



GH - The Gospel Herald

May 1, 1898 Selections From Letters

Selections From Letters
From Mrs. E. G. White.

The Cross of Sin.

"If any man love Me, let him take up my cross." I have heard this enlarged upon as if it meant the troubles and persecutions we bring upon ourselves by confessing Jesus. But surely this is a narrow thought. The true cross of our Redeemer was the sin and sorrow of this world. That was what lay heavy on his heart, and that is the cross we should share with Him. That is the cup we must drink with Him if we would have any part in that divine love which is one with his sorrow. <GH, May 1, 1898 par. 1> Satan's Throne and the Cross of Christ.

The throne of Satan is in this world. But Christ has said, "Where stands the throne of Satan shall stand my cross." Satan shall be cast out, and I will become the center of attraction in a redeemed world. I will engage every holy agency in the universe to cooperate with Me in the plan of salvation. I will summon every heavenly power. Angels that excel in strength shall unite with humanity, sanctified to my service to uproot evil. The depravity of man requires all this expenditure of heavenly power, that man may be sanctified through the grace of God. Jesus said, "I will redeem my people from the earth. The perishing shall be rescued." <GH, May 1, 1898 par. 2> How to Help the Erring.

We live in a hard, unfeeling, uncharitable world. Satan and his confederacy are trying their every art to seduce and entrap the souls for whom Christ has given his precious life. And every one who loves God in sincerity and truth will love the souls for whom Christ has died. If we wish to do good to souls, our success with these souls will be in proportion to their belief in our belief and appreciation of them. Respect shown to the human, struggling soul, is the sure means through Christ Jesus, of the restoration of the self-respect the man has lost. Our advancing ideas of what he may become is a help we cannot appreciate. . . . Treat them you may as they deserve. What if Christ had treated us thus? He the undeserving was treated as we deserve. While we are treated by Christ with grace and love as we do not deserve, but as He deserved. Treat some characters as you think they richly deserve, and you cut off from them the last thread of life, spoil your influence, and ruin the soul. Will it pay? No! I say, No! A hundred times. No! Bind these souls, who need all the help it is possible for you to give them, close to a living, sympathizing, pitying heart, overflowing with Christ-like love, and you will save a soul from death and hide a multitude of sins. <GH, May 1, 1898 par. 3> Practice Love.

There is nothing in Christianity that is capricious. If a man will not exercise his arm it becomes weak and deficient in muscular strength. Unless the Christian exercises his spiritual powers he acquires no strength of character, no moral vigor. Love is a very precious plant, and must be cultivated if it flourishes. The precious plant of love is to be treated tenderly. If practiced it will become strong and vigorous and rich in fruit-bearing, giving expression to the whole character. A Christ-like nature is not selfish, is not unkind, will not hurt the souls of those who are struggling with satanic temptations. Enter into the feelings of those who are tempted, that the trials of temptations shall be so managed as to bring out the gold and consume the dross. <GH, May 1, 1898 par. 4> Rejoiceth Not in Iniquity.

For want of patience, kindness, forbearance, unselfishness, and love,--the revealings of the opposite traits flash forth involuntarily, when off guard, and unchristian words and unchristian exhibitions of character burst forth, sometimes to the ruin of a soul. "Rejoiceth not in iniquity;"--mark it, the apostle meant that where there is a cultivation of genuine love for precious souls it will be exhibited for those most in need of that patience which "suffereth long and is kind," and which will not be ready to magnify a small indiscretion or direct wrong into large, unpardonable offenses--will not make capital out of others' misdoings. The love for souls for whose salvation Christ died, will not do that which will expose the errors and weaknesses of the erring before others. <GH, May 1, 1898 par. 5>

July 1, 1898 Selections from Letters

From Mrs. E. G. White

Dealing With the Erring.

