who shall turn from the plain words of Jesus Christ, and take up with words that come from human lips, to make void the words of God in His holy commandments. <BEcho, June 17, 1895 par. 2>

The Testimony of Calvary.

The cross of Calvary testifies to the immutability of the law of God. That law is a transcript of God's character, the standard of character for all human intelligences. It could not be changed, not one precept of it could be altered, to meet man in his fallen condition. But our God, having committed Himself to the amazing work of our redemption, in giving His only begotten Son resolved that He would spare nothing, however costly, that was essential in saving the soul of the sinner. All the resources of heaven were given to accomplish this great work. He would not have it said by worlds unfallen, by the universe of heaven, by Satan's kingdom, by an apostate world, that His gift could have a rival, or in any way have been greater. <BEcho, June 17, 1895 par. 3>

The Great Love of God.

Having given Jesus, the great Gift, God gave all heaven with Him. He would bless immeasurably the great groundwork of the redemption of a lost world; He would surround the world with favours; He would heap gift on gift; and He opens for all who, through faith in Christ, will receive His gift, the treasures of eternal life. He established His throne on earth by the Holy Spirit's power, to convince the world of sin, of righteousness, and of judgment; that Christ, through His Holy Spirit, might live in all the powers of the soul, sending through it a perpetual current of joy and blessedness in obedience to all of God's commandments. These commandments are given to counter-work the working of Satan, who impels the human family to disobedience of God's plainly expressed will. <BEcho, June 17, 1895 par. 4>

O, what a God of love, what a Father we have, who in Christ gave Himself for a perishing world. The Lord God can never surpass this exhibition of His love. Never can there be a richer display of His grace, His love, to a world fallen. The cross of Calvary has rolled away the thick darkness from before the throne of God, and revealed an eternal weight of glory. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." <BEcho, June 17, 1895 par. 5>

Love Shown by Obedience.

This love of God is demonstrated by all who keep His commandments. "If ye love Me," says Christ, "keep My commandments." John says, "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected; hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk even as He walked." I John 2:4-6. There is not the smallest chance to doubt as to the commandments to which the apostle here refers. Again he says:-- <BEcho, June 17, 1895 par. 6>

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in Him and in you; because the darkness is past, and the true light now shineth. He that saith he is in the light [thus said the Jewish church], and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." Verses 7-10. <BEcho, June 17, 1895 par. 7>

Honouring God Through Obedience.

Shall we honour God by accepting the truth as it is in Christ? The word of the Lord is, "Them that honour Me I will honour, and they that despise Me shall be lightly esteemed." But many cry, "Away with the commandments of God; crucify that law," just as the Jews cried, "Away with Christ; crucify Him, crucify Him," because that law condemns their iniquities and all crooked practices. <BEcho, June 17, 1895 par. 8>

"The words that I speak unto you," said Christ, "they are spirit, and they are life." The truth enshrined in the heart becomes a vitalizing power, and we cannot be too urgent in impressing this thought upon human minds. There is absolutely no panoply but truth. The only dishonour we should fear is rebellion against God. Let us make sure that we are working on Christ's side, and cling closely to the Bible; for it alone will ennoble and purify. And when we are like-minded with our God, we shall be strong in His strength. Let us follow the example given us when "the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." <BEcho, June 17, 1895 par. 9>

June 24, 1895 Christ's Followers.

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What is their Relation to the Law?
Mrs. E. G. White.

Jesus said of His followers, "Ye are the light of the world." They are to shine amid the moral darkness. How?--Not by making long prayers to be seen of men, not in laying claim to high position, not in following a long, prescribed, tedious round of ceremonies, but by being imbued with the working principle of love to God, and showing it in obedience to His law. The people of God are to shine by working the works of God with earnest zeal, by their loyalty to Christ in being not hearers only, but doers of His words. They are to shine by working out their salvation with fear and trembling, knowing that it is God that worketh in them, both to will and to do of His own good pleasure, and by showing in their lives the excellence of His righteous law. <BEcho, June 24, 1895 par. 1>

The followers of Christ are drawn to Him, and the Holy Spirit is imparted to them, that they may be, not a mass of corruption, but as salt. Said Jesus, "Ye are the salt of the earth; but if the salt have lost his savour, 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 religion of the Pharisees was well described by this figure. They made void the law of God through their tradition. Professing to be worshippers of God, they had turned from the holy commandment, and were as salt that had lost its savour. Loving the honour of men, loving their own maxims and traditions, the Pharisees made idols of their own little precepts, and lost sight of the doctrines of the Bible, and the consequence was spiritual death. <BEcho, June 24, 1895 par. 2>

In His sermon on the mount, Jesus presented the true principles of the law of God, and divested its precepts of the rubbish of man's inventions, which had been accumulating for ages, corrupting the true principles of religion, and making them consist in a ceaseless round of ceremonies. Jesus presented the truth in its unadulterated form, showing that the principles of the law must be planted in the heart. He thus calls upon His followers to change all their previous ideas concerning the exacting requirements of men, and for love of Him follow after purity of character and conduct. <BEcho, June 24, 1895 par. 3>

Jesus said:--

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no-wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." <BEcho, June 24, 1895 par. 4>

Then in the most solemn manner Christ takes up some of the specifications of the law, and shows how far-reaching is every precept which is to be written in the hearts of His disciples, and made manifest in their character. He does not in any way give license to the idea that the law of God is not binding; for it is upon that law that His kingdom is established. And as the people listened to His words, they said, "Never man spake like this Man." <BEcho, June 24, 1895 par. 5>

The people of God are the "light of the world" and the "salt of the earth." They are to let the light of truth shine through them to the world; they are to have an influence to restrain the transgression and moral corruption that abound in all grades of society. But impure salt has no saving virtue. If the followers of Christ do not derive their life, their fragrance, and their saving qualities from Him, they have no spiritual worth. But all who conform their lives, their hearts, their minds, fully and ungrudgingly to His service, reflect His image, and from them the bright beams of the Sun of Righteousness shine into the darkness of a world that lieth in wickedness. <BEcho, June 24, 1895 par. 6>

July 29, 1895 The Law of God in all Ages.

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Mrs. E. G. White.
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The Law in Eden.

The law of God is the standard of character; it is the expression of the character of God Himself. It was given to Adam and Eve in Eden. God planted for them this beautiful garden, and supplied their every want. Was it too much to ask them to respond to all His love and care by obedience to His righteous law, which, if kept, would have secured to them happiness, peace, and joy forever? <BEcho, July 29, 1895 par. 1>

God gave our first parents a pure and upright character, in harmony with His law; and had they remained obedient, they would have bequeathed the same character to their posterity. But they listened to Satan's specious temptations, and transgressed this holy law, and the result was death. And the sons and daughters of Adam, instead of coming into the world, as God first made man, righteous and heirs of eternal life, have been the victims of sin and death and woe. This is the result of the transgression of God's law in Eden. <BEcho, July 29, 1895 par. 2>

The Law in Noah's Time.

In Noah's time the law of God was made void. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Evil and violence prevailed; appetite and passion controlled men, and reason was dethroned. Cruelty and violence, misery and horror, were the prevailing characteristics of the time. And the Lord sent Noah to warn the wicked inhabitants of the old world that in a hundred and twenty years He would send a flood of waters to destroy them from off the face of the earth. <BEcho, July 29, 1895 par. 3>

The Law Given to Israel.

The divine law was entrusted to the Israelitish nation; but in dwelling upon the exactions they themselves had made, and presenting them to the people, they overlooked its grand principles. Their minds were dwarfed in contemplating these lesser things; and the law of God was not seen in its true importance and dignity of character, as a law of love, and not a law of destruction. <BEcho, July 29, 1895 par. 4>

The law of God is destructive of nothing but sin. It is opposed only to the carnal, sinful practices of men. It was given to keep mankind from becoming like the depraved inhabitants of the old world. Obeyed, it becomes a rule of life that keeps the character pure. Those who adopt it as it was given by God are not mourners for sin, nor morally sickly and diseased. Read what the prophet says:-- <BEcho, July 29, 1895 par. 5>

"O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee. Behold, they shall surely gather together, but not by Me; whosoever shall gather together against thee shall fall for thy sake." "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." Isa. 54:11-15, 17. <BEcho, July 29, 1895 par. 6>

This passage shows the results of the principles of the law of God carried out in the life. God would have established Israel in righteousness, had they been faithful to Him. <BEcho, July 29, 1895 par. 7>

The Law of God in the Last Days.

The law of God is to be obeyed in every particular in the last days, when God's "salvation is near to come," and His "righteousness to be revealed." The prophet says:-- <BEcho, July 29, 1895 par. 8>

"Thus saith the Lord, Keep ye judgment, and do justice; for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant; even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters. I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." For "the Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to Him, besides those that are gathered unto Him." Isa. 56:1-8. <BEcho, July 29, 1895 par. 9>

The Law of God Practical.

God is the only source of moral obligation; conformity to His law is to be taught to children and children's children throughout the generations of mankind. <BEcho, July 29, 1895 par. 10>

This life is a training school, where we are to be transformed, refined, and made meet for the society of saints in the kingdom of God, with whom we expect to associate throughout the ages of eternity. Let Christ's righteousness, the righteousness of the law of God, be the standard, and let the Christian's prayer be, "Create in me a clean heart, O God, and renew a right spirit within me." The world will soil the soul every day unless the cleansing blood is our reliance. Every thought is to be brought into captivity to Christ; every angry word is to be left unspoken. There must be no deception; selfishness or carelessness is a deviation from right. God's law should be the rule in all business transactions. This will lead to the payment of debts, that the character of God may be rightly represented. Truly "the commandment is exceeding broad," reaching to every thought and act of the life. <BEcho, July 29, 1895 par. 11>

August 5, 1895 Divine Law v. Human Law.

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Mrs. E. G. White.

The law of God is the only rule of rectitude. Those who are loyal to that law will not be found transgressors of the law of their country, unless the law-makers shall exceed their rights, and enact laws in opposition to the law of God; then God must be obeyed. "If ye love Me," says Christ, "keep My commandments." The world may set up its standards and maxims, and governments may enact laws; but if they are counter to the law of Jehovah, the Christian must necessarily be loyal to God, whatever may be the consequences. <BEcho, August 5, 1895 par. 1>

The Christian is in the world, but not of the world. He is to represent the character of God in obedience to His holy, just, and good law. Daniel was a noble statesman; but his best service to Babylon was his unswerving integrity in the worship of God. In spite of the king's decree, he prayed three times a day with his window open towards Jerusalem, and made no compromise with an idolatrous nation. <BEcho, August 5, 1895 par. 2>

Christian Responsibility.

Great is the responsibility of the Christian world. All heaven is looking down upon those who claim to be Christians, and have the Bible, and yet are not searching the word that they may find out what is truth. By precept and example they are teaching the world to transgress God's holy law, and to ignore the seventh-day Sabbath, which He has blessed and hallowed, and declared to be His holy day. Oh that the vast army of professed Christians would teach men to shun

the example of Adam, who, by transgression, opened the floodgates of woe on our world. But with this example before them, and all its dreadful consequences, they continue to transgress. They have set the world on the wrong track; they lead sinners away from the path of obedience to God's word into false paths. They might have been a power for good; but what a responsibility will they have to meet in that day when every man shall receive as his works have been.

<BEcho, August 5, 1895 par. 3>

We as Seventh-day Adventists have no apology to make to the world for daring to stand for the right. Christ says to His people, "Ye are the light of the world." They are set as light-bearers on the way to heaven. They are to reflect to the world the light shining upon them from Christ. Their life, character, and teaching should be such that through them the world will get a right conception of Christ and of His service. They are here to lead men from the condemnation of sin to loyalty to God. And what is sin? Let the word of God answer: "Sin is the transgression of the law," I John 3:4.

<BEcho, August 5, 1895 par. 4>

What Does Christ Say of the Law?

"Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:17-20. <BEcho, August 5, 1895 par. 5>

Are those who claim to be following the example of Christ voicing His words, and practicing them in their lives? Is it not time to awake to duty? <BEcho, August 5, 1895 par. 6>

A Tested People.

God's people are to be tested by the divine law. The right arm may have to be severed, the right eye to be taken out. Not that the body should be mutilated, and the members dissevered, because this would not reach the soul-malady, which lies deep; but the things that hinder spiritual growth, that lead to disobedience to God and separation from Him, must be given up, even though they have been cherished till they are as dear as the right arm or the right eye. <BEcho, August 5, 1895 par. 7>

But though a tested and tried people, Christians need not be unhappy. Even here they may have the joy of communion with Christ; they may have the light of His love, the perpetual comfort of His presence. Every step in life may bring us closer to Jesus, may give us a deeper experience of His love, and may bring us one step nearer the blessed home of peace, which Christ is preparing for His obedient, trusting people. And what a home that is! "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." <BEcho, August 5, 1895 par. 8>

In keeping the commandments of God, "there is great reward." Reader, which will you obey, the human law or the divine? <BEcho, August 5, 1895 par. 9>

August 19, 1895 The Bible God's Inspired Word.

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Mrs. E. G. White.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:19-21. <BEcho, August 19, 1895 par. 1>

The Lord has one path of safety for His people, and that is the path of obedience to His word. That word is given to us as our guide. God is its Author; but the Scriptures were written by human hands, and they bear marks of the individuality of the different writers. In every book of the Bible, the stamp of the mind and character of the writer is manifest. And this is just as God designed it should be. He does nothing in the plan of redemption without human co-operation. <BEcho, August 19, 1895 par. 2>

Christ has the right and power to lay all human agencies and influences under tribute in His work for humanity. He uses human instrumentalities, and He does not destroy the individuality of His servants. He puts the Holy Spirit upon

them, and shuts them in with Himself, and they have the mind of Christ, and become co-workers with him. He presents before their minds figures and illustrations with which they are familiar, to make plain the truth He wishes them to communicate, and the Holy Spirit assists them in the use of these figures and illustrations. [<BEcho, August 19, 1895 par. 3>](#)

The Harmony of Truth.

The Bible is God's word, and is for His people. It was communicated by men; but "they spake as they were moved by the Holy Ghost." It was given at different periods, and the men called to express the divine will and diffuse the light of truth, were chosen from all stations, from the humblest to the most exalted. The wonderful thing about it is the harmony there is in the divine word, coming to us, as it does, through these different channels and such widely separated periods. Each wrote in his own natural style, giving utterance, under the guidance of the Holy Spirit, to his own personal impressions, relating the events and scenes opened before him, or made to pass before his eyes; yet link is connected with link in the chain of precious truth given us in the word of God. The plan of redemption, and the will and character of God, are revealed to meet the necessities of man in every age; for these human instrumentalities were under divine control, and are not false witnesses of what they saw and heard. [<BEcho, August 19, 1895 par. 4>](#)

The Bible Intelligible.

The Bible is written in language that the humblest mind may comprehend; for it is written for the people, and the Lord reveals His truth according to their necessities and their comprehension. Through His servants, the truth is made so plain by pen and voice that none need call for greater evidence than has been given. If this evidence is rejected, any additional evidence would not convince the mind, change the sentiments, and convert the will, were it possible to make it fifty-fold stronger. The declaration to one who wished that a messenger should be sent from the dead to warn his brethren, was, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." [<BEcho, August 19, 1895 par. 5>](#)

When the truth is brought before the mind, the Lord impresses the heart. An instance of this, and of the result of rejecting these divine impressions, is recorded by Luke. Christ, preaching at Nazareth, announced Himself as the Anointed One. The Spirit of God accompanied His utterances, and convicted hearts of their truth. All bore witness to the gracious words that fell from His lips. But temptations of Satan's own devising came in, and the people, naturally unbelieving, were readily overcome. They were borne on in their skepticism until they were ready for violence and murder at the thought of the assumption of Jesus; and if an angel of God had not been by His side, they would have hurled Him headlong over the precipice. [<BEcho, August 19, 1895 par. 6>](#)

Belief not Constrained.

To those who are conscientious doers of the word, it is life and spirit, a vital, quickening power; but if men misinterpret it, if they misstate it through their own perverted heart and clouded understanding, it becomes to them a stumbling-block, and not only to them, but to all with whom they have influence. Those who train their minds to cavil and criticise will have opportunity afforded them to develop their true mould of character, just as Satan was given room to develop the crookedness of his policy. All the heavenly intelligences, all the universe of God, are able in each case to decide in regard to the development of character. They can tell who may safely be permitted to enter the portals of bliss, and who, by their disloyalty to God, would endanger the peace of heaven. God could work a miracle in every word spoken through His Spirit; but this is not His plan. He gives evidence, but leaves the will free. [<BEcho, August 19, 1895 par. 7>](#)

August 26, 1895 The Bible God's Inspired Word

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Mrs. E. G. White.

The Word of God Above Human Criticism.

In giving the word, "holy men of God spake as they were moved by the Holy Ghost." The word was not given at the option of men, and the use to be made of it is not left to their option. Men may not dissect or pronounce upon, wrest or misinterpret, take from or cast aside, any portion of that word according to their own judgment. Although its compilation, preservation, and transmission have been committed to men, it is wholly divine in its origin and in the thoughts expressed. It may not be demerited and pronounced upon by finite minds, because of its transmission through human agents. <BEcho, August 26, 1895 par. 1>

It is wonderful what an amount of evidence is required on the side of truth by the mind trained to doubt, and what weak, thread-like suppositions will be readily fastened upon to support skepticism. In the language of the apostle Paul it might be asked, O skeptic, "who hath bewitched you, that ye should not obey the truth?" The interpretation often heard that "All scripture given by inspiration of God," means that some Scripture is not inspired, is a very slender peg to hang a doubt upon. The apostle means simply, "I present to you the Living Oracles, the Scriptures, all given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." Then comes the charge to Timothy: "Preach the word." "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." <BEcho, August 26, 1895 par. 2>

Human Wisdom Insufficient.

But let no man think himself sufficient for this work in his own wisdom. Men, whatever their position or calling, when they trust in their own wisdom alone, make very uncertain paths; they stumble and fall. But the Holy Spirit will guide the sincere seeker after truth, and divine wisdom combined with human capability will enable the mind to grasp its eternal principles. Christ has said, "Without Me ye can do nothing." But united to Him, we behold "the glory of the only begotten of the Father, full of grace and truth." We are made perfect in Christ Jesus, and the wants and longings of the soul are fully met. <BEcho, August 26, 1895 par. 3>

A Book to be Studied.

The word of God is rich in precious gems of truth. It contains everything to make a man perfect, and those who do the will of God shall know of the doctrine. The Bible will not be understood in all its bearings by any single mind; it is a mine of truth that can never be exhausted. One man, guided by the Spirit that indited the word, will discern mysteries that baffle another, and the latter will be lead to see beauty and harmony where before there had been perplexity, and perhaps doubt. <BEcho, August 26, 1895 par. 4>

There are many who walk in darkness, with the word, the light, the truth, in their hands. They have false ideas of God; therefore they do not seek Him in the right way. They are not in a position to discern spiritual things. They cannot without a conversion appreciate the difference between the human and the divine; and they place a larger estimate upon the human, because it accords with their own natural hearts. <BEcho, August 26, 1895 par. 5>

Unbelief in the Christian World.

Many who enter the work of the ministry as teachers of the word of God, are naturally skeptics. The very truth they preach is not free from uncertainties. They will never be rooted and grounded in the truth--they will never have any but a wavering and imperfect faith--until they throw away their unbelief, and accept the Bible as God's inspired word.

<BEcho, August 26, 1895 par. 6>

There are professed Christians who read the Bible without a fine perception of the gems they are handling. There are portions of Scripture that they are not sure are inspired, and they think that in God's word there are errors and human reasoning. With the lamp of life in their very hands, they stumble. They interpret the Scriptures to suit themselves; they cannot appreciate the wisdom of God, and their own human wisdom is the light that guides them. <BEcho, August 26, 1895 par. 7>

Justification by Works Practical Unbelief.

Some seek earnestly to find something to sustain the doctrine of justification through the works of the law, and wander in a tangle of condemnation, bitterness, and constant uncertainty. They fail to receive the light which God has given them, and their recompense is darkness. The search which they commenced in unbelief they finish with a deeper

and more settled unbelief. Is there any light, and peace, and faith, and assurance, and victory for them while taking this course? [<BEcho, August 26, 1895 par. 8>](#)

Reader, if you palsy the force of God's appeals to you by your stubbornness and resistance, the truth is no truth to you. It has lost its power to do for you the work that the Lord designed it should do; and your own will, your own lusts--the world, the flesh, and the devil--will overpower you. At times you may walk in the sparks of your own kindling, and flatter yourself that you are all light in the Lord; but the word of the Lord is, "Ye shall lie down in sorrow," and it is sure to be fulfilled. [<BEcho, August 26, 1895 par. 9>](#)

Lessons from History.

Science and history cannot of themselves make men wise unto salvation; but through the aid of the Holy Spirit, which, in answer to prayer, will be given to guide into all truth, science and history may be made use of as a clear, definite light, blending with that of the written, inspired word. There are lessons to be learned from the history of the past; and attention is called to these, that all may understand that God works on the same lines now that He ever has done. His hand is seen in His work and among the nations now, just the same as it has been ever since the gospel was first proclaimed to Adam in Eden. [<BEcho, August 26, 1895 par. 10>](#)

There are periods which are turning points in the history of nations and of the church. In the providence of God, when these different crises arrive, the light for that time is given. If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow. The Lord in His word has opened up the aggressive work of the gospel as it has been carried on in the past, and will be in the future, even to the closing conflict, when Satanic agencies will make their last wonderful movement. From that word we understand that the forces are now at work that will usher in the last great conflict between good and evil--between Satan, the prince of darkness, and Christ, the Prince of life. But the coming triumph for the men who love and fear God is as sure as that His throne is established in the heavens. [<BEcho, August 26, 1895 par. 11>](#)

September 2, 1895 The Bible God's Inspired Word

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Mrs. E. G. White.
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Divine Power in the Word.

There is divine power in the revelation of God. But God works in His own way. He does not design that man shall be overpowered by a light and divinity that would compel belief. Paul was taken to the third heaven, and he heard things which it was not lawful for human lips to utter. Could men have understood the language of heavenly mysteries had it been spoken through Paul?--No; therefore these things were to be left unsaid. But the things he saw and heard were fixed in Paul's memory as if "graven with an iron pen and lead in the rock forever." They were woven into his entire experience, and were an inspiration to him, giving him power in his work for God. [<BEcho, September 2, 1895 par. 1>](#)

Christ the Living Word.

The Lord Jesus Christ, when He took humanity upon Him, was not for this reason less perfect. He came in this lowly garb that humanity might reach humanity. He hungered, He thirsted, He was weary and needed rest, He wept tears of sadness, He was "in all points tempted like as we are;" yet He was the divine Son of God. The human and the divine were blended, and those who humbly seek God through Him will be made partakers of the divine nature. [<BEcho, September 2, 1895 par. 2>](#)

Some recognized Christ as the Son of God, and received His words. They opened their hearts to Him, and He entered in and abode with them, and they were filled with courage, hope, and joy. But there were some who grieved Him by their unbelief and hardness of heart. These He faithfully warned and rebuked. He said unto them, "Woe unto you, scribes and Pharisees, hypocrites." "Ye are of your father the devil, and the lusts of your father ye will do." Some would say, He is excited, harsh, severe; but was He? Was it not necessary to rebuke and condemn those, who, while they entered not in themselves, "shut up the kingdom of heaven against men"? [<BEcho, September 2, 1895 par. 3>](#)

The Sword of the Spirit.

Paul says of the written word that it also is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It convinces the reason, strikes directly home to the conscience, and works effectually in the heart that is not barricaded against the truth. For it is the word of God, of whom it is said, "Neither is there any creature that is not manifest in His sight; but all things are opened unto the eyes of Him with whom we have to do." [<BEcho, September 2, 1895 par. 4>](#)

A Preparation Necessary.

The soil of the heart must be mellowed and prepared for the sowing of the gospel seed. The apostle says of Israel, "The word preached did not profit them, not being mixed with faith in them that heard it." The most precious truth may be presented in the demonstration and power of the Spirit; but if it is resisted, instead of being cherished, it will only harden the heart, and every ray of light will go out in darkness. [<BEcho, September 2, 1895 par. 5>](#)

The Lord has warnings and reproofs for His people, that they may not, by their unbelief, imperil their own souls or the souls of others. But the natural heart is not inclined to yield to these warnings, because self struggles for the mastery. There is an inclination to pick flaws. This is done carefully at first, the doubter not daring to reject; but if he continues in this course, he will at length handle sacred things as he would the common, and the word of God to him in counsel and reproof is made void. The word cannot do its office work in the unbelieving heart. [<BEcho, September 2, 1895 par. 6>](#)

The Word Accepted.

Some there are who accept the word of God with its reproofs and corrections. They receive it "not as the word of men, but as it is in truth, the word of God, which effectually worketh" in them that believe, and they rejoice in the light, and yield in their lives the peaceable fruits of righteousness. To these God gives abundant blessings. And His treasures of truth, of light, and of grace are placed in earthen vessels, not to remain there stagnant, but to be poured out to the world in all their richness and heavenly fragrance. [<BEcho, September 2, 1895 par. 7>](#)

Those who are in positions of trust hold in their hands the most sacred talents to be used in the interests of the people of God. These are heavenly endowments, to be retained only as they are used in speech and by pen, God diffusing to them, as they constantly diffuse to others. [<BEcho, September 2, 1895 par. 8>](#)

Search the Scriptures.

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." What necessity is there for men and women who profess godliness to understand the Holy Scriptures. It is by this means that they are nurtured in sound doctrine, and become rooted and grounded in the truth, established in the knowledge of Jesus Christ. But the traditions and customs of men must not be mingled with the sacred truths of revelation. To those who were doing this Christ said, "Full well ye reject the commandments of God, that ye may keep your own traditions." And this is as true now as it was when Christ was on earth, and was rejected and crucified. [<BEcho, September 2, 1895 par. 9>](#)

"Search the Scriptures." Study, pray, and believe. Take up the Bible without prejudice, and in a humble, teachable spirit, and, with the understanding open to the impressions of the Spirit of God, let its convincing power mould the life and conscience. Today the voice from Calvary is speaking in tones of mercy to every soul. May all see that their only hope is to hear, to receive, and to rejoice in the truth which is the power of God unto salvation to all who believe. [<BEcho, September 2, 1895 par. 10>](#)

September 9, 1895 God's Word to Israel, Ancient and Modern.

The Message Through Isaiah.

The Lord chose Isaiah to deliver to His church a message of the deepest importance; for it was a time when great danger threatened. The nature of the message that he bore is intimated in chap. 5:-- [<BEcho, September 9, 1895 par. 1>](#)

"Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. And I will lay it waste; it shall not be pruned nor digged, but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant; and He looked for judgment, but behold oppression; for righteousness, but behold a cry." [<BEcho, September 9, 1895 par. 2>](#)

Israel had not appreciated the great blessings conferred upon them, but had apostatized from the principles of truth. [<BEcho, September 9, 1895 par. 3>](#)

"Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled against His people, and He hath stretched forth His hand against them, and hath smitten them." [<BEcho, September 9, 1895 par. 4>](#)

This was the testimony of reproof that was given to Isaiah. The view he had of the errors and defections of Israel nearly overcame him, and their obstinacy and unbelief made his work seem impossible. What wonder that he was discouraged, and looked upon his mission as a failure? [<BEcho, September 9, 1895 par. 5>](#)

A Vision of Divine Power.

As the prophet was entering upon his work, he was given a vision of the glory and power of the God, whose messenger he was. He tells us that he stood under the portico of the heavenly temple, when all at once the gates and inner vail were withdrawn, and he was permitted to look on the sacred, awful mysteries of the holy of holies. It is impossible for the human mind, unaided by divine power, to catch even an outline of the scene opened to his vision. He says:-- [<BEcho, September 9, 1895 par. 6>](#)

"I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me; for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isa. 6:1-5. [<BEcho, September 9, 1895 par. 7>](#)

The revelation given to Isaiah was of the King, the Lord of hosts, a being greater than any earthly potentate. He was seated on a throne, high and lifted up, with bright-winged seraphim on either side as a royal guard. "Each one had six wings; with twain he covered his face, and with twain he covered his feet [in token of reverence and humility], and with twain he did fly," representing an instant execution of the Lord's bidding. Heavenly beings stood around the throne of Omnipotence, waiting His commands, and swift in the performance of their service to the inhabitants of earth. [<BEcho, September 9, 1895 par. 8>](#)

"And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory." Over against the throne stood the seraphim, glowing with the holy flame of divine love, and the prophet's ears were made to hear their glorious heavenly melodies, loud and triumphant. And at their songs of praise the posts of the door shook to their foundation, and "the house was filled with smoke." [<BEcho, September 9, 1895 par. 9>](#)

The Prophet Encouraged in God.

O, this vision is enough to reassure Isaiah! The resources of heaven have been opened before him. He has had a view

of the divine power and majesty with which Christ, the Son of God, is associated. The scene will ever remain in his memory as a living reality. At the very time that the prophet was shown that the cities would be wasted without inhabitant, and the land utterly desolated, the Lord was in His holy place, watching over the destinies of His people. Now, if need be, Isaiah can meet years of toil, hardship, and perplexity, and not be discouraged. The Lord slumbers not, neither is His power limited. "The Lord reigneth; let the people tremble. He sitteth between the cherubim; let the earth be moved. The Lord is great in Zion; and He is high above all the people. Let them praise Thy great and terrible name; for it is holy." <BEcho, September 9, 1895 par. 10>

The Littleness of the Human Agent.

What impression did this vision make on the prophet? Thus he describes it: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isaiah had denounced woes upon others for their apostasy and separation from God. He had been almost ready to yield to discouragement, so keenly did he realize that he dwelt among "a people of unclean lips;" but now he sees himself in danger. He is himself "a man of unclean lips." He had no disposition to exalt himself. O how little he was in his own wisdom, how unworthy, how unfitted for sacred service. He was overwhelmed with a sense of his own weakness and sinfulness. <BEcho, September 9, 1895 par. 11>

But Isaiah is not left in despair. He says, "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." <BEcho, September 9, 1895 par. 12>

A Present-Day Lesson.

The vision of Isaiah represents the position of God's people in the last days, when they are privileged to see by faith the work going on in the sanctuary above. Jesus is seated with His Father on the throne, high and lifted up, and all who come to God through Him will find access into the inner sanctuary. The view of the glory of God in His excellent majesty prepares the heart to humility; and the very work done for Isaiah will be done for all who humble themselves and acknowledge their sins; for the bow of promise is above the throne. <BEcho, September 9, 1895 par. 13>

September 23, 1895 Angels and Their Work.

Mrs. E. G. White.

The connection of the visible with the invisible world, the ministration of angels of God, and the agency of evil spirits, are plainly revealed in the Scriptures, and inseparably interwoven with human history. There is a growing tendency to disbelief in the existence of evil spirits, while the holy angels that "minister for them who shall be heirs of salvation," are regarded by many as the spirits of the dead. But the Scriptures not only teach the existence of angels, both good and evil, but present unquestionable proof that these are not the disembodied spirits of dead men. <BEcho, September 23, 1895 par. 1>

Before the creation of man, angels were in existence; for when the foundations of the earth were laid, "the morning stars sang together, and all the sons of God shouted for joy." After the fall of man, angels were sent to guard the tree of life, and this before a human being had died. Angels are in nature superior to men; for the psalmist says that man was made "a little lower than the angels." <BEcho, September 23, 1895 par. 2>

In all ages, God has wrought through holy angels for the succour and deliverance of His people. Celestial beings have taken an active part in the affairs of men. They have appeared clothed in garments that shone as the lightning; they have come as men, in the garb of wayfarers. Angels have appeared in human form to men of God. They have rested, as if weary, under the oaks at noon. They have accepted the hospitalities of human homes. They have acted as guides to benighted travellers. They have, with their own hands, kindled the fires of the altar. They have opened prison doors, and set free the servants of the Lord. Clothed with the panoply of heaven, they came to roll away the stone from the Saviour's tomb. <BEcho, September 23, 1895 par. 3>

In the form of men, angels are often in the assemblies of the righteous, and they visit the assemblies of the wicked, as they went to Sodom to make a record of their deeds, to determine whether they have passed the boundary of God's forbearance. The Lord delights in mercy; and for the sake of a few who really serve Him, He restrains calamities, and

prolongs the tranquillity of multitudes. Little do sinners against God realize that they are indebted for their own lives to the faithful few whom they delight to ridicule and oppress. [<BEcho, September 23, 1895 par. 4>](#)

Angels have defeated purposes and arrested evils that would have greatly retarded the work of God, and would have caused great suffering to His people. In the hour of peril and distress, "the angel of the Lord encampeth round about them that fear Him, and delivereth them." [<BEcho, September 23, 1895 par. 5>](#)

October 28, 1895 The Gospel Invitation.

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Mrs. E. G. White.