For want of patience, kindness, forbearance, unselfishness, and love,--the revealings of their opposite trait-flash forth involuntarily, when off guard, and unchristian words and unchristian exhibitions of character burst forth, sometimes to the ruin of a soul. "Rejoiceth not in iniquity;--mark it, the apostle meant that where there is a cultivation of genuine love for precious souls it will be exhibited for those most in need of that patience which "suffereth long and is kind," and which will not be ready to magnify a small indiscretion or direct wrong into large, unpardonable offenses -- will not make capital out of born, strikes deeper than the surface, "Love vaunteth not itself, is not puffed up." Fortified with the grace of Christ, love "doth not behave itself unseemly." <GH, July 1, 1898 par. 1>

He that dwelleth in love, dwelleth in God. God is love. It is better not to live than to exist day by day devoid of that love which Christ has revealed in His character and has enjoined upon his children, "Love one another as I have loved you." <GH, July 1, 1898 par. 2>

We have need of the rich grace of God every hour--then we will have a rich, practical experience, for "God is love." "He that dwelleth in love, dwelleth in God." Give love to them that need it most--the most unfortunate. Those who have the most disagreeable temperament, those who try our patience most, need our love, our tenderness, our compassion. <GH, July 1, 1898 par. 3> "Enmity."

It is God alone that can continually put enmity between the seed of the woman and the serpent's seed. After the transgression of man his nature became evil. Then was peace between Satan and fallen man. Had there been no interference on the part of God, men would have formed an alliance against heaven, and, in the place of warfare among themselves, carried on nothing but warfare against God. There is no native enmity between fallen angels and fallen men. Both are evil, and that through apostasy, and evil, wherever it exists, will always league against good. Fallen angels and fallen men join in companionship. <GH, July 1, 1898 par. 4>

The wise generalship of Satan calculated that, if he could induce men as he had angels to join in rebellion, they would stand as his agents of communication with their fellow men to league in rebellion against heaven. Just as soon as one separates from God he has no power of enmity against Satan. <GH, July 1, 1898 par. 5>

The enmity on earth between man and Satan is supernaturally put there. Unless the converting power of God is brought daily to bear upon the human heart there will be no inclination to be religiously inclined, but men will choose to be the captives of Satan rather than to be free men in Jesus Christ. I say God will put enmity. Man cannot put it. When the will is brought into subjection to the will of God, it must be through man's inclining his heart and will to be on the Lord's side. <GH, July 1, 1898 par. 6>

August 1, 1898 Faith in God.

*[A copy of a letter written by Mrs. E.G. White from Cooranbong, New South Wales, to Eld. S. N. Haskell, was recently received by the editor. The words of instruction and encouragement are so important that it has been thought best to give them to our readers.] <GH, August 1, 1898 par. 1>

I received your letter last evening. Thank you for writing. All has been done that we can do, and yet it seems difficult for the people at Cooranbong to exercise faith. I do not think any of us are where we ought to be in this matter. Unbelief seems to be the obstacle in the way of advancement spiritually. We all need to pray, "Lord, increase our faith." <GH, August 1, 1898 par. 2>

I spoke last Sabbath at three o'clock. We encouraged old and young, believers and unbelievers, to come to the meeting in the morning. Lunch was provided for them, and about forty ate their dinners under the trees. They had a pleasant time in every way. There was a meeting in the forenoon and also in the afternoon on Sunday. <GH, August 1, 1898 par. 3>

On Monday we commenced our morning prayer meetings at six o'clock. Seventeen were present. I talked to them on faith, after which nearly all bore testimony, acknowledging that they saw their deficiencies in not exercising faith in God and putting their entire trust in Him,--in not taking Christ as their personal Saviour. I am sure some began to understand what it means to believe. <GH, August 1, 1898 par. 4>

At the Sunday evening meeting we had a full house. My horses and carriages do good service on Sunday and Sabbath, bringing the people to meeting. The meeting on Sunday evening was reported to be a success. Many outsiders were present. <GH, August 1, 1898 par. 5>

Tuesday morning early we were again in meeting, with a larger number out, and I had freedom in prayer and in

speaking upon the subject of entire consecration to God and the exercise of faith in Christ's power and his willingness to impart to us his richest blessings, as soon as we prepare the way to receive the gift of the Holy Spirit. Again testimonies were borne which evidenced that some were obtaining a better knowledge of the science of faith. <GH, August 1, 1898 par. 6>

At nine o'clock on Monday morning I spoke to a full room, on the subject of the improvement of the talents which God has entrusted to every human being, of their obligation to improve these talents by use, and thus gain others to render back to the Giver. I read something upon this subject, and I know an impression was made upon many minds. There was a good spirit in the meeting. Many hearts were softened and subdued by the Spirit of God. Many testimonies were borne by the students, both young and old. <GH, August 1, 1898 par. 7>

Meeting was held in the afternoon in the church. I attended, and engaged in prayer. I talked to them a short time upon faith, and told them my experience in the night season. I was before a company talking with them upon faith, and trying to make them understand that they were far behind in this respect. I was showing them because of this, they had not advanced spiritually, that they had a deficient experience in the knowledge of God and their Redeemer. I was trying to show them that they must be able intelligently to voice the words of John, "Behold the Lamb of God, which taketh away the sin of the world," that they must behold Him as the sin-bearer. <GH, August 1, 1898 par. 8>

Then the word of God was opened before me in a beautiful, striking light. Page after page was turned, and I read the gracious invitations and words of entreaty to seek God's glory and God's will, and all other things would be added. These invitations, promises, and assurances stood out in golden letters. Why do you not grasp them, I said. Seek first to know God before every other thing. Search the Scriptures. Feed on the words of Christ, which are spirit and life, and your knowledge will enlarge and expand. Study not the philosophy contained in many books, but study the philosophy of the word of the living God. Other literature is of little consequence when compared with this. Do not crowd into your minds so many things that are cheap and unsatisfying. In the Word of God is spread before you the richest banquet. It is the Lord's table, abundantly provided, whereof you may eat and be satisfied. <GH, August 1, 1898 par. 9>

The promises of God stood out clear and distinct, as though placed in letters of gold. Why, oh why are they not appreciated? Why is not the heart filled with thanksgiving and praise? Why are your tongues so silent? Where are the words that express thanksgiving and praise to God for all his benefits? The talent of speech is misappropriated. Let the talent of choice words be given to God in thanksgiving and rejoicing, and this will glorify his name. Surrender self entirely to God. "Let the peace of God rule in your hearts, and be ye thankful." After I had given my message to the people, I left, and others carried on the meeting. Three times I spoke that day. <GH, August 1, 1898 par. 10>

Tuesday we assembled again for worship. My heart was drawn out in supplication to God, that the deep things of God might be opened to the minds of those present, and that they might understand what it means to serve Him in love, and the language of the heart be, "I delight to do thy will, O my God, thy law is within my heart." It was when the heart of David was enlarged that he would run in the way of the commandments of the Lord. <GH, August 1, 1898 par. 11>

At nine o'clock I again spoke to the students in the chapel of the school building. I read something more in regard to the use of the talents. I had freedom in presenting before them the rich grace prepared for them, if they would only receive and appreciate the heavenly gift. Then they would rejoice in the Lord in humble obedience to his requirements. Many testimonies were borne by the young men and young women. If they will only receive the truth as it is in Jesus, what light will shine forth from them to the world. <GH, August 1, 1898 par. 12>

The Lord is waiting to bless them, if they will open the door of the heart, but they must do this individually. I shall continue to labor as the Lord shall strengthen and bless me. My trust is in the Lord; He is my portion forever. We shall do all we possibly can on this occasion, and with the co-operation of God we hope to see an advancement in spiritual lines. <GH, August 1, 1898 par. 13>

I am so thankful to our heavenly Father that souls are still coming to the knowledge of the truth. We must keep drawing with Christ, and draw hard and continuously. We need faith, acting faith. The power of the Holy Spirit will work all who will be worked. We need the Lord Jesus with us every moment. Our soul should pant after Him as the [hart] panteth after the water brooks.

Mrs. E. G. White. <GH, August 1, 1898 par. 14>

September 1, 1898 Lessons from the Past.

Mrs. E. G. White.

[From a personal letter to the Editor.]