"Then said He unto him, A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper." Luke 14:16-24. [<BEcho, October 28, 1895 par. 1>](#)

In this parable there are thoughts of the greatest importance. Christ's words were simple; His language was plain; but truths were uttered which involved eternal interests. [<BEcho, October 28, 1895 par. 2>](#)

There is a deep earnestness in the invitation, "Come; for all things are now ready." How could those bidden make excuses of so trivial a character, and risk losing eternal life? And yet in every age of the world men are fulfilling this parable in refusing the invitation to the gospel feast. One urges as an excuse his temporal concerns; his property demands his attention. Another is hindered by the claims of society. But none of these excuses count with God. The refusal decides the eternal destiny of the soul; for the words of Christ are, "None of those men that were bidden shall taste of my supper." [<BEcho, October 28, 1895 par. 3>](#)

Can anyone consider the condescension of God in preparing the gospel feast, and its great cost, and treat the invitation slightingly? No man, nor even the highest angel, can estimate the great cost; it is known only to the Father and the Son. The love of God for sinful man is beyond computation. It is the wonder of all heaven, but none can comprehend it. How could their loved Commander in the heavenly courts be permitted to endure such self-denial, such great sacrifice, to bring to man the gospel privileges? And yet with many these privileges are not considered of as much value as the approbation of their neighbours. [<BEcho, October 28, 1895 par. 4>](#)

Had not God manifested His great love by providing the gospel feast at an expense that cannot be computed, and then bidden His guests, the sin of refusal would not involve eternal consequences. But those who frame these excuses will never realize the greatness and terribleness of the consequences until they shall personally see the saints of God welcomed into the heaven of bliss, and they themselves left outside. What would they not then give to be received into the mansions Jesus has gone to prepare for His guests? [<BEcho, October 28, 1895 par. 5>](#)

The preparations are as abundant as if everyone bidden would certainly accept the invitation. God Himself, through the atonement of Christ, has made unlimited provision for all who will come. The Jewish nation, to whom the invitation was first given, were highly favoured and exalted. And when they rejected the call, the Lord declared that none of those who were bidden, and refused the invitation, should taste His supper. Can the human mind really take in this great thought, that to refuse the heavenly solicitation is to be refused of Christ, cast off forever? [<BEcho, October 28, 1895 par. 6>](#)

When the invitation was rejected, the messengers were sent to call in people whom the Jews despised and regarded as a curse in the earth,—the poor, the maimed, the halt, and the blind. The call was to go to the high-ways and by-ways, and to reach the poor and outcast. These are not so filled with self-righteousness that they cannot appreciate the divine favour. [<BEcho, October 28, 1895 par. 7>](#)

Christ is the light of the world, an ever-present and all-sufficient Saviour. Those who receive His grace are not to look upon themselves as a favoured few, as the only ones who shall be the recipients of His salvation. At the first the light was permitted to shine in clear, distinct rays upon the Jewish nation, giving them the privilege of co-operating with God in lighting the world with His glory. But they did not understand that divine goodness embraces the world; that it was the design of God that every human being should be included in those bidden. Now in Christ every wall of

exclusiveness has been broken down, with every caste, every grade, high or low, rich or poor. "Whoso heareth" may partake of the divine blessings designed for the world in the gospel feast, and is commissioned to repeat the invitation, "Come." [<BEcho, October 28, 1895 par. 8>](#)

November 25, 1895 The Love of God.

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Mrs. E. G. White.

How is it possible to set forth the love of God in giving His only begotten Son to die for sinners? The imagination cannot comprehend it. Men of the brightest intellects cannot, by mere speculative knowledge, form any conception of this love. Without a personal knowledge of God, men of the most brilliant intellects are unable to set forth divine things. They do not look through nature up to nature's God, and see the expression of His love to man in the flowers of the field, which adorn the world with speaking beauty and loveliness. They know little of the length and breadth, the height and depth, of the love of God as revealed in giving His Son to our world, and they trace the expression of His love in nature with sleepy, benumbed senses. God, who commanded the light to shine out of darkness, has not yet shined into their hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. [<BEcho, November 25, 1895 par. 1>](#)

God has declared His love; Jesus Christ is the expression of that love. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." O what love, what infinite love! "While we were yet sinners," the Father pitied and loved us. And yet when we are pressed with trials, how weak is our faith. [<BEcho, November 25, 1895 par. 2>](#)

The soul that keeps far off does not have communion with Heaven, though the Holy Spirit is promised to all who ask it. Jesus has brought this precious lesson within the comprehension of all: "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" [<BEcho, November 25, 1895 par. 3>](#)

The love of God is so deep, so full, that it could only be expressed in giving for our sakes His own beloved Son to poverty, to shame, to humiliation, to mockery, and to death. He was the most costly and precious offering that could be given to the world, and in Him all heaven was given. "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?" Through Christ the way was made safe for God and man. God's justice and honour are maintained, every divine attribute is exalted and most clearly defined, while salvation and righteousness are brought to light for every creature. [<BEcho, November 25, 1895 par. 4>](#)

Herein is the mystery of redemption, that the innocent, pure, and holy Son of the infinite God was permitted to bear the punishment of a thankless race of rebels against the divine government; that through the manifestation of His matchless love, these rebels might be inspired with faith in, and love for God, and might stand before Him repentant, forgiven, guiltless, as if they had never sinned. Angels in heaven marvelled that the wrath of God should be laid on His well-beloved Son; that a life of infinite value in the heavenly courts should be given for the worthless life of a race degraded by sin. [<BEcho, November 25, 1895 par. 5>](#)

The heir of God came to our world in the garb of humanity, as one of humble origin, as one who serves. When the time was drawing near that He should pour out His life on the cross, His love was revealed in the words, "Jesus therefore, knowing all things that should come upon Him, went forth." Not only was He to die, but he knew precisely the shame, the humiliation, He would have to suffer, the cruel treatment He should receive. There was no compulsion in bringing Him to the ignominious death on the cross; yet He made His soul an offering for sin. The mind of God to save the world was the mind of Christ. His own love was one with that of the Father, and that love constrained Him. [<BEcho, November 25, 1895 par. 6>](#)

Herein is the love of God manifested, inexpressible, immeasurable, and passing knowledge. The human mind cannot grasp it in its fulness; but we should put forth the most earnest efforts of which we are capable, that we may communicate redeeming love to others. Eternity, all eternity, will unfold that love, and then we shall know what here we cannot comprehend. [<BEcho, November 25, 1895 par. 7>](#)

December 9, 1895 Business Principles in the Religious Life.

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Mrs. E. G. White.

It is the Christian's place to acknowledge his dependence upon God in everything, and to carry out the principles of his faith in all the relations of life, including business transactions. He cannot otherwise correctly represent the religion of Christ. And he should be honest with God as well as with men. Can a man be dishonest with God? Read the prophet's answer: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." Mal. 3:8. <BEcho, December 9, 1895 par. 1>

Tithes and offerings belong to God. The means in our possession should be regarded as a sacred trust, to be used to the glory of the Giver. Self-denial is the condition of salvation. The charity that seeketh not her own is the fruit of that disinterested love that characterized the life of our Redeemer. He who for love to Christ denies himself, will find the happiness which the selfish man seeks in vain; but he who makes his own pleasures and selfish interests the chief object of life, will lose the happiness he thinks to enjoy. <BEcho, December 9, 1895 par. 2>

The apostle Paul has something to say on the subject of system in giving: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." <BEcho, December 9, 1895 par. 3>

God's rule of giving, as expressed in His word, excludes no one, and it presses heavily on no one. It touches the poor man but lightly, and is not really felt by the rich. But many professed followers of Christ will not give in proportion to their means because to do so would require the sale of some of their property; therefore they rob the treasury of God, and lose the blessing He has promised to the liberal. Some even allow the love of money to become the ruling passion of their lives. They are as much intoxicated with riches as is the inebriate with his cups. In their case how appropriate are the words of Christ: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" <BEcho, December 9, 1895 par. 4>

Said Christ, "Where your treasure is, there will your heart be also." If we lay up our treasure in heaven, our hearts will be in heaven; if our treasure is on the earth, our hearts will be set on things of the earth, worrying about losses, and anxious about gains and riches. Christ's lesson in regard to the widow's two mites shows that the small offerings of the poor, given from a heart of love, are as essential as the larger donations of the rich. They move forward the car of salvation; for they form a steady stream, and are accompanied by prayers of humble faith. And as in the balances of the sanctuary the offering is estimated in accordance with the spirit of love and sacrifice that prompted it, the promises will just as surely be fulfilled to the liberal poor man who has little to offer, but gives that little freely, as to the wealthy man who gives largely of his abundance. <BEcho, December 9, 1895 par. 5>

"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." What things is Christ speaking of? -- The things necessary for a livelihood. Christ's kingdom should be superior to every other interest. The law of God written in our hearts will subordinate our own interests to those that are higher and eternal. But our Heavenly Father knows that we need food and raiment. He feeds the sparrow and clothes the lily; will He be less mindful of the needs of His children? <BEcho, December 9, 1895 par. 6>

December 16, 1895 The Prophecies to be Understood.

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Mrs. E. G. White.

Ministers and people have declared the prophecies of Daniel and John to be a collection of mysteries which no one could understand or explain. But the very title of the book of Revelation contradicts these assertions: "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. *Blessed* is he that *readeth*, and they that hear the words of this prophecy, and *keep* those things which are written therein; for the time is at hand." <BEcho, December 16, 1895 par. 1>

Says the prophet, "Blessed is he that readeth"--there are some who will not read; the blessing is not for them. "And they that hear"--there are some, also, who refuse to hear anything concerning the prophecies; the blessing is not for this class. "And keep those things that are written therein"--many refuse to heed the warnings and instructions contained in the Revelation. None of these can claim the blessing promised. All who ridicule the subjects of the prophecy, and mock at the symbols here solemnly given,--all who refuse to reform their lives, and prepare for the coming of the Son of man, will be unblest. <BEcho, December 16, 1895 par. 2>

In view of the testimony of Inspiration, how dare ministers teach that the Revelation is a mystery beyond the reach of

human understanding? It is a mystery revealed, a book opened. The study of the Revelation directs the mind to the prophecies of Daniel, and both present most important instruction, given of God to men, concerning events to take place at the close of this world's history. <BEcho, December 16, 1895 par. 3>

To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of the last day. Subjects of vast importance were revealed to him especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth. <BEcho, December 16, 1895 par. 4>

Why, then, this wide-spread ignorance concerning an important part of Holy Writ? Why this general reluctance to investigate its teachings? It is the result of a studied effort of the prince of darkness to conceal from men that which reveals his deceptions. For this reason, Christ the Revelator, foreseeing the warfare that would be waged against the study of the Revelation, pronounced a blessing upon all who should read, hear, and observe the words of the prophecy. <BEcho, December 16, 1895 par. 5>

The Bible was designed to be a guide to all who wish to become acquainted with the will of their Maker. God gave to men the sure word of prophecy; angels and even Christ Himself came to make known to Daniel and John the things that must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth. Said the Lord by the prophet Habakkuk, "Write the vision, and make it plain upon tables, that he may run that readeth it." The word of God is plain to all who study it with a prayerful heart. Every truly honest soul will come to the light of truth. "Light is sown for the righteous." No church can advance in holiness unless its members are earnestly seeking for truth as for hid treasure. <BEcho, December 16, 1895 par. 6>

February 10, 1896 Home Training.

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Mrs. E. G. White.

Parents should train their children to habits of industry and self-denial. If indolence, selfishness, and pride are fostered, children will neglect both their duty to their parents and the requirements of God. They should be taught that their time is not their own; that it is lent them of God, and that for the use they make of it, they will be required to give an account to Him. Many spend hours in reading tales which do not strengthen the mind or improve the morals. This precious time should be devoted to some good purpose. It might be spent in helping their parents; and while cheerfully bearing their share of life's burdens, they would be educating themselves for usefulness and duty. <BEcho, February 10, 1896 par. 1>

Children should be disciplined to good works. Many of them would deny themselves indulgences, if a motive for so doing were placed before them. The money that they would be inclined to spend on selfish gratification, on things not essential to comfort or happiness, might be saved for some good or benevolent purpose. Children who have sound health; who have been trained in habits of industry, economy, and benevolence; and who have well-balanced minds, capable of mental and moral improvement, receive from their parents a legacy of price-less worth. Barriers and safeguards are thrown around them which will not be galling chains of restraint, but helps to a well-ordered life and a love of sacred things. <BEcho, February 10, 1896 par. 2>

May 4, 1896 The Preparation Needed.

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Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." All have need to hunger and thirst for the bread and water of life. This is the time to humble the soul before God, and to seek Him earnestly. Many are longing for the realization of Christ as their personal Saviour. Christ is knocking, knocking at the door of their hearts. Will they let Him come in as an honoured guest, or will they, by dwelling upon commonplace matters, allow their God-given faculties to become dwarfed and narrowed? Will they allow themselves to become overcharged with surfeiting and drunkenness and the cares of this

life? <BEcho, May 4, 1896 par. 1>

There is a world lying in wickedness, in deception, and delusion, in the very shadow of death,--asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? My mind is carried to the future when the signal will be given, "Behold the Bridegroom cometh; go ye out to meet Him." But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin. The Lord is coming in power and great glory. It will then be His work to make a complete separation between the righteous and the wicked. But the oil cannot then be transferred to the vessels of those who have it not. Then shall be fulfilled the words of Christ, "Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left." The righteous and the wicked are to be associated together in the work of life. But the Lord reads the character, He discerns who are obedient children, who respect and love His commandments.

<BEcho, May 4, 1896 par. 2>

"God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up." This is the work that needs to be done.

Mrs. E. G. White. <BEcho, May 4, 1896 par. 3>

July 20, 1896 Who will Keep the Way of the Lord?

The Bible is the guide book which is to decide the many difficult problems that arise in minds that are selfishly inclined. It is a reflection of the wisdom of God, and not only furnishes great and important principles, but supplies practical lessons for the life and conduct of man toward his fellow-man. It gives minute particulars, that decide our relation to God, and to each other. It is a complete revelation of the attributes and will of God, in the person of Jesus Christ; and in it are set forth the obligation of the human agent to render whole-hearted service to God, and to inquire at every step, "Is this the way of the Lord?" <BEcho, July 20, 1896 par. 1>

Man is not his own. He has been bought with a price, and what a price! The only begotten son of God condescended to live a life of humiliation, self-denial, and self-sacrifice, divesting Himself of His own majesty and glory as Commander of the heavenly courts, that He might bring life and immortality to the human race. He clothed His divinity with humanity, and came to a world all seared and marred with the curse, in order to give the human family an example of what humanity may become through Jesus Christ, if they will abide in Him. He lived the law of God in human nature, to show that humanity may keep that law through His power. All who desire to share His glory hereafter must share His self-denial and self-sacrifice at every step heavenward. They must represent Christ to the world in the same manner that Christ represented His Father to the world. <BEcho, July 20, 1896 par. 2>

It is essential for all to practise the lessons given by the Great Teacher. But many minds work independently of the revealed will of God, as though unconscious that there is an inspired word to regulate their movements and point out the way of the Lord. Changes must be made in human character. For the future safety of His church, God has permitted a condition of things to exist which will develop character. In the providence of God the spirit which is a controlling power over each human agent will be made manifest. <BEcho, July 20, 1896 par. 3>

Only the one who will keep the way of the Lord can be trusted to do the work of the Lord; for he alone will be a faithful steward. The character of Christianity is decidedly practical. Self and selfish ambition has no place in the mind of him who is daily converted to God. Whatever his hereditary or cultivated tendencies may be, the Holy Spirit's moulding power on his mind and character leads him into more and still more decided co-operation with the upbuilding of the instrumentalities God has established. Never will he take the side of the power of darkness by striving to weaken and discourage, by seeking to leaven minds with suspicion, distrust, and jealousy. Those who will stand firm as a rock to principle will not become corrupted with the leaven of deception and disaffection. <BEcho, July 20, 1896 par. 4>

The will of every human being should be under the discipline and control of God, for it is a dangerous element if exercised in selfish schemes. The will of the human agent is not to be given into the control of any other man. When merged into the will of other men, it is misleading. The will of man is safe only when united with the will of God.

When merged into the will of God it is a will joined to conscience, rightly exercised in advancing the honour and glory of God. The Lord has purchased the will, the affections, the mind, the soul, and the strength. Thus He has taken the whole man. Under the supervision of the divine power the will is to be cultivated to become strong, prompt, firm. It is not to fail nor become discouraged. <BEcho, July 20, 1896 par. 5>

God's word sets forth the will that is to be carried into the recesses of the soul. If the human agent consents, God can and will so identify His will with all our thoughts and aims, so blend our hearts and minds into conformity to His word, that when obeying His will we are only carrying out the impulses of our minds. All such will not possess an unsanctified, selfish disposition, ready to carry out their own wills, but will have a jealous, earnest, determined zeal for the glory of God. They will not want to do anything in their own strength, and will guard strictly against the danger of promoting self. <BEcho, July 20, 1896 par. 6>

All who would perfect a Christian character must wear the yoke of Christ. If they would sit together in heavenly places in Christ Jesus, they must learn of Him while on this earth. Christ pleased not Himself. The whole of His life was the development of a pure, disinterested benevolence. He assumed human nature to demonstrate to the fallen world, to Satan and his synagogue, to the universe of heaven, to the worlds unfallen, that human nature, united with His divine nature, could become entirely obedient to the law of God. All need to enquire, "What must I do to be saved?" God requires humble, contrite hearts, that tremble at His word. It is only from the divine altar that we can receive the celestial torch, which, when received, will give us a full view of our incompetence, and reveal to us the dignity and glory of Christ. When this is seen, God places us under the guidance of the Holy Spirit, and it will lead us into all truth.

Mrs. E. G. White. <BEcho, July 20, 1896 par. 7>

July 27, 1896 Upholding God's Law.

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All who advocate truth in distinction to error have a special work to do in vindicating the law of God. Men inspired by a power from beneath have considered it their duty to uphold as the Sabbath of the Lord the first day of the week. By thus disregarding the claim of God, ministers who claim to preach the gospel are echoing the words told to Adam and Eve in Eden, that if they transgressed the law they would not die, but would be as gods, knowing good and evil. By their influence and example, these false shepherds have caused a lie to be received as a truth. With persevering energy they have laboured to establish a spurious sabbath, and this man-made institution has received the homage of the greater part of the world. But this does not make a day holy which God has given us as a common working day. Though this error be hoary with age, though the world bow in reverence to it, it still remains an error and a delusion; for God says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. <BEcho, July 27, 1896 par. 1>

Well-nigh universal contempt is shown to the law of God, and all who are loyal to Him have a sacred and solemn work to do in magnifying the law, and making it honourable. God placed His sanctity upon the seventh day, and gave it to man to keep holy; and He said, "My covenant will I not break, nor alter the thing that is gone out of My mouth." By rendering obedience to His commandments, we uphold the honour of God in the earth. <BEcho, July 27, 1896 par. 2>

Satan works against the law with untiring energy, and God calls upon His people to be witnesses for Him by pressing the battle to the gates. In this war there is no release. Those who take part in it must put on the whole armour of God that they may fight manfully in the warfare against evil. <BEcho, July 27, 1896 par. 3>

Often God's soldiers find themselves brought into hard and difficult places, they know not why. But are they to relax their hold because difficulties arise? Is their faith to diminish because they cannot see their way through the darkness? God forbid. They are to cherish an abiding sense of God's power to uphold them in their work. They cannot perish, neither can they lose their way if they will follow His guidance, and strive to uphold His law.

Mrs. E. G. White. <BEcho, July 27, 1896 par. 4>

August 10, 1896 Death Not Eternal Life in Misery.

A Popular Heresy Exposed.

Satan commenced his deception in Eden. He said to Eve, "Thou shalt not surely die." This was Satan's first lesson

upon the immortality of the soul; and he has carried on this deception from that time to the present, and will carry it on until the captivity of God's children shall be turned. <BEcho, August 10, 1896 par. 1>

In Eden Adam and Eve partook of the forbidden tree, and then the flaming sword was placed around the tree of life, and they were driven from the garden, lest they should partake of the tree of life, the fruit of which was to perpetuate immortality, *[Mortality implies a condition subject to decay, decomposition, and disintegration, and hence cessation of existence, or death. Immortality implies a condition *not* subject to decay and disintegration, and hence continued existence. The tree of life was designed to *keep* man in this renewed and perfect condition; in other words to perpetuate immortality. In the new earth it is restored to man. See Rev. 22: 2, 14.] and be immortal sinners. Who of the family of Adam have passed that flaming sword, and have partaken of the tree of life? Not one has passed that flaming sword, and partaken of that tree; therefore there is not an immortal sinner. The soul that sinneth, it shall die an everlasting death,--a death from which there will be no hope of a resurrection; and then the wrath of God will be appeased. <BEcho, August 10, 1896 par. 2>

It is a marvel that Satan has succeeded so well in making men believe that the words of God, "The soul that sinneth it shall die," mean that the soul that sinneth it shall not die, but live eternally in misery. Life is life, whether it is in pain or happiness. Death is without pain, without joy, without hatred. <BEcho, August 10, 1896 par. 3>

Outgrowths of the Immortal Soul Doctrine.

Satan and his angels have made a special effort to spread the deception and lie first repeated to Eve in Eden, "Thou shalt not surely die." And as this error was received by the people, and they were led to believe that man was immortal, he led them on to believe that the sinner would live in eternal misery. <BEcho, August 10, 1896 par. 4>

Eternal Misery.

Then the way was prepared for Satan to work through his representatives, and hold up God before the people as a revengeful tyrant,--one who plunges all those into hell who do not please Him, and causes them ever to feel His wrath; and while they suffer unutterable anguish, and writhe in the eternal flames, He is represented as looking down upon them with satisfaction. Satan knew that if this error should be received, God would be hated by many, instead of being loved and admired; and that many would be led to believe that the threatenings of God's word would not be literally fulfilled, for it would be against His character of benevolence and love to plunge into eternal torments the beings whom He had created. <BEcho, August 10, 1896 par. 5>

Universalism.

Another extreme which Satan has led the people to adopt is to entirely overlook the justice of God, and the threatenings in His word, and to represent Him as being all mercy, so that not one will perish, but that all, both saint and sinner, will at last be saved in His kingdom. <BEcho, August 10, 1896 par. 6>

Infidelity.

In consequence of the popular errors of the immortality of the soul, and endless misery, Satan takes advantage of another class, and leads them to regard the Bible as an uninspired book. They think it teaches many good things; but they cannot rely upon it and love it, because they have been taught that it declares the doctrine of eternal misery. <BEcho, August 10, 1896 par. 7>

Atheism.

Another class Satan leads on still further, even to deny the existence of God. They can see no consistency in the character of the God of the Bible, if He will torment with horrible tortures a portion of the human family to all eternity. Therefore they deny the Bible and its Author, and regard death as an eternal sleep. <BEcho, August 10, 1896 par. 8>

Insanity.

There is still another class who are fearful and timid. These Satan tempts to commit sin, and after they have sinned,

he holds up before them that the wages of sin is--not death, but--life in horrible torments, to be endured through the endless ages of eternity. By thus magnifying before their feeble minds the horrors of an endless hell, he takes possession of their minds, and they lose their reason. Then Satan and his angels exult, and the infidel and atheist join in casting reproach upon Christianity. They claim that these evils are the natural results of believing in the Bible and its Author, whereas they are the results of the reception of popular heresy. [<BEcho, August 10, 1896 par. 9>](#)

God's Object in Giving the Scriptures.

God knew that Satan would try every art to destroy man; therefore He caused His word to be written out, and made His purposes in regard to the human race so plain that the weakest need not err. After having given His word to man, He has carefully preserved it from destruction by Satan or his angels, or by any of his agents or representatives. While other books might be destroyed, this was to be immortal. And down near the close of time, when the delusions of Satan should increase, it was to be so multiplied that all who desired might have a copy, and, if they would, might arm themselves against the deceptions and lying wonders of Satan. [<BEcho, August 10, 1896 par. 10>](#)

The word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed.

Mrs. E. G. White. [<BEcho, August 10, 1896 par. 11>](#)

August 24, 1896 Industry and Improvement.

The Lord would have all who are in His service to be learners. The tillers of the soil, the mechanics, the men who have learned their trades, are still to be learning better methods, expanding, enlarging in their ideas. Those who do not think they can learn anything are not the ones who can be a blessing in the enterprises in which we are engaged. Those who are willing to learn are wanted. God is continually leading and instructing. [<BEcho, August 24, 1896 par. 1>](#)

The Lord is weighing moral worth. All who devote themselves unselfishly to the work of God will receive a continual blessing, for they are continually learning how to do better and more faithful service. In the right performance of physical labour there is a valuable education to be obtained. All workers are under the watchcare of the great Master Worker. [<BEcho, August 24, 1896 par. 2>](#)

Those who shun every duty not directly specified to be theirs, will bring into their spiritual life the very same disposition to do as little as possible. Just the same spirit and principles that one brings into the common day labour for his employer, will be brought into the work and cause of God. Were employees as careful to work diligently and thoroughly during all the hours of labour as they are not to exceed the specified time, there would be an entirely different showing from that which is generally made. [<BEcho, August 24, 1896 par. 3>](#)

Those who want to help in the cause of God in any emergency will be appreciated. Those who keep self prominent, and study how they can give as little as possible of their physical, mental, and moral power, are not those whom God can bless. Their example is contagious. Self-interest is the ruling motive. [<BEcho, August 24, 1896 par. 4>](#)

We are all to be faithful in that which is least, looking about to see how each can employ his time in thoughtful service to make himself profitable. [<BEcho, August 24, 1896 par. 5>](#)

God reigns everywhere. In whatever position you may serve in this life, you are developing character, revealing motive. If you make God your guide, if you receive His word as the rule of your life, then in whatever sphere of action you work, you will be faithful in that which is least. Christ and conscience are to be consulted. You cannot in any service be beyond the domain of God. [<BEcho, August 24, 1896 par. 6>](#)

There is a great amount of false reasoning to the effect that we need not do anything that has not been specified as our individual work. To carry out this principle is to work out your destiny without guidance from God. You have taken your case into your own hands. Whatever you see is necessary to be done for the interests of the one who has employed you, that is your duty. Your employer expects you to work for his interests in every line. And true religion will reveal itself in faithfulness in all these matters. The standing and success of our young men and women is determined by their usefulness and their unswerving fidelity. Those who are faithful and diligent will be always in demand. Those who slight a thing because they can, will not hear the "Well done, thou good and faithful servant."

Mrs. E. G. White. [<BEcho, August 24, 1896 par. 7>](#)

October 12, 1896 The Sabbath of the Bible.

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At the time when He was most needed, Jesus, the Son of God, the world's Redeemer, laid aside His divinity, and came to earth in the garb of humanity. He came to live out in His life God's holy law that had been misrepresented, and buried beneath human tradition and the commandments of men. Forms and ceremonies had been put in the place of the word of God, until its pure and holy principles were almost extinct. <BEcho, October 12, 1896 par. 1>

Christ came as the representative of God, the Light of the world. His mission to earth was to dispel, with His clear, bright rays, the moral darkness that was enshrouding the world. He gave no heed to the traditions and maxims of men. These human inventions were opposed to the gospel of the kingdom He had come to establish. He sought to remove from the law the mass of rubbish with which men had covered it. Of priests and rulers He said, "In vain do they worship Me, teaching for doctrines the commandments of men." <BEcho, October 12, 1896 par. 2>

In His sermon on the mount, Christ declared, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." <BEcho, October 12, 1896 par. 3>

Many professing Christians of today are closing their hearts and minds to the Sun of Righteousness, whose bright beams would chase away the darkness and mist that exist there. They refuse the light, and make God's requirements and will of secondary importance. In place of the rest day given them by Jehovah, they accept a counterfeit sabbath; they worship an idol, and transgress God's holy law in trampling upon the Sabbath which He has instituted and blessed. <BEcho, October 12, 1896 par. 4>

The object of the Sabbath was that all mankind might be benefited. After God had made the world in six days, He rested, and blessed and sanctified the day upon which He rested from all His work which He had created and made. He set apart that special day for man to rest from his labour, that as he should look upon the earth beneath, and the heavens above, the tangible proofs of God's infinite wisdom, his heart might be filled with love and reverence for his Maker. Had man always kept the day which God has blessed and sanctified, there would never have been an infidel in our world; for the Sabbath was given as a memorial of the Creator's work; it was given that, upon that day in a special sense, man might draw his mind away from the things of earth to the contemplation of God and His mighty power. <BEcho, October 12, 1896 par. 5>

"But the Lord is the true God, He is the living God, and an everlasting King; at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion. When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of His treasures." The heathen in their blindness bow down to idols of wood and stone. "These be our gods," they say. But in the fourth commandment we have the proof that our God is the true and living God. In it is the seal of His authority: "Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." In the heavens that declare the glory of their Maker,--the sun, shining in his strength, giving life and beauty to all created things; the moon, and the stars, the works of His hands,--we see the superiority of the God we worship. He is the God that "made the heavens and the earth." <BEcho, October 12, 1896 par. 6>

Great blessings are promised to those who place a high estimate upon the Sabbath, and realize the obligations resting upon them in regard to its observance. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

Mrs. E. G. White. <BEcho, October 12, 1896 par. 7>

November 2, 1896 Treasures in the Word.

Christ commanded His followers, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me." Peter exhorts us, "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." The earth itself is not more interlaced with golden veins and precious things than is the word of God. It is the field of revelation, the storehouse of the unsearchable riches of Christ. The truths contained therein are as treasure hid in a field; the which when a man hath found, for joy thereof he goeth and selleth all that he hath, and buyeth that field, that he may search every part of it, and make himself master of its treasure. [<BEcho, November 2, 1896 par. 1>](#)

That field is the word of God; and it must be searched before its precious things can be brought to light. But by the grace of God, and the enlightenment of His Holy Spirit, we all may make ourselves the possessors of its hidden treasure. Then let us search the Scriptures daily, as did the noble Bereans of Paul's day, to find out if these things be so, and be willing to receive "with all readiness of mind" the pure word of God.

Mrs. E. G. White. [<BEcho, November 2, 1896 par. 2>](#)

January 4, 1897 The Light of the World.

We are living in an age when the law of God is made void. The faith once delivered to the saints is lost sight of, and error is substituted for the word of God. The great sacrifice made by the world's Redeemer, and the claims of God upon humanity, are not appreciated. [<BEcho, January 4, 1897 par. 1>](#)

Christ is the Light of the world; the Sun of Righteousness. The world was made by Him; but when He came unto His own, they knew Him not. The darkness of their sinful hearts could not comprehend the blessedness of the light from above. But to His true followers Christ says, "Ye are the light of the world." Through them light from Him has shone to humanity. [<BEcho, January 4, 1897 par. 2>](#)

In all ages the Lord has had a people who, while holding communion with God, have by word and character called that attention of their fellow-men to the grand themes that are of eternal interest to humanity. Saints and martyrs of former ages, and the disciples who were privileged to hear the lessons from the lips of Jesus, were holy and self-denying. They were beloved and honoured of God above many who in our day profess to be disciples of Christ and teachers of the people,--not because God is a respecter of persons; not because a clearer, brighter light shone upon them, but because they steadfastly believed the truth, and practised it in the daily life. These men faithfully improved their talents, and God registered them among His profitable servants. They were acknowledged and honoured by God because they were faithful to the light which shone upon them. To those around them they reflected that light received from the Light of the world. By their close connection with heaven, their pure and holy conversation, they became channels of light and blessing to the world. They walked humbly with their God, rejoicing, not in the favour and praise of men, but in the light of truth. They did not seek ways, nor fashion excuses, whereby they might evade obedience to the commandments of Jehovah. The chosen of God believed His word, rested on His promises, and their steadfast confidence and strong faith made them willing and able to suffer the loss of all things for His dear sake. [<BEcho, January 4, 1897 par. 3>](#)

For this time light is shining from the throne of God upon His people, and He sends His messengers to give that light to the world. All the light given in different ages to the children of men,--in promises, in prophecies, in threatenings, in testimony, and in example,--all has been handed down to this generation by Him in whom are hid "all the treasures of wisdom and knowledge." But from this source new light is constantly received by the Christian, showing yet more clearly the way to heaven. To those who will not see the light, who refuse to walk in the path it reveals, the light becomes darkness; but on the path of him who is willing to see, anxious to hear, and earnest in search for the truth as it is in Jesus, it shines with increasing brightness. The Lord accepts those who are not only willing to hear, but who are ready also to obey. He has said, "To obey is better than sacrifice, and to hearken than the fat of rams." [<BEcho, January 4, 1897 par. 4>](#)

It is impossible for Christians of our day to occupy the position of our fathers, to do as they have done, and stop there. We cannot be accepted and honoured by God in rendering no better service, in reflecting no greater light, than they. In order for us to be blessed as were our fathers, we must improve our increased light as they improved theirs. We are required by God to act as our fathers would have acted had they lived in our day and been blessed with the privileges

and opportunities granted to us. <BEcho, January 4, 1897 par. 5>

Every soul is responsible for the talents entrusted to him; and in order for each to meet his individual responsibility, he must advance step by step as Christ leads the way. He must stand on the high and holy ground which the progress of continually revealed truth has for ages and centuries been preparing for him. Accumulated light from Christ now shines amid the moral darkness of superstition and heresies that are flooding the world, and Christ's followers are to come behind in no good thing, but to possess and reveal to the world, in character and in works, that light which is appropriate for the age in which we live. <BEcho, January 4, 1897 par. 6>

The path of holiness does not lie on a level with the world. It is "cast up;" and whosoever will look up from the sordid, unsatisfying things of this life, and seek diligently the Way, the Truth, and the Life, determined to follow Jesus, bearing His cross, will have the happiness of walking in this path, filled with the joy and rejoicing of the just. To those who follow this path, who walk in the way of God's commandments, it will be as a "shining light, which shineth more and more unto the perfect day."

Mrs. E. G. White. <BEcho, January 4, 1897 par. 7>

January 25, 1897 An Age of Intensity.

Intensity is taking possession of everything upon the earth. Pleasure-lovers are intensely in earnest to secure all that is possible in that line. Gamblers are intensely in earnest. The betting, the horse-racing, and various games create great enthusiasm, and engross the powers of those interested as if the reward of the victor was to be an eternity of bliss. What terrible infatuation! What madness and folly! An intense life is moving all the powers from beneath, and permeating all the schemes which the arch deceiver can invent through the agency of all the fallen order. Satanic agencies unite with the youth, and with men of all ages, to crowd life with spurious pleasure and attraction which shall defile the whole mind, and corrupt the whole man. It is Satan's purpose that man shall have no thought of God, no fear of God, no restraint received from God. <BEcho, January 25, 1897 par. 1>

And how is this matter to end? The Satanic agencies are to combine with, and inspire, the professedly Christian world. Those who have the form of godliness without the power, will rank under Satan's banner, and will display their zeal in making void the law of God. The whole world will have the opportunity of choosing between Christ and Barabbas. Men who have perverted truth, misapplied Scripture, and who have become blinded by resisting the word which is truth, form the great apostate power of the last day. It belongs to the same order as the power which the Lord Jesus revealed to John as drunken with the blood of saints. It is to pursue the same line of action, determined to rule or ruin. The crisis is right upon us, and many will be deceived. Men who have all their life had opportunity to learn of Christ, but who have tenaciously clung to their own habits and practices, unwilling to change their own course of action and walk in the light, will act like blind men. They will accept everything that will coincide with their own ideas. <BEcho, January 25, 1897 par. 2>

There are thousands upon thousands, millions upon millions, who are now making their decision for eternal life or eternal death. The man who is wholly absorbed in his counting-room; the man who finds pleasure at the gambling table; the man who loves to indulge perverted appetite; the amusement lover; the frequenters of the theatre and the ball-room, put eternity out of their reckoning. The whole burden of their life is, What shall we eat? what shall we drink? and wherewithal shall we be clothed? They are not in the procession that is moving heavenward. They are led by the great apostate, and will with him be destroyed, both root and branch. <BEcho, January 25, 1897 par. 3>

No man stumbles into heaven. No man goes there blindfold. If he will take time to consider, every man may know whether he is in the straight and narrow path, or in the broad road that leads to death and hell. Let every soul inquire, Is my heart renewed by the grace of Christ? Is it transformed by the Holy Spirit? Have I repented of my sins and confessed them? Are my sins forgiven? Am I a new creature in Christ Jesus? Do I count all things but loss for the excellency of the knowledge of Christ Jesus? Am I willing to make an entire consecration of every hour that remains, to do service for the Saviour? He gave His life for me; He is risen from the dead, and has brought life and immortality to light, that I might be a partaker of the divine nature. Will I purify my soul by obeying the truth, and becoming complete in Him? <BEcho, January 25, 1897 par. 4>

I beseech you not to risk your hope of heaven on a possibility or a probability. You have now an opportunity to make your calling and election sure. The question for you to settle is, Am I willing to keep the way of the Lord? The path He marks out is not for women and children alone, but for man, for the youth, the middle-aged, and the aged. It is a narrow, self-denying path. To enter that path and press on through all obstacles and discouragements, requires men who

are more than weaklings. It requires those who have moral courage, firmness, perseverance, and faith. These will have heavenly intelligences as their companions. Will you live as for God? Will you humble your heart before God, and at every step inquire, Is this the way of the Lord? Will you teach your family to keep the way of the Lord, to do justice and judgment? O, take the Saviour as your pattern. Follow the Lamb whithersoever He goeth.

Mrs. E. G. White. <BEcho, January 25, 1897 par. 5>

February 1, 1897 The Perils of the Last Days.

"As it was in the days of Noah, so also shall it be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." <BEcho, February 1, 1897 par. 1>

Christ sees the wickedness on the earth today. He sees that the sins of Noah's and Lot's time are being repeated. What terrible revelations of crime are being made. Everything seems to be stirred with an intense activity from beneath. Excitement is continually kept up. Feasting, buying, and selling, are brought into the churches. The watchman cries, "The morning cometh, and also the night." The night symbolizes prevalence of error, misinterpretation and misapplication of Scripture. Every species of delusion is now being brought in. The plainest truths of God's word are covered with a mass of man-made theories. Deadly errors are presented as the truth to which all must bow. The simplicity of true godliness is buried beneath tradition. <BEcho, February 1, 1897 par. 2>

False Doctrines.

The doctrine of the natural immortality of the soul is one error with which the enemy is deceiving man. This error is well-nigh universal. But who told men that they would not die? Who told them that God has reserved a portion of His universe where the wicked are to suffer, through the ceaseless ages of eternity, without a particle of hope?--It was the serpent. God said that sinners would die. Satan declares that they will not die. Many believe the oft-repeated lies of the serpent to be genuine truth. They echo his words when they assert that God has ordained that sin shall be immortalized in a place of torment. <BEcho, February 1, 1897 par. 3>

This is one of the lies forged in the synagogue of the enemy, one of the poisonous draughts of Babylon. "All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." <BEcho, February 1, 1897 par. 4>

Another false doctrine is that the first day of the week is the Sabbath of the Lord. By traditions received from the Roman Catholic Church, the fourth commandment of the decalogue is made of none effect. By their acceptance of a spurious sabbath, men have dishonoured God, and have honoured the usurper, who thought to changed times and laws. Many dangerous errors have been brought in to get rid of the true Sabbath. Men have taken the side of the great rebel, and rather than accept the word of God just as it reads, have placed themselves in a net of heresy. Satan is bringing the churches and the world into corrupt harmony upon this point. <BEcho, February 1, 1897 par. 5>

Night, dark and portentous, is enclosing the Christian world. Apostasy from God's commandments is evidence of this night, deep, dark, and apparently impenetrable. Systems that make the truth of God of none effect are cherished. Men are teaching for doctrine the commandments of men; and their assertions are taken as truth. The people have received man-made theories. So the gospel is perverted, and the Scripture misapplied. As in the days of Christ, the light of truth is pushed into the back-ground. Men's theories and suppositions are honoured before the word of the Lord God of hosts. The truth is counteracted by error. The word of God is wrested, divided, and distorted by higher criticism. Jesus is acknowledged, only to be betrayed by a kiss. Apostasy exists, and will enclose the world till the last. Its hideous character and darkening influence will be seen in the maddening draughts dealt out from Babylon. <BEcho, February 1, 1897 par. 6>

Messages of Warning.

But before the Lord punishes men for their iniquity, He sends them a message of warning. Before He visits them with His judgments, He gives them a chance to repent. He remembered the sins of the Noatic world, but He did not punish them without warning them. For one hundred and twenty years this warning was sounding in their ears; but they did not repent. The last year of their probation found them more stubborn and defiant than ever. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come up before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." The inhabitants of Sodom, also, perished by fire, which was rained upon them from heaven, because they turned from God, and corrupting themselves, filled the earth with their polluted wisdom. <BEcho, February 1, 1897 par. 7>

Had these men placed themselves under the control of the Spirit of God, had they co-operated with the heavenly intelligences, what a world of beauty and happiness we would now look upon. Had these long-lived, mentally strong men been vitalized by the Holy Spirit, they would have been a power of God. <BEcho, February 1, 1897 par. 8>

Higher Criticism.

Man can be exalted only by laying hold of the merits of a crucified and risen Savior. The finest intellect, the most exalted position will not secure heaven. Satan had the highest education that could be obtained. This education he received under the greatest of all teachers. When men talk of higher criticism; when they pass their judgment upon the word of God, call their attention to the fact that they have forgotten who was the first and wisest critic. He has had thousands of years of practical experience. He it is who teaches the so-called higher critics of the world today. God will punish all those who, as higher critics, exalt themselves, and criticise God's Holy word. <BEcho, February 1, 1897 par. 9>

The world's Redeemer warned His disciples against the false teaching which was, and would continue to be, the greatest obstacle to the progress of the truth. "There shall arise false christs, and false prophets," He said, "and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." And Peter writes, "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." The leaven of false doctrine will be accepted in preference to the truth. "Beware," writes Paul, "lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." <BEcho, February 1, 1897 par. 10>

Under whose banner are we standing? Where are we? and what is Christ to us? By our course of action we decide our own destiny. By the society we choose, we determine what influences shall mould our character. If we choose the world, earthly influences make their imprint upon our minds, and though we may not realize it, we sink lower and lower; for if we do not grow in grace, we must deteriorate. <BEcho, February 1, 1897 par. 11>

It makes every difference with the future, eternal well-being of men whether they follow God's way or their own way. Their way may be entirely wrong. Are there many paths to heaven? If so, man may take any path that suits his fancy. But there is only one true way. <BEcho, February 1, 1897 par. 12>

Only One True Way.

Christ said, "I am the way, the truth, and the life; no man cometh unto the Father but by Me." The Lord will uplift us if we will consent to be uplifted. He who recognizes God in Christ, who receives Christ as the world's Redeemer, and his personal Saviour, enters in at the door. He does not climb over some other way. Of all such it is written, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." The truth, the light, the life, shining into our hearts, sanctifies and elevates us. What greater elevation can earth present? What greater honour can earthly potentates bestow? Man is taken from his degradation, cleansed from moral defilement, and made an heir of God and a joint heir with Jesus Christ. His life is hid with Christ in God, and when He who is his life shall appear, he also will appear with Him in glory. This glory will be revealed at the second appearing of Christ. Then the saints will be exalted indeed. They will sit with Christ on His throne, and with Christ they will judge the world. <BEcho, February 1, 1897 par. 13>

"The day is far spent, the night is at hand." The end is near. Soon the Lord will come with ten thousands of His saints, and Satan's system, which has destroyed so many that Christ came to save, will be broken up. Despotism is now seeking to obtain a foothold in every clime, but its day will soon be ended. "For her sins have reached unto heaven, and

God hath remembered her iniquities. . . . Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." <BEcho, February 1, 1897 par. 14>

Satan is in controversy with Christ, and with all who follow in His footsteps. This conflict will continue until the voice is heard, saying, "It is done." "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." <BEcho, February 1, 1897 par. 15>

"The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat the earth also, and the works that are therein shall be burned up. . . . Ye therefore, beloved, seeing ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Mrs. E. G. White. <BEcho, February 1, 1897 par. 16>

February 8, 1897 The Law and the Gospel.

The law and the gospel cannot be separated. In Christ mercy and truth are met together; righteousness and peace have kissed each other. The gospel has not ignored the obligations due to God by man. The gospel is the law unfolded, nothing more nor less. It gives no more latitude to sin than does the law. The law points to Christ; Christ points to the law. The gospel calls men to repentance. Repentance of what?--Of sin. And what is sin?--It is the transgression of the law. Therefore the gospel calls men from their transgression back to obedience to the law of God. Jesus, in His life and death, taught the strictest obedience. He died, the just for the unjust, the innocent for the guilty, that the honour of God's law might be preserved, and yet man not utterly perish. <BEcho, February 8, 1897 par. 1>

The work of salvation in both the Old and the New Testament dispensation is the same. Christ was the foundation of the whole Jewish economy. The types and shadows under which the Jews worshipped all pointed forward to the world's Redeemer. It was by faith in a coming Saviour that sinners were saved then. It is through faith in Christ that they are justified today. <BEcho, February 8, 1897 par. 2>

In giving His Son, God gave Himself that man might have another trial. If God could have changed this law to meet man in his fallen condition, would He not have done this, and retained His only begotten Son in heaven?--He certainly would. But because His law was as changeless as His character, He gave His beloved Son, who was above law, and one with Himself, to meet the penalty which His justice demanded. <BEcho, February 8, 1897 par. 3>

Satan is working with all his deceptive power to ensnare the world. He would have them believe that this great sacrifice was made in order to abolish God's law. He represents Christ as opposed to the law of God's government in heaven and in earth. But the Sovereign of the world has a law by which to govern His heavenly intelligences and His human family, and the death of His Son fixes the immutability of that law beyond any question. God has no intention of doing away with His great standard of righteousness. By this standard He can define what a correct character is. <BEcho, February 8, 1897 par. 4>

Christ consented to die in the sinner's stead, that man, by a life of obedience, might escape the penalty of the law of God. His death did not make the law of God of none effect; it did not slay the law, lessen its claims, or detract from its sacred dignity. The death of Christ proclaimed the justice of His Father's law in punishing the transgressor, in that He consented to suffer the penalty of the law transgressed Himself, in order to save fallen man from its curse. The death of God's beloved Son on the cross shows the immutability of the law of God. His death magnifies the law and makes it honourable, and gives evidence to man of its changeless character. From His own divine lips are heard the words, "Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil." The death of Christ justified the claims of the law. <BEcho, February 8, 1897 par. 5>

But the doctrine is now largely taught that the gospel of Christ has made the law of God of none effect; that by "believing" we are released from the necessity of being doers of the word. But this is the doctrine of the Nicolaitans, which Christ so unsparingly condemned. To the church of Ephesus He says, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for My name's sake hast laboured, and hast

not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember then from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate." <BEcho, February 8, 1897 par. 6>

Those who are teaching this doctrine today have much to say in regard to faith and the righteousness of Christ; but they pervert the truth, and make it serve the cause of error. They declare that we have only to believe on Jesus Christ, and that faith is all-sufficient: that the righteousness of Christ is to be the sinner's credentials; that this imputed righteousness fulfills the law for us, and that we are under no obligation to obey the law of God. This class claim that Christ came to save sinners, and that He has saved them. "I am saved," they will repeat over and over again. But are they saved while transgressing the law of Jehovah?--No; for the garments of Christ's righteousness are not a cloak for iniquity. Such teaching is a gross deception, and Christ becomes to these persons a stumbling block as He did to the Jews,--to the Jews, because they would not receive Him as their personal Saviour, to these professed believers in Christ, because they separate Christ and the law, and regard faith as a substitute for obedience. They separate the Father and the Son, the Saviour of the world. Virtually they teach, both by precept and example, that Christ, by His death, saves men in their transgressions. <BEcho, February 8, 1897 par. 7>

It is necessary that every intelligent being shall understand the principles of the law of God. Christ through the apostle James declares, "Whoso shall keep the whole law, and yet offend in one point, he is guilty of all." These words were spoken this side of the death of Christ; therefore the law was binding upon all at that time. <BEcho, February 8, 1897 par. 8>

The Saviour raised His voice in protest against those who regard the divine commandments with indifference and carelessness. He said, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." And He also declared, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." <BEcho, February 8, 1897 par. 9>

Men may talk of freedom, of gospel liberty. They may assert that they are not in bondage to the law. But the influence of a gospel hope will not lead the sinner to look upon the salvation of Christ as a matter of free grace, while he continues to live in transgression of the law of God. When the light of truth dawns upon his mind, and he fully understands the requirements of God, and realizes the extent of his transgressions, he will reform his ways, become loyal to God through the strength obtained from his Saviour, and lead a new and purer life. "Whosoever abideth in Him," says John, "sinneth not; whosoever sinneth, hath not seen Him, neither known Him."

Mrs. E. G. White. <BEcho, February 8, 1897 par. 10>

March 1, 1897 The Work of Reformation to Begin in the Home.

The people of God are asleep to their present and eternal good. The Lord calls upon them to "arise and shine, for thy light has come, and the glory of the Lord is risen upon thee." He desires them to go to work in unity, in faith, and love. He desires that the work of reformation shall begin in the home, with the fathers and mothers, and then the church will realize the Holy Spirit's working. The influence of this work will go through the church like leaven. Fathers and mothers need converting. They have not educated themselves to mould and fashion the characters of their children aright. <BEcho, March 1, 1897 par. 1>

As God's ministers, dear parents, you must use the precious remnant of time in doing the work He has left for you. He desires that by wise methods in your home you shall train your children for Him. Learn of Jesus; be doers of His word. When you do this, you will not become angry at things that take place in the home. You will not be harsh and cross, overbearing and exacting. Harshness and threats do no good. Parents must be kind if they would teach their children to love Jesus as their best friend. <BEcho, March 1, 1897 par. 2>

Children need to have religion made attractive, not repulsive. The hour of family worship should be made the happiest hour of the day. Let the reading of the Scriptures be well chosen and simple; let the children join in the singing; and let the prayers be short and right to the point. <BEcho, March 1, 1897 par. 3>

The minister alone cannot do this work that needs to be done for our churches. The members must have the savour of salt in themselves. But if the salt has lost its savour, how can the families be salted? How can they be preserved from the corruptions and immorality that exist in this age? "Out of the same mouth proceedeth blessing and cursing. My

brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree, my brethren, bear olive berries? either a vine figs? So can no fountain yield both salt water and fresh." <BEcho, March 1, 1897 par. 4>

Christ is our Pattern. In Him is perfection of character--of outward manner and inward grace. He never spoke a discourteous word: He was meek and lowly in heart. <BEcho, March 1, 1897 par. 5>

The Lord is coming. This earth's history is soon to close. Are you prepared to meet the Judge of all the earth? Bear in mind that "he shall have judgment without mercy that hath showed no mercy." How terrible it will be in the last great day to find that those with whom we have been familiarly associated are separated from us forever; to see the members of our family, perhaps our own children, unsaved; to find those who have visited our homes, and eaten at our tables, among the lost! Then we shall ask ourselves the question, Was it because of my impatience, my un-Christlike disposition; was it because self was not under control, that the religion of Christ became distasteful to them? <BEcho, March 1, 1897 par. 6>

As you seek to enlighten others, with your minds under the holy influence of the Spirit of God, your attention will be directed toward those things that are of eternal interest. In such efforts, mingled with prayer for divine light, your own hearts will throb with the quickening influence of the grace of God; your own affections will glow with more divine fervour, and your whole Christian life will be more of a reality, more earnest, more prayerful. Thus, with Christ abiding in the heart, you may become labourers together with God.

Mrs. E. G. White. <BEcho, March 1, 1897 par. 7>

March 8, 1897 Christ the Life-Giver.

"And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord; and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." <BEcho, March 8, 1897 par. 1>

Before Christ's first advent, the world seemed indeed to have become the grave for all piety. It was Satan's seat; man was in the power of the great apostate, helplessly receiving his lies in regard to God and to Christ, as truth. The heavenly angels looked upon the world polluted by sin under the inhabitants thereof, and thought how much easier it would be to exterminate it than to reform it. But the Son of God Himself came to work a reformation. <BEcho, March 8, 1897 par. 2>

Heaven's councils decided that Christ, the great Teacher, must Himself come to the world. God had spoken through nature, through types and symbols, patriarchs and prophets. Lessons must be given to humanity in the language of humanity. The messenger of the covenant, the Sun of Righteousness, must rise upon the world. His voice must be heard in His own temple. Christ must come to utter words which would be clearly and definitely understood. He, the Author of truth, must separate truth from the chaff of man's utterance, which had made it of none effect. The principles of God's moral government, and the plan of redemption, must be clearly defined. The lessons of the Old Testament must be fully set before men. <BEcho, March 8, 1897 par. 3>

"When the fulness of the time was come, God sent forth His Son." Man's terrible necessity demanded help without delay. Who met this necessity?--An illustrious Teacher, the Son of God. The eternal Word came to our world to win the confidence of humanity. The Prophet that had been revealed to Moses, like unto His brethren, whom they should hear in all things, came as man's Redeemer. Hear, O heavens, and be astonished, O earth; for the appointed Instructor of man was no less a personage than the Son of God! <BEcho, March 8, 1897 par. 4>

Though rebellion had overspread His dominion; though corruption and defiance might be seen in every part of the alien province, yet God gave His beloved Son for its recovery, that every son and daughter of Adam might be saved. Christ did not come to sweep the living agencies of evil off the face of the earth; He came with an embassy of mercy. He took the penalty of man's transgression upon His own divine soul. <BEcho, March 8, 1897 par. 5>

Prophecy has clearly outlined the work of Christ. "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and

the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." "Behold My Servant, whom I uphold; Mine Elect, in whom My soul delighteth; I have put My Spirit upon Him; He shall bring forth judgment unto the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench; He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth, and the isles shall wait for His law." <BEcho, March 8, 1897 par. 6>

God did not design that His wonderful plan to redeem man should achieve only insignificant results. What could be greater and more costly than the plan of redemption? The whole heavenly force is enlisted in the great work of elevating, refining, and sanctifying the human soul. Divine power is exercised to save rather than to destroy the work of God's hands. All this stupendous machinery is set in motion to save men from Satan's army, from the slavery of sin, and to lead them to enlist in the work of salvation. <BEcho, March 8, 1897 par. 7>

Christ was the brightness of His Father's glory. When we begin to trace out the greatness of the plan of redemption, we feel the poverty and feebleness of human words. The most powerful intellect can but feel its emptiness as it seeks to comprehend these grand themes. Individually we need faith, for human wisdom is but ignorance. Our understanding is too weak to penetrate the mystery of the incarnation, God manifest in Christ, His only begotten Son. <BEcho, March 8, 1897 par. 8>

As Paul contemplated this subject, he was oppressed with its weight, its greatness, its incomprehensible magnitude. "Unto me, who am less than the least of all saints, is this grace given," he writes, "that I should preach among the Gentiles the unsearchable riches of Christ. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

Mrs. E. G. White. <BEcho, March 8, 1897 par. 9>

July 26, 1897 Faithful Witnesses Wanted.

There are men professing Christ who are unconverted in heart. They are looking to the world, following the customs and practices of men, and they do not reflect the light of heaven. The things of the world interpose between God and their souls. "When thou art converted," said Christ to Peter, "strengthen thy brethren." Unless the converting power of God moulds the life, everything within the sphere of our influence will become dwarfed, and die for want of the bright rays of the Sun of Righteousness. It is the design of God that His children shall become bright, shining lights to the world, but if that light is placed under a bushel who is benefited by its rays? <BEcho, July 26, 1897 par. 1>

There is danger that God's people now will be found, as were the Jews, weighed in the balances of the heavenly sanctuary and found wanting. Christ rebuked the Jews because, while in small matters they were so exact, paying tithes of mint and anise and cummin, they neglected the weightier matters of the law,--mercy, justice, and the love of God. <BEcho, July 26, 1897 par. 2>

Our first work must be personal. The heart must be cleansed from every defilement, and sanctified by the truth. The love of Christ must burn upon the altar of the soul. Then, and then only, can we commend to others the things which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. And when we have done all in our power to dispel the darkness of error and doubt of unbelief and infidelity in the world, we must trust in God to do the rest. We must leave the issue in God's hands, nor allow our interest and love to grow cold because iniquity abounds. <BEcho, July 26, 1897 par. 3>

God calls for men who will bear a living testimony for Him; men who realize that they have been purchased at an infinite price; that the world of which they form part has cost the life of the Son of God. He wants His church to be composed of faithful witnesses, who will be a spectacle unto the world, to angels and to men. Will you not, then, my brother, my sister, arouse, and search the Scriptures for yourselves; not only to make sure that your doctrines are correct, but to learn how you may live more fully to the glory of God; how you may save souls for whom Christ has died? <BEcho, July 26, 1897 par. 4>

Christ's words to His followers are, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." In our lives we must learn to show forth the praises of Him who has called us out of darkness into His marvellous light.

Mrs. E. G. White <BEcho, July 26, 1897 par. 5>

August 16, 1897 Following the Fashions.

No mother can afford to be in bondage to fashion. She is to train her children both for this life and for the life to come. In dress, mothers should not seek to make a display by needless ornamentation. The extra fringes, ribbons, laces, and ornaments are not necessary, and in the purchase of these things the money God has intrusted to us is turned away from its proper channel. It should flow into the treasury to supply the wants of God's cause. <BEcho, August 16, 1897 par. 1>

We should see that our children have advantages for gaining an education; that they have a pleasant home, furnished simply, and providing convenient, tasteful arrangements. These are legitimate channels in which our means may flow, and in denying self, the gratification of pride, we lose nothing; for we are comfortable in a pleasant home, and are provided with neat, plain garments. Mothers, by not following the practices of the world you may set before your children an example of faithfulness to God, and so teach them to say no. Teach your children the meaning of the precept, "If sinners entice thee, consent thou not." But if you would have your children able to say no to temptation, you yourself must be able to say no. It is as needful for the man to say no as for the child. <BEcho, August 16, 1897 par. 2>

With the sacred responsibilities of motherhood, how can a woman give herself to the frivolous fashions of the world, and so teach her children to conform to the world's standard? Demoralizing extravagance prevails everywhere, and souls are going to ruin because of their love of dress and display. The life of nine-tenths of those who are devotees of fashion is a living lie. Deception, fraud, is in their daily practices; for they wish to appear that which they are not. <BEcho, August 16, 1897 par. 3>

Nobility of soul, gentleness, generosity, are bartered away to gratify the lust after evil things. Thousands sell their virtue that they may have means for following the fashions of the world. Such madness concerning the changing fashions of the world should call forth an army of reformers who would take their position for simple and plain attire. Satan is ever inventing fashions that cannot be followed except through the sacrifice of money, time, and health. <BEcho, August 16, 1897 par. 4>

Having before us the picture of the world demoralization upon the point of fashion how dare professed Christians follow in the path of the worldling? Shall we appear to sanction these demoralizing fashions by adopting them? Many do adopt the fashion of the world, but it is because Christ is not formed within them, the hope of glory. Luxurious living, extravagant dressing, carried to such an extent as to constitute one of the signs of the last days. <BEcho, August 16, 1897 par. 5>

Pride and vanity are manifested everywhere; but those who are inclined to look into the mirror to admire themselves, will have little inclination to look into the law of God, the great moral mirror. This idolatry of dress destroys all that is humble, meek and lovely in character. It consumes the precious hours that should be devoted to meditation, to searching the heart, to the prayerful study of God's word. In the word of God inspiration has recorded lessons especially for our instruction. Paul writes "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness with good works." No Christian can conform to the demoralizing fashions of the world without imperilling his soul's salvation.

Mrs. E. G. White. <BEcho, August 16, 1897 par. 6>

December 20, 1897 Outgrowths of the Immortal Soul Doctrine.

It is a marvel that Satan has succeeded so well in making men believe that the words of God, "The soul that sinneth it shall die," mean that the soul that sinneth it shall not die, but live eternally in misery. Life is life, whether it is in pain or happiness. Death is without pain, without joy, without hatred. <BEcho, December 20, 1897 par. 1>

Satan and his angels have made a special effort to spread the deception and lie first repeated to Eve in Eden. "Thou shalt not surely die." And as this error has been received by the people, and they have been led to believe that man was

immortal, he has led them on to believe that the sinner would live in eternal misery. [<BEcho, December 20, 1897 par. 2>](#)

It Leads Men to Hate God.

This has prepared the way for Satan to work through his representatives, and hold up God before the people as a revengeful tyrant, -- one who plunges all those into hell who do not please Him, and causes them ever to feel His wrath; and while they suffer unutterable anguish, and writhe in the eternal flames, He is represented as looking down upon them with satisfaction. Satan knew that if this error should be received, God would be hated by many, instead of being loved and admired; and that many would be led to believe that the threatenings of God's word would not be literally fulfilled, for it would be against His character of benevolence and love to plunge into eternal torments the beings whom He had created. [<BEcho, December 20, 1897 par. 3>](#)

It Leads to Universalism.

Another extreme which Satan has led the people to adopt is to entirely overlook the justice of God, and the threatenings in His word, and to represent Him as being all mercy, so that not one will perish, but that all, both saint and sinner, will at last be saved in His kingdom. [<BEcho, December 20, 1897 par. 4>](#)

It Leads to Infidelity.

In consequence of the popular errors of the immortality of the soul, and endless misery, Satan takes advantage of another class, and leads them to regard the Bible as an uninspired book. They think it teaches many good things; but they cannot rely upon it and love it, because they have been taught that it declares the doctrine of eternal misery. [<BEcho, December 20, 1897 par. 5>](#)

It Leads to Atheism.

Another class Satan leads on still further, even to deny the existence of God. They can see no consistency in the character of the God of the Bible, if He will torment with horrible tortures a portion of the human family to all eternity. Therefore they deny the Bible and its Author, and regard death as an eternal sleep. [<BEcho, December 20, 1897 par. 6>](#)

It Leads to Insanity.

There is still another class who are fearful and timid. These Satan tempts to commit sin, and after they have sinned, he holds up before them that the wages of sin is -- not death, but -- life in horrible torments, to be endured through the endless ages of eternity. By thus magnifying before their feeble minds the horrors of an endless hell, he takes possession of their minds, and they lose their reason. Then Satan and his angels exult, and the infidel and atheist join in casting reproach upon Christianity. They claim that these evils are the natural results of believing in the Bible and its Author, whereas they are the results of the reception of popular heresy. [<BEcho, December 20, 1897 par. 7>](#)

God's Object in Giving the Bible.

God knew that Satan would try every art to destroy man; therefore He caused His word to be written out, and made His purposes in regard to the human race so plain that the weakest need not err. After having given His word to man, He has carefully preserved it from destruction by Satan or his angels, or by any of his agents or representatives. While other books might be destroyed, this was to be immortal. And down near the close of time, when the delusions of Satan should increase, it was to be so multiplied that all who desired might have a copy, and, if they would, might arm themselves against the deceptions and lying wonders of Satan. [<BEcho, December 20, 1897 par. 8>](#)

God has especially guarded the Bible, yet when copies of it were few, learned men have in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views which were governed by tradition. But the word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the word of God plain and simple in declaring the way to life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed.

February 21, 1898 Sanctification, or the Perfecting of Character.

In Christ's sermon on the mount, light and truth are given, and principles laid down which apply to every condition of life, and to every duty that God requires at our hands. Christ had come to magnify and make honourable the law that He Himself had proclaimed from Mount Sinai to His chosen people during their wilderness wandering. He had laid aside the glory which He had with the Father before the world was, and clothed Himself with humanity, that He might minister to the sons of men. <BEcho, February 21, 1898 par. 1>

In all His lessons, Christ sought to impress upon the minds and hearts of His hearers the principles which underlie His great standard of righteousness. He taught them that if they would keep God's commandments, love for God and for their fellow-men must be manifested in their daily life. He sought to instil into their hearts the love He felt for humanity. Thus He sowed the seeds of truth, the fruits of which will produce a rich harvest of holiness and beauty of character. The holy influence of love will not only be far-reaching while time shall last, but its results will be felt and appreciated throughout eternity. It will sanctify the actions and have a purifying influence wherever it exists. <BEcho, February 21, 1898 par. 2>

Seated upon the mount, surrounded by His disciples and a large and promiscuous gathering, Jesus "opened His mouth, and taught them saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven." These are not murmurers and complainers, but those who are content with their condition and surroundings in life. They do not cherish the feeling that they deserve a better position than that which Providence has assigned them but manifest a spirit of gratitude for every favour bestowed upon them. Every proud thought and exalted feeling is banished from the soul. <BEcho, February 21, 1898 par. 3>

Just here we might distinguish between genuine and false sanctification. Sanctification does not consist in merely professing and teaching the word of God, but in living in conformity to His will. Those who claim to be sinless, and make their boast of sanctification, are self-confident, and do not realize their peril. They anchor their souls upon the supposition that having once experienced the sanctifying power of God, they are in no danger of falling. While claiming to be rich and increased in goods, and in need of nothing, they know not that they are miserable, and poor, and blind, and naked. But those who are truly sanctified have a sense of their own weakness. Feeling their need, they will go for light and grace and strength to Jesus, in whom all fulness dwells, and who alone can supply their wants. Conscious of their own imperfections, they seek to become more like Christ, and to live in accordance with the principles of His holy law. This continual sense of inefficiency will lead to such entire dependence upon God, that His Spirit will be exemplified in them. The treasures of heaven will be opened to supply the wants of every hungering, thirsting soul. All of this character have the assurance of one day beholding the glory of that kingdom which as yet the imagination can only faintly grasp. <BEcho, February 21, 1898 par. 4>

Those who have felt the sanctifying and transforming power of God, must not fall into the dangerous error of thinking that they are sinless, that they have reached the highest state of perfection, and are beyond the reach of temptation. The standard the Christian is to keep before him is the purity and loveliness of Christ's character. Day by day he may be putting on new beauties, and reflecting to the world more and still more of the divine image. <BEcho, February 21, 1898 par. 5>

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." And the apostle Paul, writing to the church at Colosse, says: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreprouvable in His sight." <BEcho, February 21, 1898 par. 6>

It is a matter of rejoicing that some have subjected their will to the will of God; have cast off the works of darkness, and have consented to walk in the light as Christ is in the light. But even to these the testing of God will continue until probation ceases. He wants to determine whether we will endure hardness as good soldiers of Jesus Christ. <BEcho, February 21, 1898 par. 7>

We are opposed by a subtle foe. The world, with its customs, its attractions, and corruptions, is to be resisted. The power of Satan will be exercised toward every soul, to overcome and destroy him. The way of safety, for the strong as

well as for the weak, is to seek daily for heavenly wisdom to take hold of divine strength. By this means we may obtain grace to enable us to manifest a Christlike spirit under every difficulty and trial.

Mrs. E. G. White. <BEcho, February 21, 1898 par. 8>

April 25, 1898 The Unseen Watcher. No. 1.

"I saw in the visions of my head upon my bed," writes Daniel, "and, behold, a watcher and an holy one came down from heaven; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches; nevertheless leave the stump of his roots in the earth, even with a band of iron and brass in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth; let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will." <BEcho, April 25, 1898 par. 1>

Here we are shown that God holds even heathen kings subject to His will. He takes idolaters and deals with them according to their evil ways and doings. <BEcho, April 25, 1898 par. 2>

The same watcher who came to Daniel was an uninvited guest at **Belshazzar's Sacrilegious Feast.** <BEcho, April 25, 1898 par. 3>

This monarch had everything to flatter his pride and indulge his passions. He was a great king, presiding over the then greatest kingdom on earth. His provinces were cultivated by captives, and his capital enriched by the spoil of nations. He held the life and property of his subjects in his hand. To those who ministered to his pride and vanity, he was indulgent; they were his chosen favourites; but if at any moment they crossed his will, he was at once a cruel tyrant. His anger blazed forth against them without restraint. <BEcho, April 25, 1898 par. 4>

Admitted to a share in kingly authority in his youth, Belshazzar gloried in his power, and lifted up his heart against the God of heaven. He despised the One who is above all rulers, the General of all the armies of heaven. "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand." On this occasion there was music and dancing and wine drinking. The profane orgies of royal mirth were attended by men of genius and education. Decorated women with their enchantments were among the revellers. <BEcho, April 25, 1898 par. 5>

Riotous Blasphemy

Exalted by wine and blinded by delusion, the king himself took the lead in the riotous blasphemy. Reason no longer controlled him; his lower impulses and passions were in the ascendency. His kingdom was strong and apparently invincible, and he would show that he thought nothing too sacred for his hands to handle and profane. To show his contempt for sacred things, he desecrated the holy vessels taken from the temple of the Lord at its destruction. <BEcho, April 25, 1898 par. 6>

A watcher who was unrecognized, but whose presence was a power of condemnation, looked on this scene of profanation. Soon the unseen and uninvited guest made his presence felt. At the moment when the sacrilegious revelry was at its height, a bloodless hand came forth, and wrote words of doom on the wall of the banqueting hall. Burning words followed the movements of the hand. <BEcho, April 25, 1898 par. 7>

"Mene, Mene, Tekel, Upharsin,"

was written in letters of flame. Few were the characters traced by that hand on the wall facing the king, but they showed that the power of God was there. <BEcho, April 25, 1898 par. 8>

Belshazzar was afraid. His conscience was awakened. The fear and suspicion that always follows the course of the guilty seized him. When God makes men fear, they cannot hide the intensity of their terror. Alarm seized the great men of the kingdom. Their blasphemous disrespect of sacred things was changed in a moment. A frantic terror overcame all self-control. <BEcho, April 25, 1898 par. 9>

Neglected Opportunities.