Our lives in this world are as a voyage. We have storm and sunshine, but we are to consider that we are nearing the desired harbor. We shall soon be beyond the storms and tempests. Our present duty is to hearken to the voice, "Learn of Me, for I am meek and lowly of heart." We must catch this invitation daily. <GH, September 1, 1898 par. 1>

The past is contained in the book where all things are recorded. We cannot blot out the record, but we can learn many things from our past experience; therefore the past should teach its lessons. As we make the past our monitor, we may make it our friend also. As we call to mind the errors and disagreeable things of the past, let them teach us not to repeat them. Let nothing be traced in the future which will bring regret in the bye-and- bye. We may now avoid a bad showing for the future. <GH, September 1, 1898 par. 2>

We are making our life history every day we live. Today [is ours, yesterday is] beyond our amendment or control. Today will soon be yesterday. If we make mistakes and grieve the Spirit of God today, it will be yesterday on the morrow, and the record will be engraved on the books of heaven. <GH, September 1, 1898 par. 3>

The invitation is made to us today: "Come unto *Me* all ye that labor and are heavy laden, and *I will* give you *rest*. Take my yoke upon you and learn of Me; for I am meek and lowly in heart; and ye shall find rest." Christ has rest to give us if we will wear his yoke and learn his meekness and lowliness. In this lesson is restraint and obedience and the finding of rest. <GH, September 1, 1898 par. 4>

Thank God that in humility and obedience are found just what we all need so much--rest in faith, and confidence in perfect trust. In this we have not manufactured an oppressive yoke for our own necks. We have taken the yoke of Christ in entire obedience and He can then give us rest. We find in obedience that peace, that grace, and that assurance which make the reality ours. We have found rest in Jesus.

"Rock of ages, cleft for me,
Let me hide myself in Thee." <GH, September 1, 1898 par. 5>

Jesus Christ has plentiful help and grace for all who will appreciate it. The Lord is our helper. "With the Lord is forgiveness." He alone can blot out the sins of the past. He can strengthen the mind in the contemplation that the past is no more our enemy, but a friend to warn us off from the ground we should not approach. Thus the past becomes our true friend. <GH, September 1, 1898 par. 6>

"As the Father hath loved Me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." This is the yoke of Christ that He invites us to wear--the yoke of obedience. What is the result? "Learn of Me, . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." <GH, September 1, 1898 par. 7>

"These things have I spoken unto you, that [through your perfect obedience] my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you." The conscience bears its testimony of approval, that in sincerity, and the simplicity of true godliness, we have walked in his footsteps and not in the sparks of human wisdom and devising. <GH, September 1, 1898 par. 8>

We can make the past to be not a burden, but a constant true friend and guide for the future. The present is that with which we have to do. One moment of time and then another fills up our one day of test and trial, and then it becomes yesterday. We must educate by precept and example, to make the most out of the present. Gather all the fragrance possible from the roses and the lilies and the pinks, and do not let us bruise our hands by grasping the thorns and letting them bruise us. This is what Satan would have us do. <GH, September 1, 1898 par. 9>

"Learn of *Me*," saith the greatest Teacher the world ever knew," and ye shall find rest unto your souls." It is the practical living out of the meekness and lowliness of Christ that ensures the finding of the rest and peace which He alone can give. <GH, September 1, 1898 par. 10>

The past which has gone into eternity is in one sense to be our teacher, that we shall never repeat its failures and errors. The present is the period to reap advantages from the past. Let not the present be a time of brooding over past failures. Let us act in the living present, communing oft with God. He is everything to us. We are now making history. Let it not be of a character to harass us when it becomes past. The future holds its treasures for us. <GH, September 1, 1898 par. 11>

From Mrs. E. G. White.

Work of the Holy Spirit.

The Holy Spirit alone is able to develop in the human agent that which is acceptable in the sight of God. <GH, January 1, 1899 par. 1> Study the Character of Christ.

The Lord of glory stepped down from his throne, laid aside his kingly crown, his royal robe, and clothed his divinity with humanity, that divinity might touch humanity, that humanity might lay hold of divinity. Look at Christ's life, and make it, your study. For your soul's sake study the character of Christ. For our sakes He became poor, that we through his poverty might be made rich. This condescension on the part of Christ, was in the plan to redeem and restore the moral image of God in man, and to leave an example of self-denial and self-sacrifice, that the poor might not be despised on account of their poverty, and that the rich might know that earthly wealth will never secure to any soul eternal riches and an immortal inheritance in the kingdom of God. <GH, January 1, 1899 par. 2> Following Christ.

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on his name." All who have a deep and living experience will understand the import of these words. "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth, . . . And of his fulness have we received, and grace for grace." Christ said to his disciples, "He that will come after Me, let him deny himself, and take up his cross daily, and follow Me." Those who drink of the cup of Christ's sufferings, must meet the temptations that Christ met, and overcome in his name. And every trial endured will add to the weight of their eternal glory; every faithful discharge of duty, every act of charity in the name of Christ, every word of encouragement and consolation spoken, will bring to them according to their works. They will be acknowledged before the assembled universe as co-laborers with Christ to save a perishing world. <GH, January 1, 1899 par. 3> No Time for Idlers.

We have no time to lose. We are to form characters that will stand the test of the judgment. Satan is playing the game of life for souls. Build upon the Rock, the eternal Rock. Remember that Christ, the world's Redeemer, came not to be ministered unto, but to minister. In his manhood He made Himself servant of all. Christ worked at the carpenter's trade, and helped to support the family, and in this He has forever set his seal that work is a blessing. Useful employment of all the physical powers is essential for health. It is honorable, praiseworthy, approved and blessed of God. To every man God has given his work. No one is to be idle, for this invites the enemy to tempt him. God has assigned to every one his work. <GH, January 1, 1899 par. 4> Developing Power of Truth.

The truth if received, is capable of constant expansion and new developments. It will increase in brightness as we behold it, and grow in height and depth as we aspire to grasp it. Thus it will elevate us to the standard of perfection, and give us faith and trust in God as our strength for the work before us. We need the truth as it is in Jesus. As his representatives and witnesses, we need to come to a full understanding of the saving truth which we must know by an experimental knowledge. <GH, January 1, 1899 par. 5> The Sons of God.

The character of Christ is an infinitely perfect character. The Word declares Him. He is lifted up, and proclaimed as the One who gave his life for the life of the world. We have not the least right to trust in any man, or to make flesh our arm. Christ gave his own life, that all the disloyal and disobedient might realize the truth of the promise given in the first chapter of John: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on his name." Tell it over and over again. We may become the sons of God, members of the royal family, children of the heavenly King. All who accept Jesus Christ and hold the beginning of their confidence firm to the end, will be heirs of God, and joint heirs with Christ 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." <GH, January 1, 1899 par. 6>

March 1, 1899 An Appeal to the Sisters in the United States

"Brethren, you have a work to do which you have left undone. A long neglected field stands out in plain view before God to shame the people who have light and advanced truth, but who have done so little to remove the stones and the rubbish that have been accumulating for so long a time. Those who have enjoyed every privilege and blessing have passed by on the other side. As a Christian people, God has called you to prepare the way of the Lord in this unpromising field." <GH, March 1, 1899 par. 1>

"The use of means in lines which will make a good showing is right, but not until you have done the work the Lord has appointed you to do, in the field that has been so manifestly neglected. The Lord says: 'Their suffering, their

poverty, their degradation, have come up before Me. I have heard their cries, I have seen their neglect. I have called your attention to the field; but the means you should have used to advance the work there, you have appropriated to more pleasing work, more promising fields,--fields that have not such necessities, and will reveal no better results."

<GH, March 1, 1899 par. 2>

"The Lord now calls upon you to do more than begin where you ought to have begun years ago." <GH, March 1, 1899 par. 3>

"God's people need now to arouse and redeem their sinful neglect and indifference of the past. These obligations now rest heavily upon the churches, and God will graciously pour out his Spirit upon those who will take up their God-given work." <GH, March 1, 1899 par. 4>

August 1, 1899 Need of Caution

"There must be laborers in the South who possess caution. They must be as wise as serpents and harmless as doves. All who engage in this work should be men who have their pen and tongues dipped in the holy oil of Zechariah 4: 11-14. An unadvised word will stir the most violent passions of the human heart and set in operation a state of things that will close the way for the truth to find access to the field now in such great need of workers. <GH, August 1, 1899 par. 1>