Belshazzar had been given many opportunities for knowing and doing the will of God. He had seen his grandfather Nebuchadnezzar banished from the society of men. He had seen the intellect in which the proud monarch gloried taken away by the One who gave it. He had seen the king driven from his kingdom, and made the companion of the beasts of the field. But Belshazzar's love of amusement and self-glorification effaced the lessons he should never have forgotten; and he committed sins similar to those that brought signal judgments on Nebuchadnezzar. He wasted the opportunities graciously granted him, neglecting to use the opportunities within his reach for becoming acquainted with truth. "What must I do to be saved?" was a question that the great but foolish king passed by indifferently. <BEcho, April 25, 1898 par. 10>

This is the danger of heedless, reckless youth today. The hand of God will awaken the sinner as it did Belshazzar, but with many it will be too late to repent. <BEcho, April 25, 1898 par. 11>

The ruler of Babylon had riches and honour, and in his haughty self-indulgence he had lifted himself up against the God of heaven and earth. He had trusted in his own arm, not supposing that any would dare to say, "Why doest thou this?" But as the mysterious hand traced letters on the wall of his palace, Belshazzar was awed and silenced. In a moment he was completely shorn of his strength and humbled as a child. He realized that he was at the mercy of One greater than Belshazzar. He had been making sport of sacred things. Now his conscience was awakened. He realized that he had had the privilege of knowing and doing the will of God. The history of his grandfather stood out as vividly before him as the writing on the wall. <BEcho, April 25, 1898 par. 12>

In vain the king tried to read the burning letters. He had found a power too strong for him. He could not read the writing. "The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation thereof." In vain the king offered honour and promotion. Heavenly wisdom cannot be bought and sold. "Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished."

Mrs. E. G. White. <BEcho, April 25, 1898 par. 13>

May 2, 1898 The Unseen Watcher.-No. 2.

There was in the palace a woman who was wiser than them all,--the queen of Belshazzar's grandfather. In this emergency she addressed the king in language that sent a ray of light into the darkness. "O king, live forever," she said, "let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar, thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; . . . now let Daniel be called, and he will show the interpretation." <BEcho, May 2, 1898 par. 1>

"Then was Daniel brought in before the king." Making an effort to brace himself and to show his authority, Belshazzar said, "Art thou that Daniel which art of the children of the captivity of Judah, which the king, my father, brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. . . . Now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom." <BEcho, May 2, 1898 par. 2>

Daniel was not awed by the king's appearance, nor confused or intimidated by his words. "Let thy gifts be to thyself," he answered, "and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour. . . . But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. . . . And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this, but hast lifted up thyself against the God of heaven; and they have brought the vessels of His house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk in them, and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose all thy ways, hast thou not glorified." <BEcho, May 2, 1898 par. 3>

"This is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing:

MENE: God hath numbered thy kingdom and finished it. TEKEL: Thou art weighed in the balances, and art found wanting. PERES: Thy kingdom is divided and given to the Medes and Persians." <BEcho, May 2, 1898 par. 4>

Daniel did not swerve from his duty. He held the king's sin before him, showing him the lessons he might have learned but did not. Belshazzar had not heeded the events so significant to him. He had not read his grandfather's history correctly. The responsibility of knowing truth had been laid upon him, but the practical lesson he might have learned and acted upon had not been taken to heart; and his course of action brought the sure result. <BEcho, May 2, 1898 par. 5>

This was the last feast of boasting held by the Chaldean king; for He who bears long with man's perversity had passed the irrevocable sentence. Belshazzar had greatly dishonoured the One who had exalted him as king, and his probation was taken from him. While the king and his nobles were at the height of their revelry, the Persians turned the Euphrates out of its channel, and marched into the unguarded city. As Belshazzar and his lords were drinking from the sacred vessels of Jehovah, and praising their gods of silver and gold, Cyrus and his soldiers stood under the walls of the palace. "In that night," the record says, "was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." <BEcho, May 2, 1898 par. 6>

Could the curtain be rolled back before the youth who have never given their hearts to God, with others who are Christians in name but who are unrenewed in heart and unsanctified in temper, they would see that God's eye is ever upon them, and they would feel as disturbed as did the king of Babylon. They would realize that in every place, at every hour in the day, there is a holy Watcher, who balances every account, whose eye takes in the whole situation, whether it is one of fidelity, or one of disloyalty and deception. <BEcho, May 2, 1898 par. 7>

We are never alone. We have a companion, whether we choose Him or not. Remember that wherever you are, whatever you are doing, God is there. To your every word and action you have a witness,--the holy, sin-hating God. Nothing that is said, or done, or thought, can escape His infinite eye. Your words may not be heard by human ears, but they are heard by the Ruler of the universe. He reads the inward anger of the soul when the will is crossed. He hears the expression of profanity. In the deepest darkness and solitude He is there. No one can deceive God; none can escape from their accountability to Him. <BEcho, May 2, 1898 par. 8>

"O Lord, Thou hast searched Me, and Known me," writes the psalmist. "Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether. Thou hast beset me behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me; it is high; I cannot attain unto it. Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee." <BEcho, May 2, 1898 par. 9>

Day by day the record of your words, your actions, and your influence, is being made in the books of heaven. This you will one day meet. "I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire." <BEcho, May 2, 1898 par. 10>

I send you the note of warning to take heed. You are appointed to be "labourers together with God." This responsibility you may ignore; but your action in so doing will bring its sure result. God has given to each of you your work. He has given you faculties, means, light, and knowledge, and He holds you accountable for the way in which you use these powers. "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?"

Mrs. E. G. White. <BEcho, May 2, 1898 par. 11>

May 30, 1898 The Wrath of the Lamb.

It was the expression of justice against sin that crushed out the life of the Son of God. It was the weight of sin that in the garden of Gethsemane caused Him to sweat as it were great drops of blood, and that led Him upon the cross to cry,

"My God, My God, why hast Thou forsaken Me?" The sins of the transgressor were placed to Christ's account; but in His justice the love of God was manifested toward every human being. <BEcho, May 30, 1898 par. 1>

In dying upon the cross, Christ did not lessen in the slightest particular the vital claims of the law of Jehovah. He endured punishment in the sinner's stead, that those who believe in Him might become the sons and daughters of God. But in His death Christ gave evidence to the heavenly universe that God will punish for the sins of a guilty world. The cross of Christ testifies that the law is not changed to meet the sinner in his sins, but that through Christ's sacrifice the sinner has opportunity to repent. <BEcho, May 30, 1898 par. 2>

Christ can save no man in his sins. He came to bring divine power to combine with human capabilities, that man might overcome the temptations of Satan. Therefore, whatever security men may feel in transgression, because Christ bore the sins of the world, it will be dispelled if they will search the scriptures for themselves. <BEcho, May 30, 1898 par. 3>

As Christ bore the sins of every transgressor, so all who will not receive Him as a personal Saviour, and will not render obedience to the commandments of God, must bear the penalty of their own transgressions. The atonement of Christ has given opportunity to every soul to become a child of God. But those who continue in transgression become one with the originator of sin. They draw their nourishment from Satan; their spirit and attributes are opposed to the law of God, which is the transcript of His character, and the rule of His government. <BEcho, May 30, 1898 par. 4>

On a scrap of paper I read the story of a girl who was lost in the woods, imprisoned by snow. Days and nights passed, and she lost the power to make any effort, and lay motionless. At last some woodmen passed the place. The snow had melted, and they found her unconscious. They gently raised her, laid her on some boards, and carried her to the warmth of their own hearth. They cared for her tenderly, and had the joy of seeing her restored to consciousness. Then they learned who she was, and let her parents know in regard to her. The parents came for her, and when she was strong they took her home. <BEcho, May 30, 1898 par. 5>

It is a wonderful story of a hardy girl; but this is not why I tell it to you. I tell it because I want you to understand the anger of love. Suppose, if you can, that these men had seen the helpless girl, and had passed by on the other side, leaving her to die. Suppose the parents had heard what had been done to the child they loved. How would they have felt toward those men? Thankful, do you think? Would they have been simply indifferent? Would they not rather have been terribly grieved, wildly indignant? Would not the knowledge that their child might have lived, make more bitter their sorrow at her death? Had they chanced to meet these men, would their words to them have been soft, honied words? Would they not have denounced them with righteous indignation, hot as their tears, intense as their love? <BEcho, May 30, 1898 par. 6>

Here, I thought, was a human life, saved by human sympathy and tenderness; but how must the anger of God burn toward those who see souls in peril, ready to die, and yet say nothing, do nothing, to help them. They give all attention to the ninety and nine that are within the fold, while souls in peril are all around them, and no hand is stretched out to save them. If one goes astray, they pass on indifferent. And that soul has all the responsibilities of an immortal life. To lose heaven is to lose everything, and yet how indifferent, how careless never to give him warning, or show him the way of life. <BEcho, May 30, 1898 par. 7>

The sufferings of every man are the sufferings of God's child, and those who pass by their perishing fellow beings without pity or help, provoke God's grievous anger. His righteous thunders gather. His vivid lightnings flash; it is the wrath of the Lamb. Be faithful to your fellowmen, and you will please God. He loves the world; love it too, and you will be accepted by Him.

Mrs. E. G. White <BEcho, May 30, 1898 par. 8>

June 6, 1898 Our Talents.

"The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. <BEcho, June 6, 1898 par. 1>

"Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he likewise gained other two. But he that had received one, went and digged in the earth, and hid his lord's money. <BEcho, June 6, 1898 par. 2>

"After a long time, the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents saying, Lord, thou deliveredst unto me five talents; behold, I have gained

beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. <BEcho, June 6, 1898 par. 3>

"He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." <BEcho, June 6, 1898 par. 4>

The man entrusted with the one talent manifested an avaricious spirit. He claimed to have great discernment,--such discernment as many pride themselves in possessing today--a distrust of those who are doing service for God, a jealousy of God. He thought that his lord possessed a spirit like his own. But it was he that possessed the ungenerous, unjust attributes, not his lord, who in mercy and love had entrusted the talent to him. His words plainly showed that he knew not his lord. The principle which led him to rob his master of the improvement of his talent, made him ungenerous, and led him to covet that which was not his own. <BEcho, June 6, 1898 par. 5>

This man cast down his entrusted gift saying, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine." <BEcho, June 6, 1898 par. 6>

"The lord answered and said unto him, thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, that at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto everyone that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth." <BEcho, June 6, 1898 par. 7>

The Lesson of the Parable.

The lesson of this parable is applicable in our day. From the lowest and most obscure to those placed in highest positions of responsibility we are God's property. We are all entrusted with the goods of heaven - talents of intellect, wealth, reason, and we are not to regard lightly any of these gifts. They are the Lord's capital, to be used, sanctified, and returned to the Lord improved by use. To every man God has given his work, and all will have to stand before the judgment seat of Christ to give an account of what they have done for their Master. <BEcho, June 6, 1898 par. 8>

Every gift of God is to be used, and by use to accumulate. Every faculty of the mind, every gift of grace that heaven has provided for the human agent, is to be freely imparted to others in refining, elevating, ennobling works. God has given the faculty of thought to be used as a sacred treasure; the wise improvement of the powers of the mind will increase our ability to represent the character of Christ to the world. With all the mind, the heart, the soul, the strength, the entrusted gifts of God are to be used for the blessing of others. We are to grow in grace and in the knowledge of Jesus Christ. <BEcho, June 6, 1898 par. 9>

This work of improvement is an individual work, and the proper use of our powers will constitute us labourers together with God. We are to use our faculties faithfully, doing our best to benefit those of our own household. And this influence will be felt outside the home circle. By the members of the family it will be communicated to all with whom they are brought in contact. <BEcho, June 6, 1898 par. 10>

There must be no burying of our talents in the earth, to corrode through inaction. A persistent indulgence of self, a refusal to exercise our God-given abilities, will insure our eternal separation from God, the loss of an eternity of bliss. These gifts are bestowed upon us in accordance with our ability to use them, and the wise improvement of each will prove a blessing to us, and will bring glory to God,. Every gift gratefully received is a link in the chain which binds us to heaven. <BEcho, June 6, 1898 par. 11>

The gifts of him who honestly trades with his Lord's goods will be increased; but from him who does not, will be taken away even that which he has. Through failing to put to the best use the entrusted endowments of Heaven, he loses that which might have multiplied in his hands. <BEcho, June 6, 1898 par. 12>

Spiritual idleness means spiritual unfaithfulness. Could every idler in the market place understand the penalty of slothfulness, he would be up and doing. The word declares that he which is unfaithful in that which is least, is unfaithful also in much. All his work bears the impression of unfaithfulness. None will be pleased to meet their unfaithfulness in the judgment; for the "wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse;

because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Those words represent the case of the servant who hid his Lord's treasure, in the place of using it to the glory of God. <BEcho, June 6, 1898 par. 13>

The more we have of this world's goods, the greater will be our accountability to God. Let the question be asked sincerely, heartily, What do I with my Lord's entrusted talents? There are those who have great light, great opportunities; they realize the Master's kindly affections, and are stirred to make returns. But other influences come in. The demands of the family are absorbing. Will these teach their children that they cannot be faithful stewards, and still gratify their intemperate desires to dress like the worldling? Will they spend time and means in self-gratification to such an extent that there is nothing left for the poor or the cause of God? Will they suffer wife or children to lead them into false or forbidden paths? Will they open the door to selfish indulgence, and shut the heart to the call for means for the Lord's treasury? Will they tie up their means in houses and lands, or keep their means buried in the earth, so that it can never rise to heaven in gifts and offerings to accumulate there?

Mrs. E. G. White. <BEcho, June 6, 1898 par. 14>

August 29, 1898 Solomon's Downfall and Its Cause.

In the days of king Josiah a strange appearance could be seen opposite the temple of God. Crowning the eminence of the Mount of Olives, peering above the groves of myrtle and olive trees, were unseemly, gigantic idols. Josiah gave commandment that these idols should be destroyed. This was done, and the broken fragments rolled down the channel of the Kedron. The shrines were left a mass of ruins. <BEcho, August 29, 1898 par. 1>

But the question was asked by many a devout worshipper, how came that architecture on the opposite side of the Jehoshaphat ravine, thus impiously confronting the temple of God? The truthful answer must be made: The builder was Solomon, the greatest king that ever wielded a sceptre. These idols bore testimony that he who had been honored and applauded as the wisest among kings became a humiliating wreck. He was thrice called the beloved of God. Pure and elevated in character, his piety and wisdom were unexampled. <BEcho, August 29, 1898 par. 2>

But Solomon did not go on from strength to strength in the pure and true life. His ambition was to exceed other nations in grandeur. To do this, he allied himself by marriage with heathen nations, and in the place of keeping loyal to the true and living God, he allowed his wives to draw him away from God. To please them, he built altars, where they might worship their idols. Thus the leaven of idolatry became mingled with Solomon's religious principles. Tares were sown among the wheat. <BEcho, August 29, 1898 par. 3>

Solomon knew that God had chosen Israel, and made them the depository of the true and sacred faith. God had erected a wise barrier between them and the rest of the world, and only by jealously guarding the ancient landmarks, could they preserve their high and distinct character. Why then did Solomon become such a moral wreck. He did not act on correct principles. He cultivated alliances with pagan kingdoms. He procured the gold of Ophir and the silver of Tarshish, but at what a cost! <BEcho, August 29, 1898 par. 4>

Solomon mingled error with truth, and betrayed sacred trusts. The insidious evils of paganism corrupted his religion. One wrong step taken, led to step after step of political alliance. The polygamy so common in that time was directly opposed to the law of Jehovah. But this evil was introduced into Palestine, and the Israel of God mingled in marriage with Phoenicia, Egypt, Edom, Moab, and Ammon, nations which bowed at idolatrous shrines, practicing licentious and cruel rites, greatly dishonouring to God. These Solomon countenanced and sustained. His once noble character, bold and true for God and righteousness, became deteriorated. His profligate expenditure for selfish indulgence made him the instrument of Satan's devices. His conscience became hardened. His conduct as a judge changed from equity and righteousness to tyranny and oppression. He who had offered the dedicatory prayer when the temple was consecrated to God, who prayed for the people, that their hearts might be undividedly given to the Lord, was now following a train of circumstances entirely contrary to right. The life which was once wholly dedicated to God, had been given to the enemy. <BEcho, August 29, 1898 par. 5>

Solomon tried to incorporate light with darkness, Christ with Belial, purity with impurity. But in the place of converting the heathen to the truth, pagan sentiments incorporated themselves with his religion. He became an apostate. God was no longer to him the only true and living God, a ruling Providence. He was a religious wreck. <BEcho, August 29, 1898 par. 6>

In the days of Christ the ruins of the groves erected by Solomon for his wives might still be seen. This place was named the Mount of Offense, by all the true-hearted in Israel. Solomon little thought that those idol shrines would

outlive his reign, even till Shiloh came and looked upon the melancholy sight. <BEcho, August 29, 1898 par. 7>

This case is left on record for all the religious world. Let those who know the word of the living God, beware of cherishing the errors of the world. These Satan presents in an attractive style; for he would deceive us, and destroy the simplicity of our faith. If these errors are introduced, they will mar the precious landmarks of truth. <BEcho, August 29, 1898 par. 8>

God has given men and women talents. None of these gifts are to be perverted to Satan's service. We need to guard jealously the simplicity of our faith. Let none who know the truth employ their mental faculties in a cheap line of business. Thus they prostitute their powers, which are gifts from the heavenly Father, and bring on spiritual weakness and inefficiency. *We cannot with safety tamper with the leaven of false, dishonoring doctrines.* Think of Solomon's history, and do not tamper with truth. Do not introduce the leaven of error as legitimate work. <BEcho, August 29, 1898 par. 9>

The safeguards of our peace are to be preserved by watchfulness and much prayer. Great care is to be shown in the choice of associates, lest instead of leading them, we are led into evil, and our souls imperilled. We must do nothing to lower the standard of our religious principles. Let there be a decided reformation. Let nothing be done to hurt the faith or mar the soul. Let our reward be the clean hands, the pure heart, the noble purpose.

Mrs. E. G. White. <BEcho, August 29, 1898 par. 10>

September 19, 1898 God's Claims Equally Binding on All.

God has sacred claims upon us all. He claims the whole heart, the whole soul, the whole affections. The answer which is sometimes made to this statement is, "Oh I do not profess to be a Christian!" What if you do not? Has not God the same claims upon you that He has upon the one who professes to be His child? Because you are bold in your careless disregard of sacred things, is your sin of neglect and rebellion passed over by the Lord? Every day that you disregard the claims of God, every opportunity of offered mercy that you slight, is charged to your account, and will swell the list of sins against you in the day when the accounts of every soul will be investigated. I address you, young men and women, professors or non-professors. God calls for your affections, for your cheerful obedience and devotion to Him. You now have a short time of probation, and you may improve this opportunity to make an unconditional surrender to God. <BEcho, September 19, 1898 par. 1>

Obedience and submission to God's requirements are the conditions given by the inspired apostle by which we become children of God, members of the royal family. Every child and youth, every man and woman, Jesus has rescued by His own blood from the abyss of ruin to which Satan was compelling them to go. Because sinners will not accept of the salvation freely offered them, are they released from their obligations? Their choosing to remain in sin and bold transgression does not lessen their guilt. Jesus paid a price for them, and they belong to Him. They are His property; and if they will not yield obedience to Him who has given His life for them, but devote their time and strength and talents to the service of Satan, they are earning their wages, which is death. Immortal glory and eternal life is the reward that our Redeemer offers to those who will be obedient to Him. He has made it possible for them to perfect Christian character through His name, and to overcome on their own account as He overcame in their behalf. He has given them an example in His own life, showing them how they may overcome. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." <BEcho, September 19, 1898 par. 2>

The claims of God are equally binding upon all. Those who choose to neglect the great salvation offered to them freely, who choose to serve themselves and remain enemies of God, enemies of the self-sacrificing Redeemer, are earning their wages. They are sowing to the flesh, and will of the flesh reap corruption. <BEcho, September 19, 1898 par. 3>

Dear young friends, that which you sow, you will also reap. Now is the sowing time for you. What will the harvest be? What are you sowing? Every word you utter, every act you perform, is a seed which will bear good or evil fruit, and will result in joy or sorrow to the sower. As is the seed sown, so will be the crop. <BEcho, September 19, 1898 par. 4>

Those who have put on Christ by baptism, by this act showing their separation from the world, and that they have covenanted to walk in newness of life, should not set up idols in their hearts. Those who have once rejoiced in the evidence of sins forgiven, who have tasted a Saviour's love, and who then persist in uniting with the foes of Christ, rejecting the perfect righteousness that Jesus offers them, and choosing the ways that He has condemned, will be more severely judged than the heathen who have never had the light, and have never known God or His law. Those who refuse to follow the sight which God has given them, choosing the amusements, vanities, and follies of the world, and refusing to conform their conduct to the just and holy requirements of God's law, are guilty of the most aggravating sins in the light of God. Their guilt and their wages will be proportionate to the light and privileges which they have had.

<BEcho, September 19, 1898 par. 5>

We see the world absorbed in their own amusements. The first and highest thoughts of the larger portion, especially of women, are of display. Love of dress and pleasure is wrecking the happiness of thousands. And some of those who profess to love and keep the commandments of God, ape this class as near as they possibly can and retain the Christian name. Some of the young are so eager for display that they are even willing to give up the Christian name, if they can only follow out their inclination for vanity of dress and love of pleasure. Self-denial in dress is a part of our Christian duty. To dress plainly, and abstain from display of jewelry and ornaments of every kind, is in keeping with our faith. Are we of the number who see the folly of worldlings in indulging in extravagance of dress as well as in love of amusements? If so, we should be of that class who shun everything that gives sanction to this spirit which takes possession of the minds and hearts of those who live for this world only, and who have no thought or care for the next.

Mrs. E. G. White. <BEcho, September 19, 1898 par. 6>

October 24, 1898 Keeping Up Appearances.

How many families are spoiled by the envious feelings they cherish toward their neighbours! Vanity and pride possess them. They greatly desire to excel their neighbours in appearance, in dress, in furniture. These ambitious desires lead to grave results: the atmosphere of the home is contaminated by them. <BEcho, October 24, 1898 par. 1>

A desire to excel in virtue of character, a desire to follow in the footsteps of the Saviour, copying closely the pattern left by Him, is praiseworthy. Strenuous effort to excel in devotion, in the cultivation of home religion and piety, that the fear of the Lord may circulate through every room in the home, is a worthy ambition, wholly approved by God. This is true missionary work, and it extends beyond the home; for light shines from you to those who see your good works.

<BEcho, October 24, 1898 par. 2>

It is perfectly consistent, and in accordance with the word of God, to hunger and thirst after the righteousness of Christ; but a restless, unholy ambition to outshine others in dress and furniture, horses and carriages, has ruined many a once cheerful, happy home. The children of such a family catch the spirit of their parents, and seek to imitate the rich and fashionable. <BEcho, October 24, 1898 par. 3>

Many parents act as if it were a great privilege to be able to introduce their children into so-called "good society." To do this, their resources are taxed to the utmost. Money and time are laid on the altar of Mammon until the expenditure far exceed the income. Still further to keep up appearances, money is borrowed. Daily such parents practise deceit, that they may lead people to think them worthy to be members of what is falsely called "good society." The children of the family understand the programme; they understand that they must seek to be what they are not,--they must act a deceptive part, in order to be counted worthy of good society. <BEcho, October 24, 1898 par. 4>

Everything wherewith such a family could bless the poor and needy, and make themselves comfortable and happy, is laid on the altar of unholy ambition. They ape the rich, who very often have become rich through deceit and robbery, by grinding down the poor, and keeping back the wages of the needy. But often they only secure for their children the company of the vain, frivolous, and unprincipled. In this Satan acts his part, and the children become anything but good, elevated, and ennobled. In the effort to keep up appearances, every purpose is tainted. The members of such a family may be professing Christians, but their piety is gone. That they may be thought by the world to be what they are not, they sacrifice peace of mind on the shrine of ambition. Truth and righteousness are sacrificed to keep up appearances. This road, which they may think leads upward, leads downward to perdition. <BEcho, October 24, 1898 par. 5>

Parents, remember that you cannot serve God and Mammon. This experiment has often been tried, but always with the same result. If God does not reign supreme in the heart, Mammon will sit on the throne, and the powers of the being will be brought into subjection to the will of Satan. Mammon will hold the heart, because the god of mammon subjects all half-and-half service to himself. All efforts for the conversion and Christian training of the children of such parents are rendered weak and powerless. But if Christ dwells in the heart, all inferior interests, all the aspirations and passions, will be subordinated to the will of God. <BEcho, October 24, 1898 par. 6>

Truth, benevolence, kindness, and love are the graces that dwell in the Christian home. But Satan is constantly inventing interests and excitements to occupy the time and consume the money that should be used for better purposes,--to feed the hungry, clothe the naked, and advance the cause of God. Parents, purify the atmosphere of your homes. Let not the home life be of such a character that all influences for good in the training of your children, are counteracted because you are a slave to the world. Can you not see, on every side, the corrupting influences that are being used to pollute the young? Bring into your home the simplicity of correct Christian practices. Give your children instruction in

purity and true modesty, that they may not be hurt by the contagion of immorality and irreligion. Make home radiant with the precious rays of the Sun of Righteousness. If pure religion is seen in your lives, it will captivate the hearts of your children.

Mrs. E. G. White. <BEcho, October 24, 1898 par. 7>

October 31, 1898 Christ, the True Example.

Christ's life on earth was meek and lowly. He did not take His place on a throne as Commander of the earth. He attached to His name no high titles, to make His position understood. He took not on Him the nature of angels. For our sake He stepped down from His royal throne, and clothed His divinity with humanity. He laid aside His royal robe, His kingly crown, that He might be one with us. He resigned His position as Commander in the heavenly courts, and for our sake became poor, that we through His poverty might be made rich. He hid His glory under the guise of humanity, that His divine, transforming power might touch humanity. <BEcho, October 31, 1898 par. 1>

While on earth Christ lived in the home of a peasant. He wore the best garments his parents could provide, but they were the humble garments of the peasants. He walked the rough paths of Nazareth, and climbed the steeps of its hillsides and mountains. In His home He was a constant worker, and left on record a life filled with useful deeds. Had Christ passed His life among the grand and the rich, the world of toilers would have been deprived of the inspiration which the Lord intended they should have. But Christ knew that His work must begin in consecrating the humble trade of the craftsmen who toil for their daily bread. He learned the trade of a carpenter, that He might stamp honest labor as honorable and ennobling to all who work with an eye single to the glory of God. Angels were His attendants; for Christ was doing His Father's business just as much when toiling at the carpenter's bench as when working miracles for the multitude. He held His commission and authority from the highest power, the Sovereign of heaven. <BEcho, October 31, 1898 par. 2>

Christ descended to poverty that He might teach how closely in our daily life we may walk with God. He took human nature that He might be able to sympathise with all hearts. He could engage in toil, bear His part in sustaining the family in their necessity, become accustomed to weariness, and yet show no impatience. His spirit was never so full of worldly cares as to leave no time or thought for heavenly things. He often held communion with heaven in song. The men of Nazareth often heard His voice raised in prayer and thanksgiving to God; and those who associated with Him who often complained of their weariness, were cheered by the sweet melody that fell from His lips. <BEcho, October 31, 1898 par. 3>

He knew that it required much patience and spirituality to bring Bible religion into the home life, into the workshop, to bear all the strain of practical life, and yet keep the eye single to the glory of God; and this is where He was a helper. <BEcho, October 31, 1898 par. 4>

Christ and the heavenly universe saw that the power of Satan was taking the world captive, that nearly all mankind was under his deceiving power. The gold and silver and precious things of earth possessed a charm for men. To them riches meant power and honor, and they would do any injustice or violence in order to obtain that which they coveted. The fear of the Lord was fast departing from the earth, when the Son of the Highest came to the world. "Lo I come," He said, "to do Thy will, O God." His arm brought salvation. <BEcho, October 31, 1898 par. 5>

He began His mission in the lowly walks of life, placing Himself where the family of which He was a member required His service. He did not shirk responsibility, but carried into His labour cheerfulness and tact. He regarded every department of human industry as though it were a part of His commission from God. The Commander of heaven became subject to command, but in it all He manifested heartiness and devotion. He was a perfect pattern in every place. <BEcho, October 31, 1898 par. 6>

Christ passed through all the experiences of His childhood, youth, and manhood without the observance of ceremonial temple worship. He held no office, He assumed no rank. He passed through the experience of infancy, childhood, and manhood without a stain upon His character. He consecrated Himself to God that He might benefit and bless others, to show that in every period of life the human agent can do the Master's will.

Mrs. E. G. White. <BEcho, October 31, 1898 par. 7>

February 13, 1899 The Sabbath in Home Life.

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Letters have come to me from several persons with the request that I should write in regard to the manner in which we should observe the Sabbath. We have the Bible plain and clear upon this subject. We should not leave the work of the six working days to be done on the Sabbath. Through Moses the Lord said to the children of Israel: "Tomorrow is the rest day of the holy Sabbath unto the Lord; bake that which ye will bake today, and seethe that ye will seethe; and that which is left lay up to be kept until morning." [<BEcho, February 13, 1899 par. 1>](#)

The Preparation Day.

The manna was as coriander seed and the color of bdellium. And the people went about and gathered it, and ground it in the mills or beat it in a mortar, and baked it in pans, and made cakes of it. Thus there was something to be done in the preparation even of the heaven-sent bread for the children of Israel. This was a test for them. God desired to see whether or not they would keep the Sabbath holy. The Lord told the children of Israel that this work must be done on the preparation day, Friday. On that day they were to bake that which they would bake, and seethe that they would seethe. [<BEcho, February 13, 1899 par. 2>](#)

The word of God comes down through the ages to this time. This direction from the lips of Jehovah is for our spiritual interest, or it would not have been spoken. God would have the Sabbath day kept as a day of rest and spiritual devotion; any careless inattention in reference to this is displeasing to Him. [<BEcho, February 13, 1899 par. 3>](#)

Keep holy the Sabbath day at whatever sacrifice to yourself. Never allow the holy day of the Lord to be disregarded by yourselves or by your children. All through the week keep the Lord's holy Sabbath in view; for that day is to be devoted to the service of God. It is a day when the hands are to rest from worldly employment, and when the soul needs to receive special attention. [<BEcho, February 13, 1899 par. 4>](#)

The Children.

From the very cradle the children are to be educated, and right impressions given to their mind. They are to be instructed in regard to the knowledge of God and His holy commandments. The first lessons impressed upon the child are never forgotten. [<BEcho, February 13, 1899 par. 5>](#)

Then search the Scriptures, parents. Be not only hearers, be doers of the word. Meet God's standard in the education of your children. Let them see that you are preparing for the Sabbath on the working days of the week. All preparations should be made, every stitch taken in the six working days; all cooking for the Sabbath should be done on the preparation day. It is possible to do this; and if you make it a rule you can do it. [<BEcho, February 13, 1899 par. 6>](#)

The command is, "Bake that ye will bake today, and seethe that ye will seethe; for tomorrow is the rest day of the holy Sabbath." That day is not to be given to the cooking of food, or pleasure seeking, or worldly employment. Explain your work and its purpose to your children, and let them help themselves and their parents in their preparation to keep the Sabbath according to the commandment. [<BEcho, February 13, 1899 par. 7>](#)

Lead your children to consider the Sabbath as a delight, the day of days, the holy of the Lord, honourable. Do not allow yourself to spend the precious hours of the Sabbath in your bed. The heads of the house should be astir early. On Friday the clothing of the children, looked after during the week, should be all laid out by their own hands under the direction of the mother, so that they can dress quietly, without any confusion, or rushing about, and hasty speeches. [<BEcho, February 13, 1899 par. 8>](#)

In the morning the family should gather about the table quietly; and it would be well if on the Sabbath there should ever be a simple, palatable meal, yet something that would be considered a treat, all prepared--something that they do not have every day of the week. Then either before or after the meal should come the family worship. This should be a service in which the children could all take a part. All should have their Bibles, each reading a verse or two. Then a simple hymn may be sung, followed, not by a long, wearisome prayer, but a simple petition, telling the Lord in the simplest manner their needs, and expressing their gratitude for God's mercies and blessings. [<BEcho, February 13, 1899 par. 9>](#)

On the Sabbath, parents should give all the time they can to their children, that they may make it a delight. I have seen many families where father, mother, and the older members of the household take themselves away from the younger children, and leave them to amuse themselves the best they can. After a while the children become weary and go out of doors, and engage in play or some kind of mischief. Thus the Sabbath has no sacred significance to them. [<BEcho, February 13, 1899 par. 10>](#)

Lessons from Nature.

In pleasant weather parents can take their children out for a walk in the fields and forest, and talk to them of the lofty trees, the shrubs, and the flowers, and teach them that God is the Maker of all these things. Then teach them the reason for the Sabbath,--that it is to commemorate God's creative works. After working six days, He rested the seventh, and blessed and hallowed the day of His rest. Thus the most profitable instruction can be given. <BEcho, February 13, 1899 par. 11>

The sweet story of Bethlehem can be repeated. Present before them Christ as the babe in Bethlehem, a child obedient to His father and mother, a youth industrious, helping to support the family. Thus you can teach your children that Christ was a child like themselves, and that He knows the trials and perplexities, the temptations, the weariness, the joys, and the happiness of youth. Read them the interesting stories in Bible history. Thus the day to them will be the best of the seven. <BEcho, February 13, 1899 par. 12>

If you would train your children to observe the Sabbath according to the commandment, you must do it by precept and example. The deep engraving of truth in the heart is never wholly effaced. The impressions made on the heart in early life are seen in after years. They may be buried, but they will seldom be obliterated. Teach your children that the commandments of God must become the rule of their life. Circumstances may occur to separate the children from their parents and from their home, but the lessons of instruction given in childhood and youth will be a blessing to them throughout their lifetime.

Mrs. E. G. White. <BEcho, February 13, 1899 par. 13>

February 20, 1899 Witness to the Truth

The incarnation of Christ, typified in the sacrificial service of Israel, and symbolized in all their devotions, is a glorious mystery. In His only begotten Son, God was made manifest to the world. The Son of God laid aside His glory, and clothed Himself with humanity. He became the meek and lowly Jesus. For the sake of sinful men He became poor, that they through His poverty might be made rich. <BEcho, February 20, 1899 par. 1>

Yet the men for whom Christ sacrificed so much, and for whom He laboured so earnestly, did not recognize Him. The enemy was at work upon human minds to keep light from the people of God. As Israel separated more and more from God, they failed to have a correct estimate of truth, and supplied its place with fanciful ideas and the imaginations of men. They doubted the mission of Christ, and although they had so long hoped and waited for Him to come, when He did come they would not receive Him. <BEcho, February 20, 1899 par. 2>

The adversaries of Christ claimed to be just and holy men, but they regarded Christ with suspicion because His teaching did not harmonize with their preconceived ideas. The good works which testified that Christ was the light of the world, they would allow to have no weight with them. He bore with Him divine credentials, but their eyes were so blinded by prejudice that they could not discern the voice of the True Shepherd. <BEcho, February 20, 1899 par. 3>

Christ was the living representation of the law. He knew that the Jews were eagerly watching Him, hoping to find something which they might question and use to bring about His death as a false teacher; but He could look on that nation of witnesses and say, "Which of you convinceth Me of sin?" Christ stood in moral integrity, conscious of the authority and power which He had with the Father. He was on a level with the eternal throne. The glory of God fell directly upon Him, and in the lustre of His own greatness was reflected back to the Father above. <BEcho, February 20, 1899 par. 4>

The sin of the Jews was unbelief. The power of the destroyer had led Israel far astray. When they should have magnified God and talked of His goodness and power, they were found disbelieving and complaining. Every means which the deceiver could invent, he used to sow in their hearts seeds of envy, discord, and of hatred against God. Thus when Christ came to the earth, Satan had brought in a religion for the Jews which pleased himself. The nation had departed from God, and another leader was guiding them. <BEcho, February 20, 1899 par. 5>

And Satan pressed the advantage he had gained, and made the leaders of the Jewish nation his allies. Because in their blindness they could not understand the mysteries of the incarnation; because Christ did not praise and glorify them as most exalted in knowledge and piety, the priests and rulers were offended, and they determined to counteract His influence, and make of none effect His teachings. They followed Him from place to place that they might misconstrue and misstate His words. As they listened to the teachings of Christ, they were convinced that the power of God was with Him, but they would not accept Him as the Messiah. And they worked to prevent the people from accepting the light. "Do not be in haste to receive new things," they said, "there is danger of your being deceived. Cannot you see that

He differs from the teaching we have been giving you? Do not commit yourselves to these new doctrines. If this is the Christ, He will give you some remarkable evidence of His divine character." Thus these men, who might have been a power for good on God's side of the question, became a power for evil. [<BEcho, February 20, 1899 par. 6>](#)

When Christ healed the paralytic, He said to him. "Be of good cheer, thy sins are forgiven thee." But the Pharisees when they saw the miracle, and heard men praising God for the wonderful work, said within themselves, "Why doth He thus speak blasphemy? Who can forgive sins but God only? But Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee, or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy), Arise, take up thy bed, and go unto thy house." Christ healed the man, both soul and body, showing that He had power to pardon sins, and bring peace and righteousness to the conscience-stricken soul. [<BEcho, February 20, 1899 par. 7>](#)

Christ's conscious superiority, even as He descended step by step in the path of humiliation, gave His words an amazing power. What lessons of instruction He gave, and with what authority He rebuked the sins of men in high position! Truth was truth to Him, and it never suffered in His hands; for He was the author of truth. "To this end," He says, "was I born, and for this cause came I into the world, that I might bear witness to the truth." [<BEcho, February 20, 1899 par. 8>](#)

But because men did not like to be told of their sins; because they did not wish to be reprov'd or corrected, they determined to resist Him. Jesus saw that which those who were blinded by the enemy could not see. He tried to convince them that everything opposed to the principles He was teaching was a delusion and a falsehood. "Every one that is of the truth," He said, "heareth My voice." He was the embodiment of truth and holiness. He who had stood in the councils of God; He who had dwelt in the innermost sanctuary of the eternal, was speaking that whereof He knew. He was presenting to them truth of the highest order, revealing to men the mind of the Infinite. But the men who claimed to stand high in knowledge and spiritual understanding, failed to comprehend His meaning; and that which had been evolved from eternity by the Father and the Son, they in their ignorance stood as critics to condemn. [<BEcho, February 20, 1899 par. 9>](#)

Christ crucified is ever drawing souls to Him. On the other hand, Satan is drawing them away from Christ, that they may not walk in the light of His countenance; that they may not see Christ in His goodness and mercy, His infinite compassion and unsurpassed love. He intercepts Himself by presenting the attractions of worldly inducements that God in Christ may not be discerned. But Christ came that whosoever will believe in Him may be saved. As a flower turns to the sun that its bright rays may aid in perfecting its beauty and symmetry, so should Christ's followers turn to the Sun of Righteousness, that Heaven's light may shine upon them, perfecting their characters and giving them a deep and abiding experience in the things of God. It is beyond our power to conceive the blessings that are brought within our reach through Christ, if we will but unite our human effort with divine grace. There is "an eternal weight of glory" beyond. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Mrs. E. G. White. [<BEcho, February 20, 1899 par. 10>](#)

May 1, 1899 The Only True Mediator.

"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." "For there is one God, and one mediator between God and men, the man Christ Jesus." [<BEcho, May 1, 1899 par. 1>](#)

Jesus is our advocate, our high priest, and our intercessor. We occupy a like position to that of the Israelites on the day of atonement. When the high priest entered the most holy place, representing the place where our High Priest is now pleading, and sprinkled the atoning blood upon the mercy seat, no propitiatory sacrifices were offered without. While the priest was interceding within, every heart was to be bowed in contrition before God, pleading for the pardon of their transgression. [<BEcho, May 1, 1899 par. 2>](#)

Type met antitype in the death of Christ, the lamb slain for the sins of the world. Our great High Priest has made the only sacrifice that is of any value in our salvation. When He offered Himself on the cross, a perfect atonement was made for the sins of the people. We are now standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. No sacrifices are to be offered without, for the great High Priest is performing His work in the most holy place. In His intercession as our advocate, Christ needs no man's virtue, no man's intercession. He is the only sin-bearer, the only sin-offering. Prayer and confession are to be offered only to Him who has entered once for all into the most holy place. He will save the uttermost all who come to Him in faith. He ever liveth to make intercession for us. [<BEcho, May 1, 1899 par. 3>](#)

This makes of no avail the offering of the mass, -- one of the falsehoods of Romanism! The incense that is now offered by men, the masses that are said for the deliverance of souls from purgatory, are not of the least value in God's sight. All the altars and sacrifices, the traditions and inventions, whereby men hope to earn salvation, are but fallacies. <BEcho, May 1, 1899 par. 4>

Priests and rulers have no right to interpose between Christ and the souls for whom He has died, as though invested with the Saviour's attributes, and able to pardon sin. They are themselves sinners, and are only human. One day they will see that their deceptive doctrines have led to crime of every description and type. They are responsible for many terrible wrongs which men have perpetrated upon their fellow-men. Martyrs have been tortured and put to death by men instigated by Satan to perform wicked deeds. These things have been done under the rule of the man of sin, who has placed himself as God, sitting in the temple of God and taking upon himself the prerogatives of God, that he may carry out his own schemes. The Judge of the whole earth will call those who have done these deeds to account. The case of every soul that has been imprisoned, every human being that has been tortured, has been noted by the recording angel. <BEcho, May 1, 1899 par. 5>

The mightiest human being, whatever may be his claim, is not infinite. He cannot understand infinity. Christ plainly stated, "No man knoweth the Father but the Son." A teacher was once endeavouring to present the exaltation of God, when a voice was heard saying, "We cannot as yet understand who He is." The teacher nobly replied, "Were I able fully to set forth God, I should either be a god myself, or God Himself would cease to be God." The mightiest created intellect cannot comprehend God; words from the most eloquent tongue fail to describe Him; in His presence silence is eloquence. <BEcho, May 1, 1899 par. 6>

Christ represented the Father to the world, and He represents before God the chosen ones in whom He has restored the moral image of God. They are His heritage. To them He says, "He that hath seen Me hath seen the Father." No man, "knoweth the Son but the Father, neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal Him." No priest, no religionist, can reveal the Father to any son or daughter of Adam. Men have only one advocate, one intercessor, who is able to pardon transgression. Shall not our hearts swell with gratitude to Him who gave Jesus to be the propitiation for our sins? Think deeply upon the love that the Father has manifested in our behalf, the love that He has expressed for us. We cannot measure this love; for measurement there is none. Can we measure infinity? We can only point to Calvary, to the Lamb slain from the foundation of the world. <BEcho, May 1, 1899 par. 7>

The great Intercessor presents His petition to the Father. No middle-man comes between the sinner and Christ. No dead prophet, no buried saint, is seen. Christ Himself is our advocate. All that the Father is to His Son, He is to those whom His Son in humanity represented. In every line of His work Christ acted as a representative of the Father. He lived as our substitute and surety. He laboured as He would have His followers labour, unselfishly appreciating the value of every human being for whom He suffered and died.

Mrs. E. G. White. <BEcho, May 1, 1899 par. 8>

May 22, 1899 The Crucified and Risen Saviour.

All heaven waited with eager earnestness for the end of the tarrying of the Son of God in a world all seared and marred with the curse. In proportion to Christ's humiliation and suffering was to be His exaltation. He became the Saviour, the Redeemer, only by first becoming the sacrifice. And having magnified the law and made it honourable, by accepting its condition, He hastened to heaven to perfect His work and accomplish His mission by sending the Holy Spirit to His disciples. Thus He would assure His believing ones that He had not forgotten them, though in the presence of God, where there is fulness of joy for evermore. <BEcho, May 22, 1899 par. 1>

Christ came to the earth as God in the guise of humanity. He ascended to heaven as the King of saints. His ascension was worthy of His exalted character. He ascended from the mount of Olives in a cloud of angels, who triumphantly escorted Him to the city of God. Not in His own interest did He go, but as the covenant-making Redeemer of His believing sons and daughters, who are made thus through faith in His name. He went as one mighty in battle, a conqueror leading captivity captive, amid acclamations of praise and celestial song. <BEcho, May 22, 1899 par. 2>

As He ascended the challenge was given by the escorting angels "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." Joyfully the waiting sentinels make response, "Who is this King of glory?" This they say, not because they do not know who He is, but because they would hear His praises. The answer comes back, "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." <BEcho, May 22, 1899 par. 3>

Again the response is heard, "Who is this King of glory," for the angels never weary of hearing His name exalted. In strains of heavenly music the escorting angels make reply, "The Lord of hosts; He is the King of glory." Emmanuel, God with us, "is gone up with a shout; the Lord with the sound of a trumpet." [<BEcho, May 22, 1899 par. 4>](#)

What a contrast between Christ's reception on His return to heaven and His reception on this earth. In heaven all was loyalty. There was no sorrow, no suffering, to meet Him at every turn. There were no scowling priests to exercise their ingenuity in finding some word of His which they could misinterpret, and thus gain opportunity to harass, abuse, insult, and deride Him. His entrance to the courts above was not begged; for all heaven was honoured by His presence. [<BEcho, May 22, 1899 par. 5>](#)

As He enters Heaven, the angels hasten to do Him homage, but He waves them back, and going to His Father makes the plea, "Father, I will that they also whom thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world." What is the Father's answer?--"And let all the angels of God worship Him." The pledge made before the foundation of the world is renewed. Christ's relation to His Father embraces all who receive Him by faith as their personal Saviour. [<BEcho, May 22, 1899 par. 6>](#)

The time had come for the universe of heaven to accept their King. Angels, cherubim and seraphim, would now stand in view of the cross. The Father bows His head in recognition of the One of whom the priests and rulers had said, "He trusted in God let Him deliver Him now, if He will have Him." The Father accepts His Son. No words could convey the rejoicing of heaven or God's expression of satisfaction and delight in His only begotten Son, as He saw the completion of the atonement. [<BEcho, May 22, 1899 par. 7>](#)

Christ said to His disciples, "It is expedient for you that I go away; for if I go not away, the Comforter will not come to you, but if I depart, I will send Him unto you." This was the gift of gifts. The Holy Spirit was sent as the most priceless treasure man could receive. [<BEcho, May 22, 1899 par. 8>](#)

The Holy Spirit was to descend on those who love Christ. By this they would be qualified, in and through the glorification of their Head, to receive every endowment necessary for the fulfilling of their mission. The Life-giver held in His hand not only the keys of death, but a whole heaven of rich blessings. All power in heaven and earth was given to Him, and having taken His place in the heavenly courts, He could dispense these blessings to all who receive Him. The church was baptised with the Spirit's power. The disciples were fitted to go forth and proclaim Christ, first in Jerusalem, where the shameful work of dishonouring the rightful King had been done, and then to the uttermost parts of the earth. The evidence of the enthronement of Christ in His mediatorial kingdom was given. God testified to the great work of atonement in reconciling the world to Himself, by giving Christ's followers a true understanding of the kingdom which He was establishing upon the earth, the foundation of which His own hand had laid. [<BEcho, May 22, 1899 par. 9>](#)

The Father gave all honour to His Son, seating Him at His right hand, far above all principalities and powers. He expressed His great joy and delight in receiving the Crucified One, and crowning Him with glory and honour. And all the favours He has shown to His Son in His acceptance of the great atonement are shown to His people. Those who have united their interests in love with Christ are accepted in the Beloved. They suffer with Christ, and His glorification is of great interest to them, because they are accepted in Him. God loves them as He loves His Son. Christ, Emmanuel, stands between God and the believer, revealing the glory of God to His chosen ones, and covering their defects and transgressions with the garments of His own spotless righteousness. The seal of Heaven has been affixed to Christ's atonement. His sacrifice is in every way satisfactory. In Him mercy and truth have met together; righteousness and peace have kissed each other. The Father embraced His Son, and in this included all who receive Him. "To them gave He power to become the sons of God." They are His chosen ones, joint-heirs with Christ in the great firm of heaven. They are to overcome even as He overcame.

Mrs. E. G. White. [<BEcho, May 22, 1899 par. 10>](#)

May 29, 1899 The Divine Sacrifice.

Who is able to describe the last scenes of Christ's life on earth, His trial in the judgment hall, and His crucifixion? Who witnessed these scenes?--The heavenly universe, God the Father, Satan and his angels. Wonderful events took place in the betrayal of Christ. At His mock trial His accusers found nothing by which He could be proved guilty. Three times Pilate declared, "I find no fault in Him at all." Nevertheless he ordered Him to be scourged, and then delivered Him up to suffer the most cruel death that could be devised. [<BEcho, May 29, 1899 par. 1>](#)

It pleased God to bruise His only begotten Son, to suffer temptation to come to Him, to permit Satan to develop his attributes and the principles of his government. The enmity of the apostate against the Commander of all heaven must

be seen. It must be shown that Satan's mercy is cruelty. What a battle was this between Christ and Satan? It was waged up to the very time of the resurrection, yea, up to the time of the ascension. Then it was transferred to Christ's followers, and today Satan wars against them. [<BEcho, May 29, 1899 par. 2>](#)

During His lifetime Christ's spirit was grieved because His own nation looked upon Him as a root out of dry ground, having no form or comeliness that they should desire Him. He longed for care-worn, oppressed, weary human beings to come to Him, that He might give them the light and life and joy that are to be found only in Him. The veriest sinners were the objects of His deep, earnest interest, pity and love. But when in the greatest need of human sympathy, in the hour of His trial and temptation, even the most promising of His disciples forsook Him. He was indeed compelled to tread the winepress alone, and of the people there was none with Him. An atmosphere of apostasy surrounded Him. On every side could be heard sounds of mockery, taunting and blasphemy. Satanic agencies full of animosity strove to inspire the human family with deadly animosity against the law of Jehovah; and in his enmity the apostate was joined by the professed worshippers of God, for whom Christ had done so much. [<BEcho, May 29, 1899 par. 3>](#)

The Lord of hosts suffered with His Son, but He did not abate one jot of the penalty. The world's Redeemer heard the people taking the oath of allegiance to a rival sovereign. He heard them divorcing themselves from God, refusing to obey His rule, saying, "We have no king but Caesar." As He hung on the cross, He heard them say tauntingly, "He trusted in God, let Him deliver Him now if He will have Him; for He said, I am the Son of God." [<BEcho, May 29, 1899 par. 4>](#)

The Lord permits men to go to a certain length in sin, and then, as in the destruction of the old world, He will arise and punish the inhabitants of the earth for their iniquity. The earth will disclose her blood, and no more cover her slain. [<BEcho, May 29, 1899 par. 5>](#)

Thus it was. The terrible scenes of the crucifixion revealed what humanity will do when under Satan's control. They revealed what the outcome would be if Satan was to control the world. Those who witnessed these scenes never lost the impressions made upon their minds. Many were converted, and told others of the awful scene they beheld. Many who heard the report of Christ's death were convicted, and commenced searching the Scriptures. Thus were fulfilled the words, "So shall He sprinkle many nations." [<BEcho, May 29, 1899 par. 6>](#)

Christ was the Majesty of heaven, the Commander of the heavenly hosts. But He put off His crown, and divested Himself of His royal robe, to take upon Him human nature, that humanity might touch humanity. As the world's Redeemer He passed through all the experiences through which we must pass. He found Himself in fashion as a man. He humbled Himself to do the greatest work that could be done for the human race. A beam of righteousness from heaven shone amid the moral darkness of this earth, to enlighten every man that cometh into the world. [<BEcho, May 29, 1899 par. 7>](#)

Christ suffered in man's stead, giving His life for the life of the world. All who repent and turn to Him are His heritage. His death proved God's administration and government to be without a flaw. Satan's charge in regard to the conflicting attributes of justice and mercy was forever settled beyond question. Every voice in heaven and out of heaven will one day testify to the justice, mercy, and love of God.

Mrs. E. G. White. [<BEcho, May 29, 1899 par. 8>](#)

July 10, 1899 "The Last First, and the First Last."

"So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst thou not agree with me for a penny? Take that is thine, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last; for many be called, but few chosen." Matt. 20:8-16. [<BEcho, July 10, 1899 par. 1>](#)

In this parable Christ employed an illustration with which all were familiar. In Europe this custom still remains. Those desiring to find work wend their way to the market place, and there stand about, hoping to be employed. And those who are in need of workmen go also to the market place. [<BEcho, July 10, 1899 par. 2>](#)

This lesson was called forth by the disputing of the disciples as to who should be greatest. It is a continuation of the lesson of the preceding chapter. Here we read that Peter said to Christ:- [<BEcho, July 10, 1899 par. 3>](#)

"Behold, we have forsaken all, and followed Thee. What shall we have therefore?" And Jesus answered, "Verily, I say unto you, That ye, which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first." <BEcho, July 10, 1899 par. 4>

Christ gave this lesson to reach down through the ages to our time. He saw that there would come into the church a spirit of self-righteousness, leading men to think that by their works they could earn heaven. In the parable those who were hired first represent those who bring into their service an envious, self-righteous spirit. Because they had been first in the field, they claimed the preference. "Friend," answered the master, "I do thee no wrong. In giving thee a penny, I have kept my part of the agreement." <BEcho, July 10, 1899 par. 5>

There are those who, whenever they make any advancement, take credit to themselves. If the Lord helps them, they are uplifted by pride, as though by their own goodness they had advanced. They are eager for flattery, and jealous if they are not placed first. They feel superior to all others. These fail to treat the poor and needy as they should. They act unjustly and unrighteously. Christ does not desire to have them in His service; for they are eager for reward, and think they should receive compensation for everything they do. <BEcho, July 10, 1899 par. 6>

God sees not as man sees. Man judges by appearances; the Lord judges the motives. He knows whether sincerity and fidelity are brought into the work. Our Saviour repeatedly declared that the first should be last, and the last first. Unconsciously men act out their true character. Some work in an humble, lowly way, but they are imbued with the Spirit of God, and constantly they are doing little things to help others. They bring into their service a spirit of self-sacrifice and self-abasement. They long to do more for their Redeemer. These are the ones who will stand first. They think little of what they do, and are astonished to see that the Lord has noticed the kind word spoken to the disheartened, the gift bestowed to relieve the distressed. But the Lord measures the humble, childlike spirit of love and tenderness in which these acts were performed, and makes the reward proportionate. <BEcho, July 10, 1899 par. 7>

We should all have respect unto the recompense of reward. But while we desire earnestly to receive blessing, we must have perfect confidence that Christ will reward all according to their works. Paul kept ever in view the crown of life which was to be given to him, and not to him only, but also to all those who love Christ's appearing. But it was victory through Jesus Christ that made the crown of life so desirable to him. Jesus would not have us ambitious to obtain reward, but ambitious to do God's will because it is His will, irrespective of the reward we are to receive. <BEcho, July 10, 1899 par. 8>

In the account of the judgment scene, when the reward is given to the righteous, and sentence is passed on the wicked, the righteous are represented as wondering what they have done that they should receive such reward. But they cherished an abiding faith in Christ. They were imbued with His Spirit, and without conscious effort, they performed for Christ, in the person of His saints, those services that bring a sure reward. But their motive in working was not to receive compensation. They regarded it as the highest honour to be allowed to work as Christ worked. What they did was done from love to Christ and to their fellow-men, and He who has identified Himself with suffering humanity, accredited these acts of compassion and love as though done to Himself. <BEcho, July 10, 1899 par. 9>

Unconsciously those on the left hand also act out their proud, selfish spirit. In their lifetime they did not cherish the attributes of sympathy and love. Self was exalted, and the fatherless and widow, in their sorrow and poverty, received only inattention and neglect at their hands. Yet in the parable they are represented as asking, "Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?" The answer comes, "Verily, I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not to Me." <BEcho, July 10, 1899 par. 10>

"Many are called," Christ said, "but few are chosen." If we would remember that we are on test and trial before the heavenly universe, that God is proving us, to see what spirit we are of, there would be more serious contemplation, more earnest prayer. Those who work in simplicity realize that of himself man can do no good thing. They are full of gratitude and thanksgiving for the privilege of holding communion with God. Interwoven with their service is a principle that makes their gifts and offerings wholly fragrant. They have the same confidence and trust in God that a child has in its earthly father. <BEcho, July 10, 1899 par. 11>

It is not so much for our activity and zeal that we are rewarded, but for the tenderness, the graciousness, the love that we have mingled with our work for the weak, the oppressed, the afflicted. Those who see the necessities of others, and yet pass by on the other side, too busy to minister to the purchase of Christ's blood, who are so eager to do great things, that they forget the little things, will find themselves last and least when in the judgment the settlement is made. Salvation is wholly of grace. Love and humility are the traits of character that give the possessor the first place in the kingdom of God. Actions, which express this love, and humility call forth from Christ the words, "Inasmuch as ye did

it unto one of the least of these My brethren, ye did it unto Me."

Mrs. E. G. White. <BEcho, July 10, 1899 par. 12>

August 7, 1899 Teaching from Nature.

Christ employed the things of nature to illustrate divine truth. He bade them speak, that man might heed the voice of God. He used as object-lessons the flowers He had created, and the things of the animal world. Under His teaching, nature utters her voice to declare the wonderful works of God, and to reprove man's unbelief and his forgetfulness of his constant dependence upon the Creator. <BEcho, August 7, 1899 par. 1>

"Take no thought for your life," Christ said, "what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Father feedeth them. Are ye not much better than they?" Consider the ravens. They neither sow nor reap; but they act the part God designed them to act, and He takes care of them. And will not that God who has given man all that he has, keep him in health and strength if he complies with the conditions by obedience to the laws of his being? <BEcho, August 7, 1899 par. 2>

"Which of you by taking thought can add one cubit unto his stature," Christ asked. "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Let the lily, beautifully tinted and gracefully formed by the great Master-Artist, surpassing in its loveliness the artificial adorning of Solomon, teach us the lesson of simplicity and faith. <BEcho, August 7, 1899 par. 3>

The lesson book of nature is open to all. When men and women cease trying to counter-work the purposes of Divinity; when they place themselves under the discipline of grace, they will see that they have a work to do in becoming conversant with plant and animal life. If less time were devoted to the preparation of elaborate meals for the gratification of appetite, and more time spent in the contemplation of God's works in nature, men and women would be better fitted to serve their Creator. <BEcho, August 7, 1899 par. 4>

God has entrusted human beings with talents. He has given men and women intellect, that they may study His dealings with them. All have the privilege of knowing the only true God, whom to know aright is life eternal. Shall we, then, follow our own inclinations, and indulge our inherited and cultivated tendencies to wrong, without reference to God's word? The birds of the air, guided by instinct, are obedient to the laws that govern their life. But the beings formed in God's image fail to honour Him by obeying His laws. By disregarding the laws which govern the human organism, they disqualify themselves for serving God. God sends them warnings to beware of how they dishonour Him by breaking the laws which govern their bodies; but habit is strong, and they will not heed. <BEcho, August 7, 1899 par. 5>

The swallows and the cranes observe the changes of the season. To find a suitable clime, they migrate from one country to another, as God designed they should. But men and women sacrifice life and health in seeking to gratify appetite. In their desire to accumulate earthly treasure, they forget the Giver of all their blessings. They abuse their health, and use their powers to carry out their unsanctified, ambitious projects. Their days are filled with pain of body and inquietude of mind because they are determined to follow wrong habits and practices. They will not reason from cause to effect, but sacrifice health, peace, and happiness to their ignorance. <BEcho, August 7, 1899 par. 6>

The wise man addresses the indolent in these words: "Go to the ant, thou sluggard; consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her fruit in the harvest." <BEcho, August 7, 1899 par. 7>

The habitations which the ants build for themselves show wonderful skill and perseverance. Only one little grain at a time can they handle, but by diligence and perseverance they accomplish wonders. Solomon points to their industry as a reproach to those who waste their hours in sinful idleness, or in practices which corrupt soul and body. The ant prepares for future seasons. This lesson is, by many gifted with reasoning powers, entirely disregarded. They fail entirely to prepare for that future life which God has secured for those of the fallen race who are obedient to Him. <BEcho, August 7, 1899 par. 8>

Stones have frequently been used as memorials of God's dealing with His people. Joshua, knowing that the time of his service as the visible leader of the children of Israel was about to end, gathered the people together, and caused them to renew their covenant with their Maker. Then he "wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak that was by the sanctuary of the Lord. "Behold," he said, "this stone shall be a witness unto us; for it hath heard all the words of the Lord, which He spake unto us. It shall be therefore a witness unto you, lest ye deny your God." <BEcho, August 7, 1899 par. 9>

None have an excuse for misusing their powers. Such misuse robs God of the service He demands. By creation and by redemption man is the Lord's. The qualities with which he has been endowed shows how high an estimate the Lord places on human beings. He has given every man his work. Every youth, every child, has a work to do in accordance with the Lord's revealed will. No one can waste his opportunities and privileges without robbing God. How can we ignore the responsibilities which rest upon us? The sun, the moon, the stars, the rocks, the flowing stream, the broad restless ocean, all teach lessons that we would do well to heed. Shall we not learn from God's great book of nature that He bestows His love, mercy, and grace on us every moment of our lives, that in turn we may serve Him and our fellow-men?

Mrs. E. G. White. <BEcho, August 7, 1899 par. 10>

August 14, 1899 Take Heed How Ye Hear.

Characteristics of the True Teacher-Sanctified Ears-The Power of Language.

God desires us to give attention to the words of truth. We are to hear and practise them; for the truth is a message of Heaven to those who take heed. The oft-repeated charge of the Lord is, "He that hath ears to hear, let him hear." Of the Israelites the apostle says, "The word preached did not profit them, not being mixed with faith in them that heard it." This opens before us the reason why so little is accomplished by the many discourses given. The words may be indited by the Holy Spirit, but if those who hear do not hear with a desire to be benefited, the words spoken do not profit them. <BEcho, August 14, 1899 par. 1>

It makes every difference whether the word spoken is received into good and honest hearts. The Israelites had the word spoken to them by Christ from the pillar of cloud, but like many who today hear the glad tidings of truth and righteousness, they did not hear with consecrated ears. They brought guilt upon themselves by failing to hear by faith, and practise the word spoken. Selfishness and pride, murmuring and unbelief, compassed them about as a garment. <BEcho, August 14, 1899 par. 2>

It was faith that men lacked in the days of Noah, and it was this lack that brought destruction upon them. How different would have been the result had they heeded Noah's appeals as the voice of God speaking through him. But they were unwilling to hear and receive the word which would have saved them. <BEcho, August 14, 1899 par. 3>

The teacher of truth is to take heed how he presents the truth. He is to speak every word plainly and distinctly, with that earnest conviction which carries conviction to hearts. If the words spoken are crowded upon each other, the impression that should be made is lost. The talent of speech needs to be cultivated, that the truth shall not be spoken in an excited, spasmodic style, but slowly and distinctly, that not a syllable may be lost. <BEcho, August 14, 1899 par. 4>

Rapidity of speech can and should be corrected. The teacher must learn daily in the school of Christ, that he may speak in such a way as to make the best and most lasting impression upon his hearers. The appointed guardian of truth, he must conscientiously guard the sacred treasures. He is not to gather only a limited number of surface truths, but is to purchase the field, that he may possess the treasure it contains. He is to seek to improve in methods of labour, and make the very best use of the organs of speech. If the words of truth are of sufficient importance to be spoken before an audience, they are of sufficient importance to be spoken distinctly. The guidance of the Spirit never leads to indistinctness of speech. The Spirit takes the things of God, and presents them through the human instrument to the people. Then let them come from our lips in the most perfect manner possible. <BEcho, August 14, 1899 par. 5>

When the pure gospel of Christ is cherished and appreciated, the jewels of truth will be presented as precious pearls. Every teacher in our Schools, every minister in our Conferences, is to make an earnest effort to obtain knowledge from the Source of all knowledge. All are to have a daily increasing appreciation of the wisdom which is eternal life to the receiver. The teacher of truth needs to learn daily of Christ. He is not to be satisfied with human acquirements; for they are narrow and insufficient. He is to hunger for a deeper knowledge of Christ. "This is life eternal," the Saviour said, "that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." <BEcho, August 14, 1899 par. 6>

God would have us realize that, as His delegated messengers, we are to grow in grace and in the knowledge of Christ, until we perfect a character that is in entire conformity to His will. His attributes have been presented to us that we may cherish them, and thus learn to use the treasures of truth in such a way as to draw souls to Him. <BEcho, August 14, 1899 par. 7>

Christ says to us, "A new heart also will I give you." You shall act on new, strong principles. By believing and obeying, we are brought into fellowship with Christ, and we partake of the glory revealed by Him. The willing, obedient soul will continue to advance, following the Lord Jesus step by step, until he is complete in Him. God loves

those who are one in Christ, even as He loves His only begotten Son. <BEcho, August 14, 1899 par. 8>

Earnest and sincere is the Author of our redemption. He humbled Himself that He might uplift the perishing and give them a knowledge of the true God. He desires His followers to represent Him by showing a faith that works by love and purifies the soul, by telling others of the love that has done so much for them. He has made the plan of redemption so definite and complete that the attention of all who are led to look to Him will be attracted. <BEcho, August 14, 1899 par. 9>

The words of the true Christian are a power for good; for they are the living echo of the Scriptures. When the teachers of truth learn from Christ as they should, those who listen to their words will not say with indifference, "I have heard that discourse a number of times. It is only a repetition." If the Lord's ambassador is what he should be,-an earnest seeker for the hidden treasure,-he will have a daily filled treasure house, from which he can draw things new and old; and if his hearers take heed how they hear, they will go from the service fully prepared to testify, Did not our hearts burn within us, while He walked with us, and opened to us the Scriptures? <BEcho, August 14, 1899 par. 10>

Many religious teachers have opposed the precious light sent them from heaven. They have refused to obey the words, "Take heed how ye hear." They think that they complete their work and secure their conquests by a continual repetition of fables and traditions, and by shouting, "Victory." But their efforts are the essence of feebleness, though put forth with an authority which misleads those who do not search the Scriptures for themselves. <BEcho, August 14, 1899 par. 11>

Through His Holy Spirit the Lord is seeking to teach men humility. Those who are privileged to hear truth need to listen with receptive minds, appreciating the precious words spoken. Those who are trusted with the presentation of the sacred oracles need to feel the necessity of being taught by the great Teacher. They must remember that instruction is often sent through their fellow-labourers and through laymen, whom the Lord has set apart to teach the truth. <BEcho, August 14, 1899 par. 12>

Let every teacher be a constant worker; then the Lord will educate and train the soul, moulding and fashioning it after the divine similitude. Teachers may learn in many ways. They are to gather every ray of light from those whom they have reason to know have a living experience in the things of God. They are to accept abundantly from the great Teacher, that they may give abundantly. They are not to depend on old discourses which they have had for years, but they are to go on progressing, digging for the precious jewels of truth, that they may present them to their hearers. <BEcho, August 14, 1899 par. 13>

The teacher must be willing to surrender his will to the will of God. Preparation for the gospel ministry can be obtained only by searching the Scriptures, and seeking the Lord with full purpose of heart. At the altar of God, by self-renunciation, the soul is educated to believe and receive and impart. Those who receive this education realize their own insufficiency, and the wonderful power of God.