"It is not ministers that can preach that are needed so much as men and women who understand how to teach the truth to poor, ignorant, needy, and oppressed people. And as to making it appear that there is not need of caution, it is because those who say such things do not know what they are talking about. It needs men and women who will not be sent to the Southern field by our people, but who will feel the burden to go into this neglected portion of the vineyard of the Lord.--Men, while their hearts burn with indignation as they see the attitude of the white people toward the black, will learn of the Master, Jesus Christ, that silence in expression regarding these things is eloquence. They all need the intelligence that they may learn of Jesus Christ and the simplicity of how to work. <GH, August 1, 1899 par. 2>

"The cultivation of the soil is an excellent arrangement, but it is not by the Northern people grouping together in a community that will accomplish the work they imagine will be a success. Hot tempered men better remain in the North. Men and women who possess the true Christ-like spirit of ministry may do excellent work among the Southern colored people. Make no masterly efforts to break down the prejudices of the Southern people, but just live and talk the love of Jesus Christ. There cannot be any greater harm done to the Southern colored people than to dilate on the harm and wrongs done them by white Southerners. Just keep the lips closed although there cannot but be the burning indignation that longs to express itself." <GH, August 1, 1899 par. 3>

"There is a work to be done in opening schools to teach the colored people alone, unmixed with whites, and there will be a successful work done in this way. The Lord will work through the whites to reach the black race, -- many of them through white teachers, but it needs the man and his wife to stand together in the work. More than one family of white teachers should locate in a place. Two or three families should locate near each other, not huddled together, but at a little distance apart, where they can consult together, and unite in worship of God together, and work to strengthen each others' hands to raise up colored laborers to work in the South." <GH, August 1, 1899 par. 4>

"The Lord is testing you, my brethren, to see if you will heed his counsel, and take up your long neglected work. I am now urged to set this matter in its true bearing before you. The Spirit of God is upon me, and I dare not hold my peace. Time is passing. How long do you calculate to wait before you heed the word of the Lord? If the utmost caution is not used, there is danger that the Southern field will be closed. <GH, August 1, 1899 par. 5>

"God has warned his people not to become absorbed in politics. We cannot bear the sign of God as his commandment-keeping people, if we mingle with the strife of the world. We are not to give our minds to political issues. God's people are walking contrary to his will when they mix up with politics, and those who commence this work in the Southern States reveal that they are not taught and led by God, but by that spirit which creates contention and strife and every evil work. We are subjects of the Lord's kingdom, and we are to establish that kingdom in righteousness. 1 Peter 1: 13-28." <GH, August 1, 1899 par. 6>

October 1, 1899 Medical Missionary Work

"Ever since we came into this missionary field we have been engaged in the work truly called Medical Missionary work. In this work we have seen the marked working of the Holy Spirit of God in the restoration of the sick. We have seen the wonderful works of God upon the hearts of men who were using tobacco and drinking liquor. <GH, October 1, 1899 par. 1>

"We have seen the power of God accomplishing the transformation of character, and individuals have been tested and proved and brought out of bondage into the liberty of the Gospel, and they are converted men and women. They find in Christ Jesus all that is satisfying. We see such great things accomplished that our hearts are humbled before God. The redemption and restoration of the soul is not our work but the Lord's work. It is the work of Jesus Christ, the Life-giver. <GH, October 1, 1899 par. 2>

"The cause we knew not we have searched out. There are whole families that this work has been instrumental in saving. This is Medical Missionary work. We had no hospital, but we used our own home as a place to which could be taken the sick and suffering, that they might be restored and saved. We have used our means to aid these people to get homes -- a piece of land, and a house to live in. <GH, October 1, 1899 par. 3>

"In one case there was a family at Parametta, consisting of father and mother and ten children. The father was a mechanic and came to work upon the meeting house and school building and brought his three eldest boys. The wife and mother remained at home taking care of seven children until a place could be made for her. We let them occupy a small house of mine, which we furnished, so that they could keep house for themselves. <GH, October 1, 1899 par. 4>

"One of the boys who came with the father was a cripple, using crutches, and he cooked while the others worked. This boy is thirteen years old, and had been troubled with a knee-swelling for five years. For eleven months he was confined to his bed under the care of a physician. Sister McEnterfer had treated him with water compresses and pulverized charcoal, until the inflammation had been relieved. He was so much better that he laid aside his crutches, and attended to the cooking, as has been mentioned. But this was too much, and the knee troubled him again. It was necessary to give him a thorough course of treatment, so we took him into my own house and gave him constant care. There was a large swelling under the knee, which he called his 'egg.' This swelling was opened and discharged freely, and from it were taken pieces of bone. <GH, October 1, 1899 par. 5>

"What power there is in water! He improved rapidly, and he was given light work,--copying letters in the letter-book, learning to write on the type-writer and other things. We now send him to school. We board and clothe him and his father pays his tuition. We keep him for the benefit we may do the boy and he is good material to work upon. The father and mother cannot express their gratitude; for physicians, who had previously examined and treated the boy, had told them that he would be a cripple for life. The parents now look upon the boy--active and healthy, and you can judge how they feel. This is our field for missionary work. <GH, October 1, 1899 par. 6>

"We have helped them to get a piece of land, and the family is now united, rejoicing in a home of their own. They have a temporary house composed of a tent, the bark of trees, and corrugated iron roofing. They will soon be able to build a humble cottage of their own. The father is a carpenter, and the two eldest sons work with him. <GH, October 1, 1899 par. 7>

"The mother, discouraged and overworked, had given up trying to be a Christian, but her heart has broken before God, because we have brought hope and courage to the whole family. <GH, October 1, 1899 par. 8>

"This boy is the third case of terribly injured limbs which have been cured by simple remedies. In each case they have been pronounced incurable by physicians. These cases have been maltreated, and it was thought that blood-poisoning had set in, in two cases. Sister McEnterfer took these cases and treated them with great pains-taking effort for weeks. <GH, October 1, 1899 par. 9>

"In one case we made a hospital of our home, taking care of the boy and his aunt who came with him, while the case was being treated. Sister McEnterfer accepts nothing for her labor, for I want all to know that we do this for the love of God. Case after case has received relief where physicians have failed, after charging enormous sums for their services, sometimes twenty-five and fifty dollars for a visit. In their extremity these poor souls have sent for Sister McEnterfer, and days and nights she has been five and six miles on horse-back, in the bush, where no carriage could go. <GH, October 1, 1899 par. 10>

"I might tell of reformations in families. The history of breaking off from tobacco and tea and coffee. I could tell of many instances where such have been truly converted, and are now standing firm for health reform. One, a fisherman and boat-maker, smoked his pipe and drank his tea even after he went to bed. He was a tea-inebriate. It took time; but he was converted. He listened to Bible readings given in certain houses and learned the truth from the Bible. The health-reform was taught and he was lead along step by step. The man carries the unmistakable marks that the Lord has wrought in his behalf. Many families have cast away tobacco and tea and coffee and liquor, and the ministry of the Word has been brought home to their hearts and convicted them of sin and righteousness and judgment. <GH, October 1, 1899 par. 11>

"One man, who, in prosperous times, was a well-to-do livery-man, became sick and poor, and the whole family, numbering eight, were all sick with influenza. A young man who had learned lessons in the Health Home, nursed the father, and Sister McEnterfer cared for the mother and the children, and all recovered. The father and mother came to our meetings, were convicted, and both were converted; and the father threw his pipe into the fire. When his wife saw this she cried most heartily. 'Are you feeling bad because I broke my pipe?' She said, 'Oh, no; but I thought when my

family was supported by the washings I was taking from place to place, I had to give of my little to buy tobacco. Why did you not do this before' Said he, 'Wife, I was not before understanding the sinfulness of tobacco using, and liquor and tea drinking; but I will not grieve you any more. If Brother and Sister White will give me work to do I will earn money now to support my wife and children.' He has worked steadily for one year, and he says, 'I look at my self and say: Is this Hungerford? I really scarcely know myself, -- eating proper food and enjoying physical strength,--I am coming up from being sick and discouraged, and work like a strong man.'" <GH, October 1, 1899 par. 12>

December 1, 1899 Spiritual Food.