Mrs. E. G. White. <BEcho, August 14, 1899 par. 14>

August 21, 1899 True Education.

Daniel Before the King--The Secret of His Wisdom-- Physical and Intellectual Training--Goodness and Greatness.

Daniel was closely connected with the Source of all wisdom, and this was to him more precious than the gold of Ophir. He kept his religious training on an equality with the advantages which were given him for becoming a wise and learned man. He used his entrusted capital aright. He was aroused by the situation in which he found himself in the king's court. He co-operated with God in the use of every power which had been given him, and we read, "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." Daniel was connected with God, and the secrets of the Most High were opened to him; for God is with those that fear Him. "And the king communed with them, and among all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Continual growth in religious wisdom and intelligence did not in any way disqualify these youth for the faithful discharge of the important duties assigned them in the kingdom of Babylon. God gave them His wisdom and knowledge for the perfecting of a thorough education. <BEcho, August 21, 1899 par. 1>

Let children and youth be given true education. Teach them to give God their entire devotion; for they are wholly dependent on Him in this life and for the future, immortal life. The knowledge of truth is the nutrition that the soul needs in order to be prepared to act as wise a part as did Daniel and his associates. Every time the conscience is

violated, sin is committed, for which the wrong-doer must suffer the sure result. The penalty of sin is death. With persevering effort and patient forbearance, children must be taught that the fear of the Lord is the beginning of wisdom. When very young they may be taught the statutes and commands of God. The thoughts and sentiments of His law are to be interwoven with their knowledge of the sciences. A true knowledge of the word of God is the only true scientific education, and this education brings the highest good. <BEcho, August 21, 1899 par. 2>

We cannot afford to separate spiritual from intellectual training. Well may parents dread intellectual greatness for their children unless it is balanced by a knowledge of God and His ways. It is of great importance that the youth take with them from school an intelligent love for God and His truth. This lies at the foundation of all true knowledge. We are in a world subject to disease and death. He who during his lifetime serves God faithfully, has the assurance that he will come forth at last to a glorious immortality. Of such a one it may indeed be said, "It is well with his soul." In every school in our land the Lord God of Israel should be exalted, revered, and honoured. In the place of unsanctified rivalry for earthly honour, the highest ambition of students should be to go forth as missionaries for God, educators who can teach what they have learned. <BEcho, August 21, 1899 par. 3>

Goodness alone is true greatness. With persevering faith, teachers are to hold to the Infinite One, saying, as did Jacob, "I will not let Thee go, except Thou bless me." Education is not perfect unless the body, the mind, and the heart are equally educated. Students who go from school with this education will draw to Christ, not only men and women, but children and youth. These need to learn to discipline self, to take up the duties nearest them, and then, however unpleasant the work may seem, to advance steadily. When they learn what constitutes the true children of God, a work will be done that Satan himself cannot undo or make of none effect. He who opens his heart to receive true education receives power from God to impart the light to others.

Mrs. E. G. White. <BEcho, August 21, 1899 par. 4>

August 28, 1899 The Marriage in Galilee.

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A Divine Institution-Rejoicing with Those That do Rejoice- Adultery and Crime-The Family of Heaven.

Adam was appointed by God to be monarch of the world, under the supervision of the Creator. "God said, Let us make man in our image, after our likeness, and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him." <BEcho, August 28, 1899 par. 1>

"The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. . . . And the Lord God said, It is not good that the man should be alone: I will make him an help-meet for him. . . . And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof, and the rib which the Lord God had taken from man made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." <BEcho, August 28, 1899 par. 2>

He who gave Eve to Adam as a help-meet performed His first miracle at a marriage festival. In the festal hall, where friends and relatives rejoiced together, Christ commenced His public ministry. <BEcho, August 28, 1899 par. 3>

By His presence at this gathering our Saviour sanctioned marriage, recognizing it as an institution He Himself had established. In the beginning when the Sabbath law was given, the marriage law was also given. It was then that God bestowed on man His two great gifts,--the Sabbath as a day of rest, and woman as a help-meet. <BEcho, August 28, 1899 par. 4>

Marriage has received Christ's blessing, and it is to be regarded as a sacred institution. True religion does not counterwork the Lord's plans. God ordained that man and woman should be united in holy wedlock, to raise up families that, crowned with honour, would be symbols of the family in heaven. And at the beginning of His public ministry Christ gave His decided sanction to the institution that had been sanctioned in Eden. Thus He declared to all that He will not refuse His presence on marriage occasions, and that marriage, when joined with purity and holiness, truth and righteousness, is one of the greatest blessings ever given to the human family. Priests and popes have made laws forbidding people to marry, and secluding them in monasteries. These laws and restrictions were devised by Satan to place men and women in unnatural positions. Thus Satan has tempted human beings to disregard the law of marriage as

a thing unholy, but at the same time he has opened the door for the indulgence of human passion. Thus have come into existence some of the greatest evils which curse our world,--adultery, fornication, and the murder of innocent children born out of wedlock. <BEcho, August 28, 1899 par. 5>

Jesus came to our world to correct mistakes, to restore the moral image of God in man. Wrong sentiments in regard to marriage had found a place in the minds of the teachers in Israel. They were making of none effect this institution. Man was becoming so hard-hearted that for the most trivial excuse he would separate from his wife, or, if he chose, he would separate her from her children. This was considered a great disgrace, and was often accompanied by the most acute suffering on the part of the discarded one. Christ came to correct these evils, and His first miracle was wrought on the occasion of a marriage. <BEcho, August 28, 1899 par. 6>

The Scripture states that both Jesus and His disciples were called to this marriage feast. Christ has given Christians no sanction for saying when invited to a marriage, "We ought not to be present on so joyous an occasion." By attending this feast, Christ taught us that He would have us rejoice with those who rejoice, in the observance of His statutes. He never discouraged the festivities of mankind when they were carried on in accordance with the laws of Heaven. A gathering that Christ honoured by His presence it is right that His followers should attend. After attending this feast, Christ attended many others, sanctifying them by His presence and instruction. <BEcho, August 28, 1899 par. 7>

The feast was in progress, and an important point in the ceremony had been reached, when it was discovered that the supply of wine had failed. Mary went at once to Jesus, saying, "They have no wine." She had an interest in this gathering, and Christ had ever been to her a wise counsellor. The answer was, "Woman, what have I to do with thee?" This should have been translated, "What hast thou to do with Me?" This answer was not in any sense disrespectful. Christ was ever respectful, kind, and courteous to all, and He was especially so to His mother. But He was engaged in His Father's work, and He was to follow the dictation of no one but God. <BEcho, August 28, 1899 par. 8>

Mary understood His words as encouragement, not rebuke, and she said to the servants, "Whatsoever He saith unto you, do it." <BEcho, August 28, 1899 par. 9>

"And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece." In those days the Jewish religion was largely made up of forms and ceremonies. A certain amount of washing was required by the law, but the people carried this matter to an extreme, prescribing certain forms never required by God, and making a tedious process of that which was intended to cleanse and refresh. Seeing the stone jars standing there, Christ bade the servants fill them to the brim. This was done, and then He said, "Draw out now, and bear unto the governor of the feast. And they bare it." <BEcho, August 28, 1899 par. 10>

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bride-groom, and said unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now."

Mrs. E. G. White. <BEcho, August 28, 1899 par. 11>

September 4, 1899 Wine at the Marriage Feast.

Death in the Cup--Wine Pure and Impure--Human and Divine Love-- The Marriage Holy--Sharing Burdens--The Family of Earth and Heaven.

The wine created by Christ at the marriage feast in Galilee was the best wine that those present had ever tasted. But it was entirely free from all fermentation. Christ Himself had forbidden the use of fermented drink, saying, "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy, and between clean and unclean, and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." <BEcho, September 4, 1899 par. 1>

Fermented liquor confuses the senses and perverts the powers of the being. God is dishonoured when men have not sufficient respect for themselves to practice strict temperance. Fermented wine is not a natural production. The Lord never made it, and with its production He has nothing to do. Paul advised Timothy to take a little wine for his stomach's sake and oft infirmities, but he meant the unfermented juice of the grape. He did not advise Timothy to take what the Lord had prohibited. <BEcho, September 4, 1899 par. 2>

The use of fermented wine caused Nadab and Abihu to confuse the sacred and the common, and death was their

penalty. After this, severe restrictions were placed on those connected with the sacred service. They were prohibited, when they came before the Lord, from touching wine or using grapes in any way, that they might avoid the result of becoming familiar with fermented liquor. When food or drink which bewilders the brain is placed in the mouth, the destroyer sees his opportunity to enter and dethrone the reason. <BEcho, September 4, 1899 par. 3>

Some who claim to be Christians feel at liberty to use intoxicating drink, and in this particular they claim to be in harmony with Christ. But Christ did not set the example they claim to imitate. Be assured that He did not make intoxicating wine on the occasion of His first miracle. He gave to those present a drink which it is safe to give to all humanity--the pure juice of the grape. Christ never placed a glass of fermented liquor to His lips or to the lips of His disciples. Drunkenness was rare in Palestine, but Christ looked down the ages, and saw in every generation what the use of wine would do for the users, therefore at this feast He set a right example. <BEcho, September 4, 1899 par. 4>

Christ did not give publicity to His action, and at first only a few knew of the embarrassment of the governor. But after the new wine was brought in, great astonishment was expressed by the guests regarding its superiority over the wine first placed before them. The miracle became known, and the very work Christ desired to see done was accomplished. The faith of the disciples was confirmed. This miracle was to them a convincing testimony that their Master was the world's Redeemer. <BEcho, September 4, 1899 par. 5>

Jesus did not touch the water in the jars. He simply looked upon it, and at once it became like wine fresh from the cluster. Only a few days before, Christ had refused to work a miracle to satisfy His hunger. He was weak and emaciated; for He had been without food for forty days and forty nights; but He would not command the stones to become bread to satisfy His appetite. To the suggestion of the enemy He answered, "It is written, That man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Neither would He accept a challenge to imperil His life by casting Himself down from the pinnacle of the temple to prove that He was the Son of God. In answer to the challenge, He said, "It is written, Thou shalt not tempt the Lord thy God." But on the occasion of the wedding feast He performed a miracle to show that marriage is not forbidden by God. <BEcho, September 4, 1899 par. 6>

The divine love emanating from Christ never destroys human love, but includes it. By it human love is refined and purified, elevated and ennobled. Human love can never bear its precious fruit until it is united with the Divine nature, and trained to grow heavenward. Jesus wants to see happy marriages, happy firesides. The warmth of true friendship and the love that binds the hearts of husband and wife are a foretaste of heaven. <BEcho, September 4, 1899 par. 7>

God has ordained that there should be perfect love and harmony between those who enter into the marriage relation. Let bride and bridegroom, in the presence of the heavenly universe, pledge themselves to love each other as God has ordained they should. Let no draught of unkindness chill the atmosphere of love which should surround them. The wife is to respect and reverence her husband, and the husband is to love and cherish his wife. As the priest of the household, the husband and father should bind his wife and children to his heart. The wife should feel that the large affections of her husband sustain her before her children are born, and after their birth he should co-operate with her in the management of the little ones, who should be wisely, tenderly, and lovingly educated. <BEcho, September 4, 1899 par. 8>

The family relationship should be sanctifying in its influence. Christian homes, established and conducted in accordance with God's plan, are a wonderful help in forming Christian character. Families here should be a symbol of the great family above. Parents and children should unite in offering loving service to Him who alone can keep human love pure and noble. <BEcho, September 4, 1899 par. 9>

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and He is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word; that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth it and cherisheth it; even as the Lord the church. For we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery." <BEcho, September 4, 1899 par. 10>

If this instruction had been heeded by those who enter into the marriage relation, the home life would be pure and elevated, garrisoned by holy love. God made from man a woman, to be a companion and helpmeet for him, to be one with him, to cheer, encourage, and bless him. And he, in his turn, is to be her strong helper. <BEcho, September 4, 1899 par. 11>

All who enter the matrimonial life with a holy purpose, the husband to obtain the pure affections of a woman's heart, the wife to soften and improve her husband's character, and give it completeness, fulfil God's purpose for them. Christ came not to destroy the law, but to fulfil its every specification. He came to pull down and destroy the works of oppression that the enemy had raised up everywhere. It was in perfect harmony with His character and work to make

known the fact that marriage is a holy institution. He came not to destroy this institution, but to restore it to its original sanctity. He came to restore the moral image of God in man, and He began His work by sanctioning the marriage relation. Thus He who made the first holy pair, and who created for them a paradise, put His seal upon the institution first celebrated in Eden, when the morning stars sang together, and all the sons of God shouted for joy.

Mrs. E. G. White. <BEcho, September 4, 1899 par. 12>

September 18, 1899 Letter from Sister White.

The following communication from Sister White, addressed to the shareholders' meeting was read by Elder A. T. Robinson:-- <BEcho, September 18, 1899 par. 1>

"Sunnyside," Cooranbong, August 17, 1899.

Dear Brethren and Sisters,--I would be pleased to be with you, if this were the will of the Lord; but I cannot leave my work. We are praying for you; for we feel just as great an interest in the work you are trying to do in Melbourne as in the work we are trying to do in this part of the Lord's vineyard. The Lord's angels are round about you in North Fitzroy as we know they are round about the workers in Cooranbong. I wish to reveal to the people, for their encouragement, the light which the Lord has been pleased to impart. <BEcho, September 18, 1899 par. 2>

Angels Supervising the Work.

The publishing house is a centre. It is a representative of the truth we claim to believe, and the churches in Melbourne should feel that they are honoured in having in their midst this printing office, to give character to the message that comes from the press in publications to go into the highways and byways. This institution is God's instrumentality to send forth the messages of truth to the people in clear lines. The workers in the publishing house are highly honoured in having a place in it, and if they are daily learners in the school of Christ, the Lord will give these apprentices wisdom to discern the good and choose the blessings which it is their privilege to enjoy in connection with the work. All may realize that faith without works is dead, being alone. When the workers in connection with the Echo Office combine faith and works, they will send forth precious rays of light into the moral darkness of the world. Those who are engaged in any branch of the work, are acting a noble part in doing service for God. They are to stand loyal and true at their post of duty, appreciating the privilege of so close a connection with heavenly instrumentalities. Angels are supervising the work, and you are co-operating with the ministry of the delegates of heaven. In all your work you may truly say, The Lord is here. Let your silent prayers go up to God in acknowledgement of His blessings. Be thankful, and the Lord will give you wisdom and understanding. <BEcho, September 18, 1899 par. 3>

Pray for the Echo Publishing House.

I would speak especially to the believers in Melbourne. Pray every morning and evening that the Echo Publishing House may have God's richest blessing upon it. This institution may be one of the most successful educating schools in business and spiritual lines. We do not half appreciate the mercies and blessings of God. Let no murmurs or complaints come from your lips; for angels hear these words. The Lord will be pleased if you in Victoria, and we in New South Wales, will take hold heartily and sustain the publishing institution with our prayers and our means, and encourage the hearts of those who carry the heavy burdens. Do not encourage criticism and complaining; for this is the most detrimental commodity you can deal in. It is Satan's goods, and you need not pass it round. <BEcho, September 18, 1899 par. 4>

Faithful Canvassers Needed.

A grand work is being done by those who handle the press. The sheets that come from the groaning press to be prepared as tracts and bound up in books, are to go forth to visit all the places of the earth. There should be canvassers who will do faithful service in this work. When the Lord's voice calls, "Whom shall we send? and who will go for us," the divine Spirit puts it into the hearts of men and women to answer, "Here am I; send me." But bear in mind that the

live coal from the altar must first touch your lips and cleanse you from all impurity. Then the words you speak will be wise and holy words. The Lord would have many take a part in this grand work who are consecrated, whose hearts are humble, and who are willing to engage in any line of work that demands their service. All are not to be canvassers, for then there would be no printers, editors, or managers. And if all were printers, there would be no canvassers. God will fit every one for the work who will seek to follow Him. If those who take up the canvassing work are thoroughly converted, they will reflect light, and do honour to God by speaking a word in season to those who are willing to hear.

<BEcho, September 18, 1899 par. 5>

The Lord will co-operate with all who are in earnest in the work, as He co-operated with Daniel and his three companions. Of these youth we read, "As for these four children, God gave them knowledge and skill in all learning and wisdom". . . and the king communed with them, and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king; and in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." When the Lord co-operates with the human agent and the human agent co-operates with God, marked advancement is made in all learning in business lines and in spiritual knowledge, for the Lord opens the understanding, that His faithful children who honour Him may continually advance. Church members in Victoria should consider it a privilege to have their children connected with the publishing house. <BEcho, September 18, 1899 par. 6>

Labourers Together with God.

We unite with you heartily with our prayers, our energies, and our sympathies. As you enlarge your work of book-making, you will increase your school of apprentices, and those who are educating these youth should realize that they are doing God's work. Each youth should learn some part of the business, and then climb higher to learn in advanced lines, until he is complete in all parts of the work, and is prepared in his turn to become an educator. It is the privilege of the instructors to cultivate tenderness, kindness, true courtesy, by manifesting these graces to every student in the Office. Every youth is the Lord's property, to be watched over, cared for, loved, and treated courteously. When youth are determined to have their own way, let not the parents of these youth receive the testimony of their children, but go directly to those at the head of the institution, and learn the truth. Parents, teach your children to respect and honour the men whom God honours and respects by placing them in positions of trust. <BEcho, September 18, 1899 par. 7>

The divine Spirit puts the desire to engage in the work into the heart of the man whom He can qualify for that place. Some are fitted for one branch of the work and some for another. Some as sons of consolation are to carry the message to the sorrowing, the disappointed, and the broken-hearted; and angels of God will be with these workers. But those who are prepared to do God's service in any line will not seek the easiest place. Said Christ, "He that will come after Me, let him deny himself, and take up his cross, and follow Me." There is a special work to be done in ministering to the most hopeless cases. The workers can possess a science of simplicity and eloquence that will search out and help the most needy, the class for which the sermonizers feel no special burden. Was not Christ the greatest teacher the world ever knew? Was He not the Son of the infinite God? and yet He said, "I do nothing of Myself." "Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not of Myself, but My Father which dwelleth in Me, He doeth the work." <BEcho, September 18, 1899 par. 8>

The true worker should ever bear in mind that he is doing service for God. Missionary work does not consist merely of preaching. It includes personal labour for those who have abused their health, and have placed themselves where they have not moral power to control their appetites and passions. These souls are to be laboured for as those more favourably situated. Our world is full of suffering ones. <BEcho, September 18, 1899 par. 9>

God has written His law upon every nerve and muscle, every fibre and function of the human body. The indulgence of unnatural appetite, whether for tea, coffee, tobacco, or liquor, is intemperance, and is at war with the laws of life and health. By using these forbidden articles, a condition of things is created in the system which the Creator never designed. This indulgence in any of the members of the human family is sin. But how much more sinful is it in those who profess to be Christians, who say they are Abraham's children. They are not, because they do not practice the works of the Lord. If they were following Jesus, they would deny unnatural appetite. Every gratification of unnatural appetite produces disease in the physical system. The eating of food that does not make good blood is working against the laws of our physical organism, and is a violation of the law of God. The cause produces the effect. Suffering, disease, and death are the sure penalty of indulgence.

Mrs. E. G. White. <BEcho, September 18, 1899 par. 10>

September 18, 1899 An Appeal,

Addressed to the Shareholders "Sunnyside," Cooranbong, August 14, 1899.

Dear Brethren and Sisters,--The danger that threatens our churches is that new and strange things will be brought in, things that confuse the minds of the people, and give them no strength, at the very time when they most need strength in spiritual things. Clear discernment is needed, that things new and strange shall not be laid alongside of truth as a part of the burden of the message to be given at this time. The very messages we have been giving to the world are to be made prominent. The books containing the light God has given must be brought before the people. [<BEcho, September 18, 1899 par. 1>](#)

Importance of the Canvassing Work.

Canvassers should have the fact impressed upon them that the canvassing work is the very work the Lord would have them do. The work of the canvasser is to bring before the world as fast as possible the light that God has given. The publications will do a far greater work than can be accomplished even by the ministry of the word, because the canvassers reach a class that ministers who teach in word and doctrine cannot reach. From the light given me, I know that where there is one canvasser in the field there should be one hundred. Persons should be encouraged to take hold of the work, not to handle the little story books, but to bring before the world the books so essential at this time. [<BEcho, September 18, 1899 par. 2>](#)

Watchmen.

The Lord will be with steadfast, consecrated workers. The time has come when a large work should be done by the canvassers. As watchmen they are ringing the warning-bell to awake the sleepers to a sense of their danger. The work to be done is great; the world is asleep, and the churches know not the time of their visitation. How can they best learn the truth? Through the efforts of the canvasser. Thus the reading is brought before those who otherwise would never hear the truth. Those who go forth in the name of the Lord are his messengers to give to the world the glad tidings of salvation through Christ in obeying the law of God. [<BEcho, September 18, 1899 par. 3>](#)

To Every Man His Work.

The multitudes are in darkness, in error, and the Lord would have the light of truth shine forth to the world. To every man is given his work. Here is a work that man can lay hold of and do. All who will consecrate themselves to God to work as canvassers are giving the last message of warning to the world. They will be drawn out to speak the truth, and will have opportunities to explain the word of God. In doing this itinerant work they are flashing rays of light upon the pathway of those who are in the darkness of error. [<BEcho, September 18, 1899 par. 4>](#)

Preparation for the Ministry.

Those who are fitting for the ministry can engage in no other work which will give them so large an experience as will the canvassing work. All who want an opportunity for true ministry, and who will give themselves unreservedly to the Lord, will find in the canvassing work opportunities to speak upon many things that pertain to the future immortal life. [<BEcho, September 18, 1899 par. 5>](#)

Copy the Pattern.

Doctrinal points should not be forced upon the people by the canvassers; but if the people lead out by asking questions, give them "the reason of the hope that is in you with meekness and fear." What fear? Fear lest your words should savor of self-importance, lest unadvised words should be spoken. The words and the manners are to be after Christ's likeness. [<BEcho, September 18, 1899 par. 6>](#)

Angels Co-operate.

Pray and work. More will be accomplished by the Christ-like humble prayer than by many words without prayer.

Work in simplicity, and the Lord will work with the canvasser. The Holy Spirit will impress minds just as he impresses the minds of those who listen to the words of God's delegated ministers, who preach His word. The same ministry of holy angels attends the one who gives himself to canvassing for books for the educating of the people as to what is truth. [<BEcho, September 18, 1899 par. 7>](#)

No Time to Lose.

Men and women can work in lines effectually if they feel in their hearts that they are doing the work of the Lord in ministering to the souls who know not the truth for this time. They are sounding the note of warning in the byways and highways to prepare a people for the great day of God which is about to break upon the world. We have no time to lose. We must encourage this work. Who will go forth now with our publications? Let them read the sixth chapter of Isaiah, and take its lesson home to their hearts. [<BEcho, September 18, 1899 par. 8>](#)

"Here Am I; Send Me."

"Then," said I, "Woe is me! for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then, said I, Here am I; send me." [<BEcho, September 18, 1899 par. 9>](#)

Messages of Peace and Comfort.

This representation will be acted over and over again if the canvassers are pressing close to the side of Christ, wearing His yoke, and daily learning of Him how to carry messages of peace and comfort to the sorrowing, disappointed ones, the sad and broken-hearted. By imbuing them with His own Spirit, Christ the great teacher is fitting them to do a good and important work. [<BEcho, September 18, 1899 par. 10>](#)

Revival of the Spirit of Former Days Needed.

This work has not of late had the spirit and the life infused into it by the leading agents that once made it a specialty. Painstaking effort is required; instruction must be given; a sense of the importance of the work must be kept before the workers; all must cherish the spirit of self-denial and self-sacrifice that has been exemplified in the life of our Redeemer. [<BEcho, September 18, 1899 par. 11>](#)

The Unseen Helper.

The Lord Jesus, standing by the side of the canvassers, walking with them, is the chief worker. The Holy Guest by their side makes impressions in just the lines needed, if the worker recognizes Christ as the one who is with him to prepare the way. Thus the worker can move forward representing the sacred truth he is handling, in the books he is finding a home for in families. [<BEcho, September 18, 1899 par. 12>](#)

Just as the truth presented in the books becomes woven into his own experience and developed in his character, will be his strength, his courage, his life. The experience gained will be more benefit to him than all the advantages he might otherwise obtain in fitting for the work of the ministry. It is the accompaniment of the Holy Spirit of God that prepares the workers, both men and women, to become pastors unto the flock of God. As they cherish the thought that Christ is their companion, a holy awe, a sacred joy will be felt by them amid all their trying experiences and all their tests. They will learn how to pray as they work. They will be educated in patience, kindness, affability, helpfulness, wherever they may be. They will practice true Christian courtesy, bearing in mind that Christ their companion will not approve of any harsh, unkind words, or feelings. Their words need to be purified. The power of speech should be regarded as a precious talent, granted them to do a high, a holy work. The human agent is to represent the divine companion with whom he is associated. To that unseen, holy companion he is to show respect and reverence, because he is wearing the yoke of Christ, and is learning His pure, holy ways and manners. [<BEcho, September 18, 1899 par. 13>](#)

Those who have faith and confidence in this divine attendant will develop. They will be gifted with power to clothe

the message of truth with a divine, sacred beauty. In all the self-denial and self-sacrifice required, amid all the unpleasant things that occur, they are ever to consider that they are yoked with Christ, partakers with Him of His spirit of patience, forbearance, kindness, self-denial, and self-sacrifice. This spirit will make them a place and give them success in the work, because Christ is their recommendation to the families. They will not be easily repulsed, for they know that the household needs the instruction these books contain. <BEcho, September 18, 1899 par. 14>

Mission of the Silent Messengers.

Some will lay them on the parlour table, and seldom look into them, until some sorrow comes. Perhaps sickness enters their home. Then they will look for those books, and the stricken ones will find peace and rest, and fall asleep in Jesus, resting in His love because He has forgiven their sins and is precious to their souls. This has been the testimony of many. The Lord co-operates with the self-denying human workers. His own mind, His own Spirit, is communicated to them. <BEcho, September 18, 1899 par. 15>

Who Will Respond?

God has His workmen in every age. The call of the hour is answered by the human agencies. Thus it will be when the divine voice cries, "Whom shall I send? and who will go for us?" The response will come, "Here am I, send me." The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. A great work is to be done in our world, and human agencies will surely respond to the demand. And all the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. The world must hear the warning. When the call comes, "Whom shall I send, and who will go for us?" send back the answer clear and distinct, "Here am I; send me."

Mrs. E. G. White. <BEcho, September 18, 1899 par. 16>

September 18, 1899 Communication Addressed to the Shareholders' Meeting.

Lift the standard higher and still higher. There is a great work to be done, and there is no time to be lost. Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need. Our young men and young women, may do a good work in canvassing if they will obey the words, "Take heed to thyself and to the doctrine." Self must be disciplined. The young men and young women who give evidence that they are truly converted and who take up the canvassing work may consider that this work is the very best preparation for the ministry. The canvassing work involves the performance of the highest moral duties. In this work there will be many temptations which will test whatever integrity and strength of religious principles and habits young men have in their experience acquired. <BEcho, September 18, 1899 par. 1>

The whole period of life is a brief season of trial. Those who take hold of a work so important as the canvassing work must constantly guard self, lest Satan shall obtain the advantage. A multitude of petty temptations will assail the one the Lord is testing, and if he stands firm as a rock to principle, it is because he makes the Lord God his trust every moment. "Put on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof." Let the sincere cry from the soul be, "Speak, Lord, for thy servant heareth." <BEcho, September 18, 1899 par. 2>

True workers are not careful to make special conditions whereby they may secure favours and have a very pleasant time in self-serving. But many canvassers go into a hotel and obtain their meals there, when they should make self-denying, self-sacrificing efforts to obtain accommodations in a humble cottage. But whether you go to a cottage or to a more stately mansion, let it be known that you are Christians, that you love the service of Christ, that you love missionary work, that you are carrying a class of books of the highest value. Obtain entrance if you can, and if possible sell helps enough to give you a bed and something to eat. If you can, obtain the privilege of conversing with the family. Ask them if you may have the privilege of uniting with them in their morning and evening worship. Thus doing, you have committed yourself as a follower of Jesus Christ, and no one will be more in need than you of stirring up the gift that is in them. Show that you realize that you are in a useful line of duty and honourable employment, that you are doing missionary work. If there is water to be brought, modestly ask the privilege of doing this. The numerous kind acts you may do, though small, will win for you respect, and an order, it may be, for a book. You can find friends if you ever show yourself friendly. And you may feel every day, that you are in an educating school. <BEcho, September 18, 1899 par. 3>

More Book-making.

Much more book-making needs to be done in the Echo Office. This institution has not been favoured with donations as have the printing establishments in America, and there are not here workmen who are thoroughly and understandingly connected with the work. Those who bear the heaviest responsibilities have not been strengthened and sustained by the churches in their prayers, and in realizing that the prosperity and success of the work is largely due to the attitude of the churches. If the churches do not feel that the work done in the Echo Office is a most important work, and that the workers need their sympathy and hearty, intelligent co-operation, this deficiency will be a drawback to the work. Complaints will be made in regard to the men who carry a heavy load. Discouragements come upon these men because of the unconsecrated elements in the churches, who love to talk, and say, "Report, and we will report it." They are making more work for the men who are already over-burdened. [<BEcho, September 18, 1899 par. 4>](#)

All who daily consecrate themselves to God to hold up the hands of those who bear responsibilities, God will bless. We are engaged in a great work, and Satan will use all his power to win to his side the men and women who could co-operate with God in doing a precious work if they were sanctified, cleansed, and worked by the Holy Spirit, if they had warm, true hearts of tender love, and give due respect to those whom God has appointed to carry a great and important work. The men engaged in this work have been and will again be wounded by those who think and speak evil and create feelings of distrust and jealousy, which should not be tolerated or kept alive by unsanctified tongues. [<BEcho, September 18, 1899 par. 5>](#)

The publishing house is the Lord's house, and it is not to be desecrated by those connected with it. Every worker employed there should put to the stretch nerve, brain, bone, muscle, and sinew to make the publishing house all that God designs it to be. The Lord's blessing will rest upon the managers and the workers if they will learn lessons in the school of Christ, wearing Christ's yoke, and working in Christ's lines, as every believer should. When they are doing this, God says of them, Ye are labourers together with God. Christ is to be honoured and glorified by every soul who connects with the work. The false tongue, the suspicious remark, the evil surmising, and jealousy, have done great harm to the work and workers in the Office. The Lord has been dishonoured, and His work retarded because the sacred fire has not always been used. The common fire, in feelings, devisings, and speech, has had its influence, and has brought discouragement, weakening the hands God designed should be strengthened and upheld. The Lord has opened ways and means, and given evidence that this work is His, and that He will bless those who will work interestedly in connection with it. [<BEcho, September 18, 1899 par. 6>](#)

There have been those, and unless constant watchfulness is exercised, there will ever be those, who are not true and faithful, men and women who are not able to discern the sacredness of the work given them to do. Seeing, they see not, and hearing, they hear not, neither do they understand. Their will is not on the side of the will of God. They do not love the truth, and it has not a sanctifying, refining influence upon them. The time will come when the sensual, the proud, the careless in heart, those who are opposed to the truth, will have to be separated from the Office. Darkness will close about them, and soon, very soon the cry will come from unfeigned lips, "The harvest is past, the summer is ended, and my soul is not saved." They are gathering in bundles with the tares, to be consumed by the fires of the last day. [<BEcho, September 18, 1899 par. 7>](#)

The Lord would have a company of youth brought into the Echo Publishing House, and there tested and tried. If under the instruction they receive they do not improve, but show that their hearts are gross, that they do not care to be converted from the error of their ways, all the light shining about them becomes darkness to them. They call good evil, and evil good. Their testimony is not reliable. They dishonour the Office by remaining in it, and should be separated from it. Those who will be worked by the Holy Spirit, the Lord will qualify by His grace. He will let the light of His countenance shine into their hearts, giving them clearness of thought and knowledge such as He gave to Daniel. He will fit them to do His work. These workers will exert a right influence, and their very countenances will reveal their pure, correct, temperate habits. Unbelievers will take knowledge of them that they are superior in their ways, their speech, their demeanor; for like Daniel and his associates, they carry their credentials with them. [<BEcho, September 18, 1899 par. 8>](#)

The Lord would have the Echo Office stand high in the estimation of all who believe the truth. He would have the believers in the truth sustain this institution, and give tangible proof of their confidence in it. Thus they will honour God; for the Lord has made the Echo Office an instrument of His appointment. It is to be conducted on high and holy principles, making manifest that the seal of heaven is upon it. The Lord has His eyes upon it, and angels will work with the workers. Not a mean transaction in any business dealing is to be done, in behalf of believers or unbelievers. The Lord would have the publishing house stand as a faithful sentinel to advocate the truth. Rays of light are to go forth from it, to penetrate the moral darkness which covers the earth. [<BEcho, September 18, 1899 par. 9>](#)

Let our brethren and sisters have words of encouragement and confidence to speak of this the Lord's instrumentality.

God calls upon them to encourage the workers who have to carry the burdens; for He is working with them. He calls upon His people to recognize the sustaining power in this instrumentality. It is God's work. Honour the Lord, then, by doing to the utmost of your power to give it the influence it should have.

Mrs. E. G. White. [<BEcho, September 18, 1899 par. 10>](#)

November 6, 1899 Praise the Lord.

Notes of a Camp-meeting Address, Given by Mrs. E. G. White.

The glory of God is praise and thanksgiving. When tempted to fret and scold, remember there is no time for that. [<BEcho, November 6, 1899 par. 1>](#)

It was the whole sacrifice that our Redeemer made for us, so it must be a whole sacrifice that we make for Him. God will not accept a divided heart. [<BEcho, November 6, 1899 par. 2>](#)

The Son of God died on the shameful cross that we might be complete in Him. We must look away from ourselves. I entreat of you to keep in view the praise and thanksgiving to God. [<BEcho, November 6, 1899 par. 3>](#)

It is the will of the Lord that the heart shall be tried. He would see whether it will turn to the Stronghold for strength and sympathy. We need to cultivate faith, hope, and courage. Let our tongues be educated to speak forth His praise at all times. [<BEcho, November 6, 1899 par. 4>](#)

We need to frame the promises to God, and hang them up in the chambers of the mind, then we can communicate to others the comfort wherewith we are comforted. Here we are to learn the language of heaven, whose inhabitants will be our companions through eternity. [<BEcho, November 6, 1899 par. 5>](#)

Our cold hearts may be warmed by the companionship of Christ, our Redeemer. We are not to talk of the power of Satan to overcome, but we are to talk of the power of Christ to save. [<BEcho, November 6, 1899 par. 6>](#)

I want you to conduct yourself on the boats, on the cars, or wherever you go, as a child of God--an heir of heaven. He would have us honour ourselves by a circumspect life. God desires that when you appear among the guests in heaven, you may appear to His honour and glory. [<BEcho, November 6, 1899 par. 7>](#)

Two powers are struggling most earnestly for victory in your soul, and the issue of the conflict is to us of tremendous consequence. We are fighting for an immortal inheritance. He who is mighty in council, and to whom all power in heaven is given, has declared that He will help His people if they are not faithless. [<BEcho, November 6, 1899 par. 8>](#)

Christ takes away from us our idols so that our minds may be taken away from things of minor importance. It is our privilege to act our part, and not to watch Christ lest He should not do His part. We want to be converted out of self into Christ. Every day we need the converting power of God to rest upon us. [<BEcho, November 6, 1899 par. 9>](#)

November 20, 1899 The Cost of Salvation.

God's Gift--A Changeless Law--Conviction or Conversion-- The Divine Testing--Infinity Beyond.

God will save no man while he continues in transgression after the light has come. The great sacrifice of the Son of God was made that it might be possible for man to become obedient through faith. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The atonement in the offering of Christ for the sin of the world is the great argument that the law of God is binding upon every human being. "I came not," said Christ, "to destroy the law or the prophets, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." [<BEcho, November 20, 1899 par. 1>](#)

The same evidence that was given by God to prove His divine authority gave a representation of His character when there was no power to save, when no arm brought salvation. In the depths of omnipotent wisdom and mercy the Father took the work of salvation into His own hand. He sent His only begotten Son into the world to live the law of Jehovah. The law, revealed in the character of Christ, was a perfect manifestation of the Father. And by His perfect obedience and the sacrifice of Himself, which He through the eternal Spirit once offered up unto God, He has fully satisfied the justice of the Father, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven for

all those whom the Father has given Him. <BEcho, November 20, 1899 par. 2>

The everlasting inheritance is purchased only for the elect. Says the apostle Peter:-- <BEcho, November 20, 1899 par. 3>

"According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." <BEcho, November 20, 1899 par. 4>

Christ is everything to us. We cannot even repent unless divine impressions are made upon the heart. While Christ pardons none but the penitent, those whom He pardons are first made repentant. Those who have that faith which works by love and purifies the soul, have direct testimony in the word of the grace bestowed by an ever-living Saviour. Without the saving grace of God, man cannot endure the test of temptation. He is fit for no good work. Did the wonderful miracles wrought by Christ bring the Jewish nation to repentance?--No; the Jews who witnessed these miracles wickedly charged Him with performing them through Beelzebub, the prince of the devils. Bethsaida and Chorazin, though they witnessed miracles of sufficient power to have convinced the cities of Sodom and Gomorrah, did not submit to the evidence of truth. <BEcho, November 20, 1899 par. 5>

These wonderful manifestations of the power of God produced the same effect upon the Jews as the power the gospel now exerts upon the multitude. They are convicted, but not converted. They are determined not to yield their will to the will of God. The danger of resisting the heavenly manifestations is presented before them, but they frame excuses for not yielding. Many are deceiving their own souls. They do not love Jesus, nor accept the terms of salvation. They act out the same spirit as did the disciples who turned from Christ because they did not immediately comprehend His words--"Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." The Holy Spirit's power is working upon mind and heart, the understanding is convinced, the conscience is aroused, and yet Christ says of them, "Ye will not come unto Me, that ye might have life." <BEcho, November 20, 1899 par. 6>

A test will come to every soul. The natural faults of character, if not determinedly overcome for Christ's sake, will completely master the human soul. Daily there is a battle to be fought which will cost mortification. It may cost reputation; but Jesus risked all this and a hundred fold more that He might bring salvation within the reach of every soul. All the humiliation that man could bring He endured, that through His amazing condescension man might become the sure stepping-stone to his fellow-man, so sinful, so weak in moral power. Why, then, should fallen man be unwilling for Christ's dear sake to become a partaker of shame and reproach? <BEcho, November 20, 1899 par. 7>

When the grace of God works upon the heart, a fervent zeal, a heavenly spirit, a melting, overflowing sympathy for souls that are impenitent, is seen in the life. The humble follower of Christ delights to contemplate His wondrous, surpassing beauty. He has discovered that the "Word was made flesh, and dwelt among us," and he loves to think of the beauty and matchless charms of Christ's character. Day by day a transforming power is at work upon his life and character, and is filling his soul with an inexpressible love. He finds that the Saviour is willing to be his guide in this life, and his portion to all eternity. His heart is won, his choice is made. He yokes up with Christ, and has a compelling power in winning souls to the Saviour. He cannot change the heart, but he may convince souls of the truth, which defines their duty, and convicts of sin. <BEcho, November 20, 1899 par. 8>

This subject is but dimly comprehended. It will bear searching, and the patient, persevering, diligent seeker for truth will be rewarded. Every spiritual muscle is to be put to the stretch to comprehend the word. And after long continued taxation of intellect, of patience, of the whole man, he will find an infinity beyond. The prayer of the great apostle, whose heart was burning to know and understand these things, should be our prayer:-- <BEcho, November 20, 1899 par. 9>

"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

Mrs. E. G. White. <BEcho, November 20, 1899 par. 10>

May 21, 1900 The Sinner's Hope.

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**The Creation Beautiful--Sin's Defilement--Universal Wrong--
Hope of a Redeemer--The True Light.**

When this earth was created by Christ, it was holy and beautiful. God pronounced it "very good." Every flower, every shrub every tree, answered the purpose of its Creator. Everything upon which the eye rested was lovely, and filled the mind with thoughts of love for the Creator. Every sound was music, in perfect harmony with the voice of God. <BEcho, May 21, 1900 par. 1>

But a change has come. Sin has brought decay, deformity, and death. Today the whole world is tainted, corrupted, stricken with a mortal disease. The earth groans under the continual transgression of the inhabitants thereof. <BEcho, May 21, 1900 par. 2>

Human beings have degenerated. One after another they fall under the curse, because sin has entered the world, and death by sin. The truth is not made precious by practice. It does not sanctify the soul. It fades from the mind because the heart does not appreciate its value. In consequence the mind becomes more and more darkened by the atmosphere which is malarious because of the perpetuating of Adam's sin. The conscience has lost its sensitiveness. Through a repetition of sin, the impression made on the conscience by sin has no longer force enough to arrest the transgressor, diseased, depraved, and dying. The voice no longer echoes the voice of God, or gives expression to the music of a soul sanctified through the truth. The heart, in which God should be enthroned, is a place from which come forth all kinds of abominations. How has the fine gold become dim?--Man has lost the reflection of God's character. <BEcho, May 21, 1900 par. 3>

This calamity is well-nigh universal. There is no place upon earth where the track of the serpent is not seen and his venomous sting felt. The whole earth is defiled. The curse is increasing as transgression increases. The earth is preparing for purification by fire. <BEcho, May 21, 1900 par. 4>

Satan has come down with great power to work with the children of men. Their senses are perverted by his schemes. He lends enchantment to the view which he presents to them, covering transgression with great desirableness. As he tempted Adam and Eve, saying, "Ye shall be as gods," made wise by partaking of the fruit which God has forbidden you to eat, so he tempts men and women today. <BEcho, May 21, 1900 par. 5>

But a hope has been set before every sinner. The instant Adam yielded to Satan's temptation, and did the very thing which God had said he should not do, Christ, the Son of God, stood between the living and the dead, saying, "Let the punishment fall on Me. I will stand in man's place. Give him another trial." Transgression placed the whole world under the death-sentence. But in heaven there was heard a voice saying, "I have found a ransom." He who knew no sin was made sin for fallen man. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," Christ laid off His royal robe and kingly crown, and gave up His command over all heaven. He clothed His divinity with humanity, that He might bear all the infirmities and endure all the temptations of humanity. He was a Man of Sorrows, and acquainted with grief. He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. For our sake He became poor, that through His poverty we might be made rich. For us He left the adoration of the angels for the insults and execrations of a mob lashed to madness by the priests and rulers. <BEcho, May 21, 1900 par. 6>

The words in the first chapter of John are full of meaning:-- <BEcho, May 21, 1900 par. 7>

"That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. . . . The Word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of His fulness have all we received, and grace for grace." <BEcho, May 21, 1900 par. 8>

All that God could do has been done to save sinners. The Saviour invites all,--"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." But those who refuse to yoke up with Christ, who will not learn of the great Teacher, cannot receive God's protection. If they are determined to walk in the path of disobedience, Satan will exercise his power over them, after deceiving, to destroy. We may choose God's way, and live; we may choose our own way, and know that sin has entered into the world, and death by sin. <BEcho, May 21, 1900 par. 9>

Christ is the true light. Shall this light shine in darkness and the darkness comprehend it not?--God forbid. The word of God comes to us as a cure for diseased souls and bodies. It is life for those who are dead in trespasses and sins. He who knew no sin was made sin for us, that we might be made the righteousness of God in Him. On Him the iniquities of us all were laid. He lives to be our Advocate. He did nothing worthy of death, yet He died. And if we hear the glad words, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord," we shall have done nothing worthy of life. Jesus the sinless died, having done nothing deserving of death. The sinner is saved without having done anything worthy of salvation. He is wholly without merit. But clothed with the spotless robe of Christ's righteousness, he is accepted by God. The living way has been laid open. Life and immortality have been purchased by Christ.

Through obedience to God's commands sinners may find pardon and peace.

Mrs. E. G. White. <BEcho, May 21, 1900 par. 10>

June 11, 1900 As Lights in the World.

Christ the true Light--Heavenly Reflectors--Witnesses for God.

God desires us to shine as lights in the world. Darkness has covered the earth, and gross darkness the people; and Christ says to His followers, "Let your light so shine before man, that they may see your good works, and glorify your Father which is in heaven." We are to give the light of truth to others, ever asking, ever receiving ever imparting, working in all simplicity through the sanctification of the Spirit. <BEcho, June 11, 1900 par. 1>

Christ pointed out the position His people should occupy when He said, "Ye are the light of the world." From the members of the church there is to go forth an influence which shall enlighten others. The Light-giver arranges the lamps so that all in His house (the world) may be enlightened. He has an inexhaustible supply of light, and He places those who truly believe in Him where they will shine brighter and brighter. Constantly our light is to increase in brightness because we are constantly receiving light from the Source of all light. Beholding Christ, we are to become changed into His image, reflecting His light to the world. <BEcho, June 11, 1900 par. 2>

Every True Christian A Light Bearer.

Each soul united to Christ becomes a light in God's house. Each is to receive and impart, letting his light shine forth in clear, bright rays. We are held responsible by God if we do not let light shine to those who are in darkness. God has given each member of His church the work of giving light to the world, and those who faithfully act their part in this work, will receive an increasing supply of light to impart. By His Spirit the Lord will mould and fashion the human agent, quickening his energies, and giving him light wherewith to enlighten others. <BEcho, June 11, 1900 par. 3>

Life always shows itself in action. If the heart is living, it will send the life-blood to every part of the body. Those whose hearts are filled with spiritual life will not need to be urged to reveal this life. The divine life will flow forth from them in rich currents of grace. As they pray, and as they speak, God is glorified. <BEcho, June 11, 1900 par. 4>

There is no limit to the Lord's efficiency. He is prepared to advance and to add new territory to His kingdom; but His people must do their part in carrying forward this work. "Ask, and it shall be given you," is the promise. Our part is to rest on the word with unwavering faith, believing that God will do according to His promise. Let faith cut its way through the shadows of the enemy. When a questioning doubt arises, go to Christ, and let the soul be encouraged by communion with Him. The redemption He has purchased for us is complete. The offering He made was plenteous and without stint. Heaven has a never-failing supply of help for all who need help. <BEcho, June 11, 1900 par. 5>

God Glorified in Human Life.

It is the Saviour's delight to see His followers co-labourers with God, receiving bountifully all the means of fruit-bearing, and giving bountifully, as workers under Him. Christ glorified His Father by the fruit He bore, and the lives of His true followers will produce the same result. Receiving and imparting, His workers will produce much fruit. "Hitherto," Christ said to His disciples, "ye have asked nothing in My name. Ask, and ye shall receive, that your joy may be full." <BEcho, June 11, 1900 par. 6>

The God of providence still walks among us, though His footsteps are not seen, though His positive and direct workings are not recognized or understood. The world in its human wisdom knows not God. The Lord designs that through human beings His glory, not the glory of men, shall be manifested. It is His light that shines through His agencies. Providence and revelation work in divine harmony, revealing God as first, and last, and best in everything. <BEcho, June 11, 1900 par. 7>

Christ is drawing sinners to Himself by the cords of love, seeking to unite them to Himself, that they may be labourers together with God, not in pride and self-sufficiency, but in meekness and lowliness. When sinners are converted, God is glorified before the principalities and powers of heaven and earth. These converted ones are a spectacle to the world, to angels, and to men. "Ye are My witnesses," God says. By looking to Me you are to become transformed in character. By the manifestation of Christ-like forbearance and love you are to reveal this transformation.

<BEcho, June 11, 1900 par. 8>

By imparting to others the love and tenderness which God has so abundantly bestowed on us, we are to let our light shine. We should put every gift of God to the best possible use, making it a producer of good. To God we can give nothing which is not already His, but we can help the suffering ones around us. We can supply them with the necessities of this life, and at the same time speak to them of the wonderful love of God. <BEcho, June 11, 1900 par. 9>

Christ One with the Suffering.

Christ has identified His interests with those of His people. He has plainly stated that we can minister to Him by ministering to His suffering ones. Words of encouragement and cheer, spoken when the soul is sick and the pulse of courage is low, these are regarded by the Saviour as if spoken to Himself. The heavenly angels look on in pleased recognition. In no better way can we express our love to God than by unselfish, self-sacrificing actions, performed because the grace of God has been received into our hearts. <BEcho, June 11, 1900 par. 10>

There are only two kingdoms in this world,--the kingdom of Christ and the kingdom of Satan. To one of these kingdoms each one of us must belong. In His wonderful prayer for His disciples Christ said: <BEcho, June 11, 1900 par. 11>

"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world." <BEcho, June 11, 1900 par. 12>

Not the Monastic Life.

It is not God's will that we should seclude ourselves from the world. But while in the world we should sanctify ourselves to God. We should not pattern after the world. We are to be in the world as a corrective influence, as salt that retains its savor. Among an unholy, impure, idolatrous generation, we are to be pure and holy, showing that the grace of Christ has power to restore in man the divine likeness. We are to exert a saving influence upon those in the world. <BEcho, June 11, 1900 par. 13>

"This is the victory that overcometh the world, even your faith." The world has become a lazar-house of sin, a mass of corruption. It knows not God's children because it knows Him not. We are not to follow its ways nor imitate its customs. Continually we must resist its principles. Continually we must obey the words, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Mrs. E. G. White. <BEcho, June 11, 1900 par. 14>

July 2, 1900 Daniel a Statesman in Babylon.

Daniel was a statesman in Babylon. He was engaged in a work that kept idolatrous literature and practices constantly before the people. Yet he did not lose his knowledge of God and his interest in the religion of the Bible. By his faithful service he taught those in Babylon that his God was a living God, not an image such as they worshipped. <BEcho, July 2, 1900 par. 1>

It was God's design to show the Babylonians that there was a King above the king of Babylon,--the God whom the Hebrew youth worshipped. These youth exalted God. They knew that they were to carry out the principles of truth, and therefore they refused the meat from the royal table and the wine from the royal cellar. Their abstinence from the prescribed bill of fare made a distinction in every way between their appearance and the appearance of those youth who indulged their appetite. There were plenty to make remarks, but these youth were faithful even in little things. And in physical appearance they were far ahead of the youth who sat at the king's table. Their simple diet kept their minds clear. They were better prepared for their studies; for they never knew the oppression caused by eating luxurious food. They were better prepared physically for taxing labour, for they were never sick. With clear minds, they could think and work vigorously. By obeying God they were doing the very things that will give strength of thought and memory. <BEcho, July 2, 1900 par. 2>

God ordained Daniel and his fellows to be connected with the great men of Babylon, that these men might become acquainted with the religion of the Hebrews, and know that God reigns over all kingdoms. God co-operated with these youth. He gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams. <BEcho, July 2, 1900 par. 3>

In like manner the Lord means that His people shall witness for Him. They are not to be hidden away from the world.

They are to stand distinct from the world in their manner of dealing. They are to show that they have purity of character, that the world may see that the truth which they conscientiously believe makes them honest in their dealings; that those with whom they are connected may see that believers of truth are sanctified through the truth, and that the truth received and obeyed makes the receivers sons and daughters of God, children of the heavenly King, members of the royal family, faithful, true, honest, and upright in the small as well as the great acts of life. [<BEcho, July 2, 1900 par. 4>](#)

It was Daniel's faithfulness in doing the little things with which he was entrusted that gave complexion to his whole life. Whatever is worth doing is worth doing well. Let us be faithful in the smallest duties, as well as in the work requiring the largest sacrifice. To all who follow Daniel's example, not only professing the truth, but living the truth, acting in accordance with the principles of temperance, the Lord will give encouragement similar to the encouragement He gave Daniel. [<BEcho, July 2, 1900 par. 5>](#)

The Lord our Creator expends as much care, wisdom, and time upon the tiny flower as upon the great things He created. In the tiniest flower is seen a beauty and perfection that no human art can copy. The delicate tracery of the tinted rose, as well as the stars in the heavens, show the pencilling of the great Master-artist. The Lord would have us cultivate a love for the beautiful in nature. He who created everything that is lovely in our world would have us appreciate His work.

Mrs. E. G. White. [<BEcho, July 2, 1900 par. 6>](#)

July 23, 1900 Tempted in All Points.

Christ offered Himself as a willing sacrifice in our behalf. He stooped from His high command in heaven to rescue human beings from the slavery of sin. The Son of God gave up His honour and glory, and tasted the bitterness of death, that man might be a partaker of the divine nature. He died that all might have another trial, another opportunity to choose God as their Leader. [<BEcho, July 23, 1900 par. 1>](#)

"When the fulness of the time was come, God sent forth His Son, . . . to redeem them that were under the law, that we might receive the adoption of sons." The star of hope arose upon our world, and its brightness increased as our Saviour increased in wisdom and stature, and in favour with God and man. [<BEcho, July 23, 1900 par. 2>](#)

Appeal to Appetite.

In the wilderness Christ endured trials which no human being can comprehend. Here He was brought to face to face with Satan, the fallen angel, who tempted Him with a subtle power. The enemy began by disputing Christ's divinity. If you are the Son of God, he said, give me evidence that you are. Here you are in the wilderness, hungry, starving for food. You do not look like a Sovereign. Give me evidence that you are what you claim to be. Command that these stones be made bread. [<BEcho, July 23, 1900 par. 3>](#)

Struggle for the Mastery.

Well did Satan know who Christ was. When the Saviour went to Gadara, the evil spirits in the two madmen there cried out, "What have we to do with Thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time?" As in the wilderness Christ passed through the test of the second Adam, the beauty of His divine character shone out through His disguise. Satan could see through His humanity the glory and purity of the One with whom he had been associated in the heavenly courts. There rose before the tempter a picture of what he himself then was, a covering cherub, possessing beauty and holiness. Self-exaltation had led him to strive for a place above Christ, but he had failed. Could he not now carry out his design against the Son of God? He knew that if he could induce the Saviour to yield one jot in His allegiance to His Father, he would have the world entirely in his power, and would be able to rule as only he in his changed character could rule. [<BEcho, July 23, 1900 par. 4>](#)

But the One whom Satan was trying to overcome was the Lord of heaven, and all the tempter's efforts were without avail. Though Jesus was physically weak from His long fast, He would not yield one inch to the wily foe. His will was anchored in the will of His Father. "It is written," came from His pale quivering lips, as Satan told Him to turn the stones into bread, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

[<BEcho, July 23, 1900 par. 5>](#)

Appeal to Presumption.

Satan then took Christ to the pinnacle of the temple, and challenged Him to cast Himself down, saying, "If Thou be the Son of God, cast Thyself down; for it is written, He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone." Thus Satan tried to lead Christ to commit the sin of presumption. He reminded Him that God had promised to protect Him by angel ministrations. But no temptation could induce the Saviour to accept the challenge. "It is written again," He said, "Thou shalt not tempt the Lord thy God." Christ's time to show His divine power had not yet come. He was fully aware of the glory He had with the Father before the world was. But then He willingly submitted to the Divine will, and He was unchanged now. This was His time of trial and temptation; He must endure the test however cruel and cutting it may be. He saw Himself uplifted on the cross of Calvary, having suffered a shameful rejection at the hands of His own nation. But He knew that by suffering and sorrow and a cruel death He was to bruise the serpent's head. The giving of His life was to be the price of the world's redemption. <BEcho, July 23, 1900 par. 6>

Appeal to Ambition.

Satan next took Christ to the top of a high mountain, and there presented before Him all the kingdoms of the world and the glory of them, saying, "All this power will I give Thee, . . . for that is delivered unto me; and to whomsoever I will I give it. If Thou, therefore, wilt worship me, all shall be Thine." Then it was that Divinity flashed through humanity, and the fallen angels saw Christ glorified as He said, "Get thee behind Me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." <BEcho, July 23, 1900 par. 7>

The Second Adam.

The victory was gained. Christ had redeemed Adam's disgraceful failure and fall, and had placed man on vantage ground. <BEcho, July 23, 1900 par. 8>

"Then the devil leaveth Him, and, behold, angels came and ministered unto Him." The angels had been watching the contest, but they could do nothing to relieve the Saviour until the last temptation had been resisted. The Commander of heaven, Christ, was accustomed to receive the attendance and adoration of angels. And at any time during His life on this earth He could have called to His Father for the help of the angels. But no bribe, no temptation, could induce Him to deviate from the path of God's appointment. Great cunning was shown in the tactics which Satan followed. He assailed Christ on the point of appetite. He appealed to His trust in God. He presented to Him earth's most captivating scenes. But Christ failed not. He saw a world perishing in sin, and steadfastly and firmly He moved forward in the path of resistance. He had a world to rescue. He had come to seek and save that which was lost. <BEcho, July 23, 1900 par. 9>

Christ passed over the ground where Adam fell, overcame in our behalf. He endured every test that man will ever be called upon to endure. He met all the temptations which men will meet. He has travelled over the path in which He calls us to walk. "If any man will come after Me," He says, "let him deny himself, and take up his cross, and follow Me." As I endured the test and trial, so you may endure it. He who is at last crowned conqueror must depend, as Christ did, upon divine power. Every step Christ took was taken in dependence upon God, and not in a single point did the enemy overcome Him. He declares, "Be of good cheer; I have overcome the world." "He that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." <BEcho, July 23, 1900 par. 10>

The Greatest Gift.

When God gave Jesus to our world, He gave all heaven. This gift has secured for us our adoption into God's family. The Father's promise is Yea and Amen in Christ Jesus. Never will He falsify. Never will He alter the thing that has gone out of His mouth. The clouds of uncertainty and unbelief rolled back as the Saviour cried out upon the cross, "It is finished." No longer had the enemy power to tempt or annoy Him. Holiness and justice united in the completion of the great work of redemption. On the cross mercy and truth met together, and righteousness and peace kissed each other. Jesus had testified that God is true. Faith demands no more. The doubting soul need not ask, Has God forgotten to be gracious? Has He in anger shut up His tender mercies? The answer comes clear and strong, "God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." God's word is immutable. Jesus has proclaimed over the rent sepulchre of Joseph. "I am the resurrection and the life." Today

He stands in the heavenly courts as our Advocate. He is touched with the feeling of our infirmities; for He was "in all points tempted like as we are, yet without sin."

Mrs. E. G. White. <BEcho, July 23, 1900 par. 11>

September 3, 1900 Help for the Tempted.

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33. <BEcho, September 3, 1900 par. 1>

There is no warfare between Satan and his agents, between fallen angels and those who have yielded themselves to evil. Both possess the same attributes; both, through sin, are evil. But between Christ's followers and the powers of darkness there is an unwearied conflict, which is to have no end till Christ shall come the second time without sin unto salvation, to destroy him who has destroyed so many souls through his deceptive power. <BEcho, September 3, 1900 par. 2>

This enmity was spoken of in Eden. God declared to Satan, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." This enmity was revealed as soon as man transgressed God's law. His nature became evil. He formed a confederacy with the enemy of God. Fallen men and fallen angels have united in a desperate companionship against good. Satan does all in his power to lead men to work with him. Christ has pledged Himself to engage in conflict with the prince of darkness, and Christ's soldiers, the chosen of God, war against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. <BEcho, September 3, 1900 par. 3>

Satan tempts men and women in many ways. On the right hand and on the left he works with all deceivableness of unrighteousness. To some he comes in a winning garb, and with a friendly air. To others he comes in garments of darkness, to scatter and slay. By torturing fears he seeks to dishearten and distract. <BEcho, September 3, 1900 par. 4>

Again and again he came to the children of Israel, and at no time was he completely repulsed. He always found some soul ready to entertain him. The very men who had seen the glory of God from the mount received him as a welcome guest. Two hundred and fifty princes, men of renown, fell under his subtle power. Members of the priesthood, connected with the sacred work of God, were deluded by his devices, and were found fighting against the Lord. <BEcho, September 3, 1900 par. 5>

These men mixed the cup of gall for Moses. They thought they were serving the Hebrew host by opening to them a door of freedom. What a terrible delusion they cherished! How fearfully they were deceived! <BEcho, September 3, 1900 par. 6>

The history of the children of Israel was recorded for the benefit of those upon whom the end of the world is come. We are to take warning from their experience, that we may not dishonour God as they dishonoured Him. Satan was continually inciting them to rebellion, but he is even more active today. He attacks first one and then another, and when men are unguarded he succeeds in his purpose. <BEcho, September 3, 1900 par. 7>

Christ saw that Satan's power was exercised upon the human family, and that he claimed the whole race as his own. The Saviour pledged His word to give His life in man's behalf. He laid aside His royal robe and clothed His divinity with humanity, that He might clothe humanity with His garment of righteousness. <BEcho, September 3, 1900 par. 8>

Jesus came to the world as a human being, that He might become acquainted with human beings, and come close to them in their need. He was born a babe in Bethlehem. He grew up as other children grow. And from youth to manhood, during the whole of His earthly life, He was assailed by Satan's fiercest temptations. <BEcho, September 3, 1900 par. 9>

Adam was tempted by the enemy, and he fell. It was not indwelling sin which caused him to yield; for God made him pure and upright, in His own image. He was as faultless as the angels before the throne. There were in him no corrupt principles, no tendencies to evil. But when Christ came to meet the temptations of Satan, He bore "the likeness of sinful flesh." In the wilderness, weakened physically by a fast of forty days, He met the adversary. His dignity was questioned, His authority disputed, His allegiance to His Father assailed by the fallen foe. <BEcho, September 3, 1900 par. 10>

All heaven watched the conflict between the Prince of light and the prince of darkness. Angels stood ready to interpose in Christ's behalf should Satan pass the prescribed limit. Oh, what love burned in their hearts as they saw their Commander apparently in the power of His foe. When the last temptation came, when as Satan offered Christ all the world and the glory of it, if He would fall down and worship him, divinity flashed through humanity, and the enemy was resisted, the love of the angels knew no bounds. Their sympathy could no longer be restrained. <BEcho, September 3, 1900 par. 11>

Christ overcame Satan on every point. The wily foe could not induce Him to swerve from His allegiance to the Father. "Get thee behind Me, Satan," Christ said; "for it is written, Thou shalt worship the Lord thy God, and Him only

shalt thou serve." The Captain of our salvation overcame for us; Satan left the field a conquered foe. But the strain upon Christ had left Him as one dead. "And, behold, angels came and ministered unto Him." Their arms encircled Him. Upon the breast of the highest angel in heaven His head rested. Divine consolation flowed into His soul. The foe was vanquished. Humanity was placed on vantage ground. Christ had conquered. Those who became partakers of the divine nature would be able to resist the temptations of the enemy. <BEcho, September 3, 1900 par. 12>

Christ lived a human life that He might be man's example in all things. He endured temptation even as every human being must endure. He believed God as we must believe. He learned obedience even as we are required to learn obedience. And He overcame as we must overcome. His path lay through manifold temptations; therefore He knows how to succour those who are tempted. <BEcho, September 3, 1900 par. 13>

Wonderful, indeed, is God's work in behalf of man. Let the tempted soul remember that he is a representative of Christ. It is only by coming in contact with obstacles and difficulties and overcoming them that we become strong. Our necessity is God's opportunity. If we will hold fast to Christ, every trial will work out for our good. <BEcho, September 3, 1900 par. 14>

"We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted."

Mrs. E. G. White. <BEcho, September 3, 1900 par. 15>

September 24, 1900 Rejoice in the Lord.

Christ says to His followers, "Ye are the light of the world." Then let your light shine forth in clear, steady rays. Do not wrap about you a cloud of darkness. Cease to suspect others. By good works represent the character of Christ. When you are tempted to yield to despondency, look to Jesus, and talk with Him. Your Elder Brother will never make a mistake. He will judge righteously. He will guide you aright. <BEcho, September 24, 1900 par. 1>

God is not well pleased to see His children wrapped in gloom and sadness. His arm is mighty to save all who will lay hold on Him. He desires us to be cheerful, but not trifling. He says to each one of us, "As He which hath called you is holy, so be ye holy in all manner of conversation." God wants us to be happy. He desires to put a new song in our lips, even praise to our God. He wants us to believe that He forgives our sins, and takes away our unrighteousness. He wants us to make melody in our hearts to Him. <BEcho, September 24, 1900 par. 2>

In Christ our hope of eternal life is centered. Of this Paul declares:-- <BEcho, September 24, 1900 par. 3>

God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us, which hope we have as an anchor to the soul, both sure and steadfast, and which entereth unto that within the veil, whither the forerunner is for us entered. Heb. 6:17-20. <BEcho, September 24, 1900 par. 4>

The hope set before us,--what is it?--The hope of eternal life. Nothing short of this will satisfy the Redeemer, and it is our part to lay hold of this hope by living faith in Him. If we are partakers with Him in His sufferings, we shall be partakers with Him in the glory which will be His; for His merits have purchased forgiveness and immortality for every sinful, perishing soul. "This hope we have as an anchor to the soul, both sure and steadfast. Our trust in this hope, purchased for us by the atonement and intercession of Christ, is to keep us steadfast and unmoveable in every hour of conflict. With such a hope as this before us, shall we allow Satan to cast his shadow across our pathway, to eclipse our view of the future? <BEcho, September 24, 1900 par. 5>

Christ values human beings with a value that is beyond any human computation. Then let us encourage faith. Take your eyes off yourself. Faith and hope are not to be centered in self. They are to enter into that within the veil, whither our Forerunner is for us entered. Talk of the blessed hope and glorious appearing of our Lord and Saviour Jesus Christ. We are exposed to great moral danger, and if we trust in self, looking no higher we shall make shipwreck of the faith. Do not fail or be discouraged. Hope is an anchor to the soul both sure and steadfast, when it enters into that within the veil. Thus the tempest-tossed soul becomes anchored in Christ. Amid the raging of temptation, he will not be driven upon the rocks or drawn into the whirlpool. His ship will out-ride the storm. <BEcho, September 24, 1900 par. 6>

The Lord desires tempted souls to stand firm and unmoveable, always abounding in the work of God. To the sinking Peter Christ said, "Wherefore didst thou doubt?" Often, like Peter, we dishonour God by our lack of faith. <BEcho, September 24, 1900 par. 7>

The mightiest power is vouchsafed to us that we may stand firm. Looking unto Jesus, it is our privilege to say, boldly and yet humbly, The Lord is my helper; I shall not be moved from my steadfastness. My life is bound up with the life of Christ. Because He lives, I shall live also. [<BEcho, September 24, 1900 par. 8>](#)

Close the door of the heart to distrust, and throw it open to the heavenly Guest. Put away all fretting and complaining, for this is the snare of the devil. Let us make a pledge before God and the heavenly angels that we will not dishonour our Maker by cherishing darkness and unbelief, by speaking words of discouragement and mistrust. Let every word we utter, every line we write, be fraught with encouragement and unwavering faith. If we live faith, we shall talk faith. Think not that Jesus is the Saviour of your brother only. He is your personal Saviour. If you entertain this precious thought, you will beat back the clouds of despondency and gloom, and make melody to God in your soul. It is our privilege to triumph in God. It is our privilege to lead others to see that their only hope is in God, and to flee to Him for refuge. [<BEcho, September 24, 1900 par. 9>](#)

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." Stay your soul upon God. We are saved by faith in Christ. To those who realize this, it is, day by day, a source of infinite comfort. [<BEcho, September 24, 1900 par. 10>](#)

Every act of consecration to God brings us joy; for as we appreciate the light He has given us, more and greater light will come. We must banish the spirit of complaining, and open the heart to the bright beams of the Sun of Righteousness. There is peace in perfect submission. Peace follows grace. They work in perfect harmony, and are multiplied in progression. When the hand of faith takes hold of the hand of Christ, the expression of the heart is:-- [<BEcho, September 24, 1900 par. 11>](#)

Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, whom having not seen, ye love; in whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls. I Pet. 1:3-9. [<BEcho, September 24, 1900 par. 12>](#)

Open the windows of the soul heavenward, and let the rays of the Sun of righteousness in. Do not complain. Do not look on the dark side. Let the peace of God reign in your soul. Then you will have strength to bear all suffering, and you will rejoice that you have grace to endure. Praise the Lord; talk of His goodness; tell of His power. Sweeten the atmosphere which surrounds your soul. Do not dishonour God by words of repining. Praise Him with heart and soul and voice. Look on the bright side. Praise Him who is the health of your countenance and your God.

Mrs. E. G. White. [<BEcho, September 24, 1900 par. 13>](#)

October 15, 1900 "Ye Are Not Your Own."

We sometimes hear the questions, Am I never to do as I please? Am I never to have my own way? Am I always to be restrained? Can I never act in accordance with my inclinations? [<BEcho, October 15, 1900 par. 1>](#)

The less you follow natural inclinations the better it will be for yourself and for others. The natural inclinations have been perverted, the natural powers misapplied. Satan has brought man into collision with God. He works continually to destroy the divine image in man. Therefore we must place a restraint on our words and actions. [<BEcho, October 15, 1900 par. 2>](#)

When the grace of God takes possession of the heart, it is seen that inherited and cultivated tendencies to wrong must be crucified. A new life, under new control, must begin in the soul. All that is done must be done to the glory of God. This work includes the outward as well as the inward man. The entire being,--body, soul, and spirit, must be brought into subjection to God, to be used by Him as an instrument of righteousness. [<BEcho, October 15, 1900 par. 3>](#)

The natural man is not subject to the law of God, and neither, indeed, of himself, can he be. But by faith he who has been renewed lives day by day the life of Christ. Day by day he shows that he realizes that he is God's property. [<BEcho, October 15, 1900 par. 4>](#)

Body and soul belong to God. He gave His Son for the redemption of the world, and because of this, we have been granted a new lease of life, a probation in which to develop characters of perfect loyalty. God has redeemed us from the slavery of sin, and has made possible regenerated, transformed lives of service. [<BEcho, October 15, 1900 par. 5>](#)

God's stamp is upon us. He has bought us, and He desires us to remember that our physical, mental, and moral

powers belong to Him. Time and influence, reason, affection, and conscience,--all are God's and are to be used only in harmony with His will. They are not to be used in accordance with the directions of the world; for the world is under a leader who is at enmity with God. [<BEcho, October 15, 1900 par. 6>](#)

The flesh, in which the soul tabernacles, belongs to God. Every sinew, every muscle is His. In no case are we by neglect or abuse to weaken a single organ. We are to co-operate with God by keeping the body in the very best possible condition of health, that it may be a temple where the Holy Ghost may abide, moulding, according to the will of God, every physical and spiritual power. [<BEcho, October 15, 1900 par. 7>](#)

The mind must be stored with pure principles. Truth must be graven on the tablets of the soul. The memory must be filled with the precious truths of the word. Then, like beautiful gems, these truths will flash out in the life. [<BEcho, October 15, 1900 par. 8>](#)

The value God places on the work of His hands, the love He has for His children, is revealed by the gift He made to redeem men. Adam fell under the dominion of Satan. He brought sin into the world, and death by sin. God gave His only begotten Son to save man. This He did that He might be just, and yet the justifier of all who accept Christ. Man sold himself to Satan, but Jesus bought back the race, redeeming men and women from the slavery of a cruel tyrant. [<BEcho, October 15, 1900 par. 9>](#)

At an infinite cost to heaven we have been given a second probation. Then should not God be in all our thoughts? Should not His will control our actions? [<BEcho, October 15, 1900 par. 10>](#)

You are not your own. Jesus has purchased you with His blood. Do not bury your talents in the earth. Use them for Him. In whatever business you may be engaged, bring Jesus into it. If you find that you are losing your love for your Saviour, give up your business, and say, "Here am I, Saviour; what wouldest Thou have me to do?" He will receive you graciously, and love you freely. He will abundantly pardon; for He is merciful and long-suffering, not willing that any should perish. He is a loving Redeemer, whose pity survives the neglect and abuse of His mercy, the resistance of His claims. [<BEcho, October 15, 1900 par. 11>](#)

All we have and are is God's property. We should not regard it as a sacrifice to give Him the affections of our hearts. They should be given to Him as a willing offering. "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." [<BEcho, October 15, 1900 par. 12>](#)

Impressed with man's great obligation to God, Paul wrote, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." He urges a recognition of God's claims. "Know ye not," he asks, "that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

Mrs. E. G. White. [<BEcho, October 15, 1900 par. 13>](#)

December 10, 1900 Ministering Spirits.

God has recorded many narratives in His inspired word to teach us that the human family is the object of the special care of the heavenly angels. Man is not left to become the sport of Satan's temptations. All heaven is actively engaged in the work of communicating light to the inhabitants of the world, that they may not be left in the darkness of midnight without spiritual guidance. An eye that never slumbers nor sleeps is guarding the camp of Israel. Ten thousand times ten thousand and thousands of thousands of angels are ministering to the needs of the children of men. Voices inspired by God are crying, "This is the way, walk ye in it." If men will hear the voice of warning, if they will trust to God's guidance and not to finite judgment, they will be safe. [<BEcho, December 10, 1900 par. 1>](#)

The experience of Paul shows that all heaven is interested in the believing church of God, and that the Lord will open up ways before those who will put their trust in Him. Paul was on his way to Damascus to persecute the believers in Christ. Full of zeal, he determined to take all, both men and women, and punish them with imprisonment and death. The record states that he was "exceeding mad" against them. But the Commander of heaven beheld the suffering brought upon His church, and He made His voice heard to arrest the bold persecutor. As Paul journeyed, "suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me?" [<BEcho, December 10, 1900 par. 2>](#)

Again, in the case of Cornelius, we see the co-operation of heavenly agencies with human instrumentalities. We are taught that God is interested in every human being; that Christ died to redeem every soul, and that He communicates His will through heavenly intelligences. [<BEcho, December 10, 1900 par. 3>](#)

Cornelius was following on to know the Lord, and this won for him the salvation of all his house. Inspiration says of

this man that he was one that "feared God with all his house, which gave much alms to the people, and prayed to God always." [<BEcho, December 10, 1900 par. 4>](#)

He saw in a vision, evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thine alms and thy prayers are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do. [<BEcho, December 10, 1900 par. 5>](#)

The Lord knows every child of His by name. When we truly believe this, we shall have courage, faith, and patience to work out our own salvation with fear and trembling; for we shall know that it is God who worketh in us, to will and to do of His good pleasure. With fear and trembling we shall co-operate with God. [<BEcho, December 10, 1900 par. 6>](#)

Heavenly angels watch those who are seeking for enlightenment. They co-operate with those who try to win souls to Christ. Angels minister to those who shall be heirs of salvation. This is shown in the experience of Philip and the Ethiopian. [<BEcho, December 10, 1900 par. 7>](#)

A heavenly messenger was sent to Philip to show him his work for the Ethiopian. The evangelist was directed:--
[<BEcho, December 10, 1900 par. 8>](#)

Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went; and behold, a man of Ethiopia an eunuch of great authority under Candace, Queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Acts 8:26-28. [<BEcho, December 10, 1900 par. 9>](#)

Angels of God were taking notice of this seeker for light. The Ethiopian could not understand the prophecy which he read, and the Spirit directed Philip to go and teach him, saying, "Go near, and join thyself to this chariot." This man of high authority was being drawn to the Saviour, and he did not resist the drawing. He did not make his high position an excuse for refusing to accept the crucified One. The evangelist asked him, "Understandest thou what thou readest?" And he said, "How can I, except some man should guide me? And he desired Philip that he would come up and sit with him," and explain to him the word of God. [<BEcho, December 10, 1900 par. 10>](#)

Today, just as much as then, the angels are leading and guiding those who will be led and guided. The angel sent to Philip could himself have done the work for the Ethiopian, but this was not God's way of working. Man must connect with his fellow-men, and as God's instrumentality work in behalf of others. [<BEcho, December 10, 1900 par. 11>](#)

When God pointed out to Philip his work, the disciple did not say, as many are saying today, "God does not mean that. I will not be too confident, or I shall make a mistake." Philip that day learned a lesson of conformity to God's will which was worth everything to him. He learned that every soul is precious in the sight of God, and that angels will bring to the appointed agencies light for those who are in need of it. The heavenly angels do not undertake the work of preaching the gospel. Through the ministration of angels God sends light to His people, and through His people this light is to be given to the world. The Holy Spirit will guide and instruct men and women if they will show themselves willing to be guided by placing themselves in positions where they can communicate the light received. [<BEcho, December 10, 1900 par. 12>](#)

While angels from heaven are doing their work, evil angels are seeking to draw the mind to something else. Satan is interposing obstacles, so that the inquiring mind that would understand the word of God shall become confused. Thus he worked with Christ in the wilderness of temptation. Had Philip left the eunuch with his case hanging in the balance, he might never have accepted the Saviour. Evil angels were waiting for their opportunity, when they could press in their falsehoods and divert the Ethiopian from seeking after truth. The Lord's agencies must be wholly consecrated to His service, that they may be quick to understand their work. As wise stewards they must take advantage of every circumstance to draw men to Christ. [<BEcho, December 10, 1900 par. 13>](#)

Satan is ever on the alert to deceive and mislead. He is using every enchantment to allure men into the broad road of disobedience. He is working to confuse the senses with erroneous sentiments, and remove the landmarks God has placed in the pathway. It is because evil agencies are striving to eclipse every ray of light that heavenly beings are appointed to do their work of ministry, to guide, guard, and control those who shall be heirs of salvation. None need despair because of inherited tendencies to evil. When the Holy Spirit convicts of sin, the wrong doer must repent, and confess and forsake the evil. Faithful sentinels are on guard to direct souls in right paths.

Mrs. E G. White. [<BEcho, December 10, 1900 par. 14>](#)

January 14, 1901 "No Other Gods Before Me."

Every true child of God will be sifted as wheat, and in the sifting process every cherished pleasure which diverts the mind from God must be sacrificed. In many families the mantel-shelves, stands, and tables are filled with ornaments and pictures. Albums, filled with photographs of the family and the photographs of their friends, are placed where they will attract the attention of visitors. Thus the thoughts, which should be upon God and heavenly interests are brought down to common things. Is not this a species of idolatry? Should not the money thus spent have been used to bless humanity, to relieve the suffering, to clothe the naked, and to feed the hungry? Should it not have been placed in the Lord's treasury to advance His cause and build up His kingdom in the earth? [<BEcho, January 14, 1901 par. 1>](#)

This matter is of great importance, and it is urged upon you to save from the sin of idolatry. Blessing would come to your souls if you would obey the word spoken by the Holy One of Israel, "Thou shalt have no other gods before Me." Many are creating unnecessary cares and anxieties for themselves by devoting time and thought to the unnecessary ornaments with which their houses are filled. The power of God is needed to arouse them from this devotion; for to all intents and purposes it is idolatry. [<BEcho, January 14, 1901 par. 2>](#)

He who searches the heart desires to win His people from every species of idolatry. Let the word of God, the blessed Book of Life, occupy the table now filled with useless ornaments. Spend your money in buying books which will be the means of enlightening the mind in regard to present truth. The time you waste in moving and dusting the multitudinous ornaments in your house, spend in writing a few lines to your friends, in sending papers or leaflets or little books to some one who knows not the truth. Grasp the word of the Lord as the treasure of infinite wisdom and love; this is the guide book which points out the path to heaven. It points us to the sin-pardoning Saviour, saying, "Behold the Lamb of God, which taketh away the sin of the world." Oh, that you would search the Scriptures with prayerful hearts, and a spirit of surrender to God. O that you would search your hearts as with a lighted candle, and discover and break the finest thread that binds you to worldly habits, which divert the mind from God. Plead with God to show you every practice which draws your thoughts and affections from Him. God has given His holy law to man as His measure of character. By this law you may see and overcome every defect in your character. You may sever yourself from every idol, and link yourself to the throne of God by the golden chain of grace and truth. The apostle writes:-- [<BEcho, January 14, 1901 par. 3>](#)

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business, fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Rom. 12: 9-13. [<BEcho, January 14, 1901 par. 4>](#)

The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof. Rom. 13: 12-14. [<BEcho, January 14, 1901 par. 5>](#)

There is none too much self-denial, none too much self-sacrifice, none too much "overcoming evil with good." If all the inclinations to gratify the taste for frivolous things were firmly resisted, there would be more money to use for God. Shall we not make decided changes in this respect? Shall we not set money flowing in channels where it will glorify God? [<BEcho, January 14, 1901 par. 6>](#)

When I see families poorly clad, and houses destitute of those things which are necessary for comfort, and then visit the homes where every niche and corner is filled with useless ornaments, I am tired of the sight of my eyes. Let us search the Word and see if there is not some instruction there that will teach us how to relieve the maladies which have become chronic in the spiritual life of many. [<BEcho, January 14, 1901 par. 7>](#)

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. . . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. Isa. 58: 6-11. [<BEcho, January 14, 1901 par. 8>](#)

The Son of the infinite God came to this earth, and honoured it with His presence. He emptied Himself of His glory, and clothed His divinity with humanity, that humanity might touch humanity, and reveal to fallen man the perfect love of God. Christ did not come to earth to live a life of pleasure, of self-indulgence. He lived not to please Himself. "The Son of man," He said, "is come to save that which was lost." [<BEcho, January 14, 1901 par. 9>](#)

We have great changes to make before we reach perfection. God calls for complete self-surrender. We must guard diligently our lips, lest they speak guile. We must be strict with ourselves, that we bring not false principles into our

dealings with others, and lead souls from the safe path. We must work the works of God. Adhere to correct principles, whatever the cost to yourself. In appeals and warnings let your light shine forth to others. Economize your pennies that you may have pounds with which to help the cause of truth. Keep your tables free from many pictures and ornaments, which are as nothing in comparison with the word of God. Let your holy example lead the sympathies of your friends heavenward.

Mrs. E. G. White. <BEcho, January 14, 1901 par. 10>

June 17, 1901 Words of Comfort.

In the last scenes of this earth's history, war will rage. There will be pestilence, plague, and famine. The waters of the deep will overflow their boundaries. Property and life will be destroyed by fire and flood. This should show us that the souls for whom Christ has died should be fitting up for the mansions Christ has gone to prepare for them. There is a rest from earth's conflict. Where is it?-"That where I am, there ye may be also" Heaven is where Christ is. Heaven would not be heaven to those who love Christ if He were not there. Are we individually fitting up characters which will be meet for the society of Christ and the heavenly angels? <BEcho, June 17, 1901 par. 1>

"And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. If ye love Me, keep My commandments." "This is the, confidence that we have in Him," writes John, "that, if we ask anything according to His will. He heareth us." <BEcho, June 17, 1901 par. 2>

These promises are all given on conditions. The ten commandments, "Thou shalt," and, "Thou shalt not," are ten promises, assured to us if we render obedience to the law governing the universe. "If ye love Me, keep My commandments." Here is the sum and substance of the law of God. The terms of salvation for every son and daughter of Adam are here outlined. <BEcho, June 17, 1901 par. 3>

"The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father: for My Father is greater than I." This positive assurance was given to the disciples, to be given to all who should believe on Him till the close of this earth's history. <BEcho, June 17, 1901 par. 4>

Christ desired His disciples to understand that He would not leave them orphans. "I will not leave you comfortless," He declared; "I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also." Precious, glorious assurance of eternal life. Even though He was to be absent, their relation to Him was to be that of a child to its parent. <BEcho, June 17, 1901 par. 5>

The influence of the Holy Spirit is the life of Christ in the soul. We do not now see Christ and speak to Him, but His Holy Spirit is just as near us in one place as another. It works in and through every one who receives Christ. Those who know the indwelling of the Spirit reveal the fruits of the Spirit,-"love, joy, peace, longsuffering, gentleness, goodness, faith." <BEcho, June 17, 1901 par. 6>

"At that day," said Christ, "ye shall know that I am in My Father, and ye in Me, and I in you." Christ sought to impress the minds of the disciples with the distinction between those who are of the world, and those who are of Christ. He was about to die, but He would imprint on their minds the fact that He would live again. And although after His ascension He would be absent from them, yet by faith they might know and see Him. And He would have the same loving interest in them that He ever had. <BEcho, June 17, 1901 par. 7>

Christ assured His disciples that after His resurrection, He would show Himself alive to them. Then every mist of doubt, every cloud of darkness, would be rolled away. They would then understand that which they had not understood,-that there is a complete union between Christ and His Father, a union which will always exist. <BEcho, June 17, 1901 par. 8>

"He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." Again Christ repeated the condition of union with Him. This promise is made to every sincere Christian. Our Saviour speaks so plainly that no one need fail to understand that true love will always produce obedience. The religion of Jesus Christ is love. Obedience is the sign of true love. Christ and the Father are one, and those who in truth receive Christ, will love God as the great centre of their adoration, and will also love one another.

Mrs. E. G. White. <BEcho, June 17, 1901 par. 9>

August 5, 1901 "Ask, and It Shall be Given You."--No. 1.

It seems so sad that we praise God so little. Gratitude, praise, and thanksgiving need now to be searched for and cultivated as lost arts. They are more precious to the Lord Jesus than all the treasures of gold and silver which the earth contains. Every human being should appreciate the kindness and love wherewith God has loved us. When we were yet enemies Christ gave His life that we might be saved. How much have we appreciated this gift? <BEcho, August 5, 1901 par. 1>

In His instruction to His disciples Christ dwelt upon the great gift of the Spirit, declaring that nothing was too great to be expected from the coming of the divine Spirit. He longed to quicken and enlarge the conception of His disciples by communicating to them His own complete appreciation of God's love, that they might be able to comprehend the value of the gift of all gifts, given by God with the giving of His beloved Son,--the gift of the Holy Spirit. On all who love and serve God this gift has been bestowed. Christ has made provision for all to receive His Spirit; for He desires to see human nature released from the bondage of sin, and, by the power which God gives, renewed, restored, raised to a holy rivalry with the angels. <BEcho, August 5, 1901 par. 2>

To the woman at the well Christ said, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldst have asked of Him, and He would have given thee living water. . . . Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." <BEcho, August 5, 1901 par. 3>

Yes; in giving the Holy Spirit, it was impossible for God to give more. To this gift nothing could be added. By it all needs are supplied. The Holy Spirit is the vital presence of God, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace. Yet how few appreciate this great gift, so costly, yet so free to all who will accept it! When faith takes hold of the blessing, there comes rich, spiritual good. But too often the blessing is not appreciated. We need an enlarged conception in order to comprehend its value. <BEcho, August 5, 1901 par. 4>

Christ declared, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" <BEcho, August 5, 1901 par. 5>

Oh what amazing love and condescension! The Lord Jesus encourages His believing ones to ask for the Holy Spirit. By presenting the parental tenderness of God, He seeks to encourage faith in the reception of the gift. The heavenly Parent is more willing to give the Holy Spirit to them that ask Him than earthly parents are to give good gifts to their children. <BEcho, August 5, 1901 par. 6>

What greater thing could be promised? What more is necessary to awaken a response in every soul, to inspire us with a longing for the great gift? Shall not our half-hearted supplications be turned into petitions of intense desire for this great blessing? We do not ask for enough of the good things God has promised. If we would reach up higher and expect more, our petitions would reveal the quickening influence that comes to every soul who asks with the full expectation of being heard and answered. The Lord is not glorified by the tame supplications which show that nothing is expected. He desires every one who believes to approach the throne of grace with earnestness and assurance. Do we realize the magnitude of the work in which we are engaged? If we did, there would be more fervency in our prayers. Our entreaties would rise before God with convincing earnestness. We would plead for power as a hungry child pleads for bread. If we realized the greatness of the gift, if we desired the attainment of the blessing, our petitions would ascend with earnestness, importunity, urgency. It would be as if we were at the gate of heaven, soliciting entrance. <BEcho, August 5, 1901 par. 7>

We should ask with an earnestness that will not be denied. The Lord has an intense desire that every one should take advanced steps in absolute certainty, relying upon God. He is the light and life of all who seek Him. The measure which we receive of the holy influence of His Spirit is proportionate to the measure of our desire to receive, of our faith to grasp, and of our capacity to enjoy the great goodness of the blessing and to impart it to others.

Mrs. E. G. White. <BEcho, August 5, 1901 par. 8>

August 12, 1901 "Ask, and it Shall be Given You."--No. 2.

"Every one that asketh receiveth, and he that seeketh findeth." Christ is here presenting a law of the divine government. Asking for the Holy Spirit is connected with receiving this gift. The Lord reads the hearts of all men. He selects from His subjects those He can use, choosing material which can be worked. He selects the most unpromising subjects, and through them magnifies His own wisdom and power by causing them to sit among princes. In all ages He has used human beings to carry out His purposes. He chooses subjects who will not be perverted, who in all righteousness and faith will honour His name. He passes by the men who have perverted the capabilities He has given them, and selects men of His own wisdom who make Him their trust, their dependence, their efficiency. He hews and polishes the rough stones He has quarried out of the world. He works through men who realize that they must submit to the axe, the chisel, and the hammer, lying passive under the divine hand. Through those who voluntarily submit themselves to Him in all matters, who seek Him in faith and hope, He works out His plans. <BEcho, August 12, 1901 par. 1>

Those who ask because they wish to impart to others will not be disappointed. God will reward those who come to Him in earnest faith. He assures us that the thought of His majesty and sovereignty should not keep us in fear. He will do much more graciously than we suppose if we will come to the footstool of His mercy. He urges His sovereignty as a reason for His great and merciful bountifulness in supplying the demands upon Him. He pledges Himself to hear our prayers, declaring that He *will* hear them. He condescends to appeal from the instinct of parental tenderness to the infinite benevolence of Him whose we are by creation and by redemption. He says, "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." The needy and soul-hungry never plead with God in vain. <BEcho, August 12, 1901 par. 2>

Humanity and divinity must be linked together in the experience of every overcomer. In our weakness we are to accept Christ's power. He gives us the assurance, "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." <BEcho, August 12, 1901 par. 3>

In view of this tell me who should wear countenances more bright and cheerful, more full of sunshine, than those who live by faith in the Son of God. In Him the needy and hungry find all their wants supplied. But let us not forget that those whom God has blessed with the good things of this life are to be His helping hand, to supply the necessities of His needy ones. They are to be labourers together with Him. They are His stewards in trust, and are to use their goods for the advancement of His work, that His name may be glorified. The Lord desires to employ the church as a channel through which to communicate His bounties. If His people would keep the channel open, receiving the spiritual and temporal gifts of His grace, and imparting them to the needy, there would be no sick ones neglected, no orphans crying for food. The hearts of the widow and the fatherless would sing for joy. <BEcho, August 12, 1901 par. 4>

God has given man the richest of His gifts. This He has done that man may dispense His bounties. Medical missionary work and the gospel ministry are the channels through which God seeks to pour a constant supply of His goodness. They are to be as the river of life for the irrigation of His church. There is not the semblance of an excuse for the lifeless condition of a people who know the plain "Thus saith the Lord." God calls their attention to the words, "Ye are the light of the world. . . . Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." He reminds us that we have only to ask, and we shall receive; to seek, and we shall find; to knock, and it shall be opened unto us. <BEcho, August 12, 1901 par. 5>

Throw open the windows of the soul heavenward and close them earthward. The Lord has made His church the repository of divine influence. The heavenly universe is waiting for the members to become channels through which the current of life shall flow to the world, that many be converted, and in their turn become channels through which the grace of Christ shall flow to the desert portions of the Lord's vineyard. <BEcho, August 12, 1901 par. 6>

In the day of final accounts, what will the church give as a reason for her strange indifference to bring souls to a knowledge of the truth? My brethren and sisters, keep the temple of God pure and holy, that He may use it to the glory of His name. God will enlarge His faculties and multiply His gifts to you as you make use of them to gather souls under the bloodstained banner of the Redeemer. "Draw nigh to God, and He will draw nigh to you." By yielding to the temptations of the enemy, by losing sight of God, you have lost the sense of what a child of God ought to be. Your powers of perception are clouded. But the way is open for your spiritual life to be reinforced with new power. "Ask, and ye shall receive."

Mrs. E. G. White. <BEcho, August 12, 1901 par. 7>

December 2, 1901 The Reward of Faithful Toil.

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By Mrs. E. G. White.

Let the youth remember that the indolent forfeit the invaluable experience gained by a faithful performance of the daily duties of life. He who is indolent and willingly ignorant places in his pathway that which will always be an obstruction. He refuses the culture that comes from honest toil. By failing to put forth a helping hand in behalf of humanity, he robs God. His career is very different from the career which God marked out for him; for to despise useful employment encourages the lower tastes, and effectually paralyses the most useful energies of the being. <BEcho, December 2, 1901 par. 1>

Not a few, but thousands of human beings exist only to consume the benefits which God in His mercy bestows upon them. They forget to bring the Lord gratitude offerings for the riches He has entrusted to them in giving them the fruit of the earth. They forget that God desires them, by trading wisely on the talents lent them, to be producers as well as consumers. If they had a realization of the work the Lord desires them to do as His helping hand, they would not feel it a privilege to shun all responsibility, and be waited on. <BEcho, December 2, 1901 par. 2>

Real happiness is found only in being good and doing good. The purest, highest enjoyment comes to those who faithfully fulfil their appointed duties. No honest work is degrading. It is ignoble sloth which leads human beings to look down on the simple, every-day duties of life. The refusal to perform these duties causes a mental and moral deficiency which will one day be keenly felt. At some time in the life of the slothful his deformity will stand out clearly defined. Over his life-record is written the words, A consumer, but not a producer. <BEcho, December 2, 1901 par. 3>

From all the vocations of life useful, spiritual lessons may be learned. Those who till the soil may, while they work, study the meaning of the words, "Ye are God's husbandry." In the human heart the seeds of truth are to be sown, that the life may bear the beautiful fruit of the Spirit. God's impress on the mind is to mould it into graceful symmetry. The crude energies, both physical and mental, are to be trained for the Master's service. <BEcho, December 2, 1901 par. 4>

The youth who is studying for a physician has before him the very highest example, even the example of Him who left heaven to live on this earth a Man among men. To all Christ has given the work of ministry. He is the King of glory, yet He declared, "The Son of man came not to be ministered unto, but to minister." He is the Majesty of heaven, yet He willingly consented to come to this earth to do the work laid upon Him by His Father. He has ennobled labour. That He might set us an example of industry, He worked with His hands at the carpenter's trade. From a very early age He acted His part in sustaining the family, He realized that He was a part of the family firm, and He willingly bore His share of the burdens. <BEcho, December 2, 1901 par. 5>

Children and youth should take pleasure in making lighter the cares of father and mother, showing an unselfish interest in the home. As they cheerfully lift the burdens that fall to their share, they are receiving a training which will fit them for positions of trust and usefulness. Each year they are to make steady advancement, gradually but surely laying aside the inexperience of boyhood and girlhood for the experience of manhood and womanhood. In the faithful performance of the simple duties of the home, boys and girls lay the foundation for mental, moral, and spiritual excellence. <BEcho, December 2, 1901 par. 6>

Remember, dear young friends, that each day, each hour, each minute, you are weaving the web of your own destiny. Each time the shuttle is thrown, there is drawn into the web a thread which either mars or beautifies the pattern. If you are careless and indolent, you spoil the life which God designed should be bright and beautiful, if you choose to follow your own inclinations, unchristlike habits will bind you with bands of steel. And as you walk away from Christ, your example will be followed by many, who, because of your wrong course, will never enjoy the glories of heaven. But if you make brave efforts to overcome selfishness, allowing no opportunity to pass for helping those around you, love of self is lost in love for Christ, and the light of your example guides others to the cross. <BEcho, December 2, 1901 par. 7>

December 9, 1901 Christian Education.

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By Mrs. E. G. White.

The Lord Jesus Christ has infinite tenderness for those whom He has purchased at the cost of His own sufferings in the flesh, that they should not perish with the devil and his angels, but that He may claim them as His chosen ones. They are the claim of His love, His own property; and He looks upon them with unutterable affection; the fragrance of

His righteousness He gives to His loved ones who believe in Him. It requires tact and wisdom, human love, sanctified affection, for the precious lambs of the flock, to lead them to appreciate their privileges in yielding themselves up to the tender guidance of the faithful shepherds. The children of God will manifest the gentleness of Christ. <BEcho, December 9, 1901 par. 1>

The Saviour's great heart of infinite love is drawn out, not only to the best-behaved children, those who have the most favourable surroundings, but for children who have by inheritance objectionable traits of character. Even parents have not understood how much they are responsible for the traits of character developed in their children, and have not had the tenderness and wisdom to deal with these poor children whom they have made what they are. They have failed to trace to the cause these discouraging developments which are a trial to them. But Jesus looks upon these children with love and pity; for He traces from cause to effect. <BEcho, December 9, 1901 par. 2>

The teacher may bind these children to his heart by the love of Christ abiding in the soul-temple as a sweet fragrance, a savour of life unto life. Through the grace of Christ imparted to them, the teacher may be the living human agency,--a labourer together with God,--to enlighten, lift up, encourage, and help to purify the soul from its moral defilement; and the image of God shall be revealed in the soul of the child, and the character become transformed by the grace of Christ. <BEcho, December 9, 1901 par. 3>

The gospel is the power and the wisdom of God if it is correctly represented by those who claim to be Christians. Christ crucified for our sins should humble every soul before God in his own estimation. Christ risen from the dead, ascended on high, our living Intercessor in the presence of God, is the science of salvation which we need to learn and teach to children and youth. <BEcho, December 9, 1901 par. 4>

Heaven sees in the child the undeveloped man or woman, with capabilities and powers, that, if guided and developed with heavenly wisdom, will become the human agencies through whom the divine influences can co-operate to be labourers together with God. <BEcho, December 9, 1901 par. 5>

The name of each separate believer is graven on the palms of His hands. The Chief Shepherd is looking down upon the sheep of His pasture. John 10:3; 1 John 2:1. O precious, blessed truth! He does not treat one case with indifference. <BEcho, December 9, 1901 par. 6>

The impressive parable of the Good Shepherd represents the responsibility of every minister and every Christian who has accepted a position as teacher of children and youth, or as a teacher of old or young, in opening to them the Scriptures. If one strays from the fold, he is not followed with harsh words, but with winning invitations to return. <BEcho, December 9, 1901 par. 7>

Those in official positions, in their association with others, should make it as easy as possible for those under their charge to take heed to the direction of God's word, to obey those that have the rule over them. It is always right to remember that all minds are not constituted alike, and it is like a death struggle for some to surrender their wills in submission to those who are placed over them. <BEcho, December 9, 1901 par. 8>

August 4, 1902 The Law and the Gospel

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By Mrs. E. G. White.

The greatest difficulties the apostle Paul had to meet in his labours arose from the influence of Judaizing teachers. These had made much trouble and caused dissensions at Corinth. Paul wrote his second epistle to the church in order to settle their minds in reference to the gospel of Christ. The Judaizing teachers were continually presenting the virtues of the law and the ceremonies, exalting these above the gospel of Christ, and bringing Paul under condemnation because he did not urge upon the people the ceremonies that typified Christ, and were therefore of no value since Christ's death. Paul took them on their own ground. He says, "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." 2 Cor. 3:7-9. <BEcho, August 4, 1902 par. 1>

The law of God given in awful grandeur from Sinai was the utterance of condemnation to the sinner. The transgressor died without mercy. The proclamation of that law and the repetition of it in the holy mount was so sacred and so glorious that upon the face of Moses was reflected a glory which the people could not look upon without pain, so that Moses covered his face with a veil. <BEcho, August 4, 1902 par. 2>

"Much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth." Verses 9, 10. It is the province of the law to condemn, but

there is no power in the law to pardon. The glory that shone upon the face of Moses was the righteousness of Christ in the law. He saw to the end of that which was to be abolished when type should meet antitype in Jesus Christ. In consequence of the transgression of the law of God, death was introduced into the world. The slain lamb typified the Lamb of God that was to take away the sin of the world. The full significance of the typical offerings pointing to Christ was unfolded to Moses. Death came in consequence of sin. Sin was the transgression of the law. Christ revealed in the gospel was the propitiation for men's sins, the transgression of the law. His perfection of character was placed in man's behalf. The curse of the law Christ took upon Himself. It was the seeing to the end of that which was to be abolished, that which brought to light the plan of salvation in Christ, -- it was this that illuminated the face of Moses. <BEcho, August 4, 1902 par. 3>

If the typical sacrifices which were done away were glorious because Christ was revealed by them as the sin-pardoning Saviour, much more that which remains is glorious. The moral law was bondage and death to those who remained under its condemnation. The law was ordained to life, that those who were obedient, walking in harmony with its claims, should have the reward of the faithful--eternal life. <BEcho, August 4, 1902 par. 4>

Moses saw that only through Jesus Christ could man keep the law of God. Paul says, "The commandment which was ordained to life, I found to be unto death" (Rom. 7:10), death to the sinner. The types and ceremonies, with the prophecies, gave ancient believers a veiled or indistinct discovery of the mercy and grace to be brought to light through the revelation of Jesus Christ to our world. The law itself would have no glory were it not that Christ is embodied in it. The revelation of Jesus Christ cast its glory back into the Jewish age. The law had no power to save. It was lustreless, only as Christ was represented in the law as the One full of righteousness and truth. <BEcho, August 4, 1902 par. 5>

And when Christ was revealed in His advent to our world, and died man's sacrifice, type met antitype. Then the glory of that which is not typical, not to be done away, but which remaineth, God's law of ten commandments, the standard of righteousness, was plainly discerned as immutable by all who saw to the end of that which was abolished. <BEcho, August 4, 1902 par. 6>

Paul would have his brethren discern that Christ, pointed out in types and shadows, had come, and the greater glory of a sin-pardoning Saviour gave significance to the entire Jewish economy. Without Christ, the law of itself was only condemnation and death to the transgressor. It has no saving quality,--no power to shield the transgressor from its penalty. The full penalty of the law will be executed upon the transgressor if he does not receive Christ as his atoning sacrifice and personal Saviour. <BEcho, August 4, 1902 par. 7>