It is the privilege of every soul to reach the highest standard. Stop at no low standard in your experience. Beware of admitting any worldly or selfish motives whatever in the settlement of the great question between God and your soul. The Lord requires all that there is of you through constant improvement of every talent, that you may make a success in the formation of Christian character. By faith let the Holy Spirit instruct you, that you may not only receive but impart the heavenly grace. <GH, December 1, 1899 par. 1>

All is to be surrendered to Christ. There must be no reservation. God expects more of us than we give him. It is an insult to Jehovah to claim to be Christians and yet speak and act as worldlings. We can not yield the smallest place to worldly policy. We need to be sanctified every hour through the belief of the truth. It is not safe for one day to neglect putting on the Lord Jesus Christ. We can make no compromise. We do not want to make extra efforts for a more tasteful development of Christianity. We want Christ formed within, the hope of glory. <GH, December 1, 1899 par. 2>

Catch the divine rays of light from Christ and you need not try to shine; for you will reflect his image, which is formed within. You can not help shining. Others will see the Christ side of the character revealed. There is a great deal of rough work to do, but the grace of Christ will be revealed in spirit, in speech, in experience. The salvation of souls is the grand object to be kept before us, and mental and spiritual improvement will be seen in all our ways, habits, and practises. They will be fragrant with the atmosphere which surrounds Jesus Christ. We all have now, and ever have had, the sympathies of the divine intelligences. Heavenly beings co-operate with us in the battle as we advance against fallen angels and fallen men to press the battle into new territories, even where Satan's seat is. <GH, December 1, 1899 par. 3>

Young men who have little experience in the self-denial that Christ practised, will be constantly urging the necessity of a more tasteful development of Christianity than we are wont to meet with, even among those who have long known the truth. I agree that there is need of sanctified refinement. There is need of an emptying of self, and an opening of the heart to an abiding Christ. But my heart has been much pained by the introduction among us of certain forms that ape worldly customs and fashions. In connection with the most precious sentiments of truth there is brought in an outside polish, a regard for that which is called taste, which has little of the true element which works by love and sanctifies the soul. That quality of refinement which is esteemed by the world is of little value with God. In every day life we must have an abiding Christ, who is working constantly to conform all our attributes to the image of the divine. <GH, December 1, 1899 par. 4>

That surface religion talked of so glibly by the tongue that prates of the beautiful, I have learned the value of to my sorrow. Many who with flippant words are ever ready to speak of elevation and refinement do not act as if they had any practical knowledge of that which their tongues express. Their poetical religion is not the religion that will stand test and trial. I have learned to my sorrow that they have little respect for true Christ-like piety, little desire for the sanctification of the Spirit of God unto true holiness. To exalt a theory which will exalt self is their great ambition. To conform to the divine plan does not suit their frothy ideas. <GH, December 1, 1899 par. 5>

O, what deceptions are upon those who are looking for the beautiful and poetic in their speculations. They hear not the voice of the One who gave his life to self-denial, to humiliation, to suffering and a cruel, ignominious death to make it possible for human beings to keep the law of God. They can do this only by heeding the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." These are the lessons the great Teacher has given us. We are to take his yoke of submission, restraint, and obedience, in meekness and lowliness of heart. Those who yoke up with Christ will find rest and peace. <GH, December 1, 1899 par. 6>

Exhibitions of self, strife for the supremacy, putting the false in the place of the true, will be developed in a certain class. In theory they represent the God of the beautiful, the divine author of the material world. They observe the beautiful representations in his operations and plans, and they weave into poems a sentimentalism that tells for nothing in making their own character-building symmetrical. Their work is not in harmony with the plan of God for fitting men to unite with the angelic family and to become children of the heavenly King. All these soaring ideas God counts as

nothingness. There is a supposed inspiration which is modified by hereditary taste and by education and temperament. <GH, December 1, 1899 par. 7>

Let us hear what Christ has to say. "He that will come after me, let him deny himself, and take up his cross, and follow me." To follow in the footsteps of Christ is to practice true godliness. All who are partakers with Christ of his humiliation and self-sacrifice will be constantly learning how to lay upon the foundation-stone "gold, silver, precious stones," not the material represented as "wood, hay, and stubble," which will perish in the fire of the last days. We want true sanctification, true wholeness to God. We would not encourage the soaring element in the make-up of character, but we would encourage true solidity. What is the chaff to the wheat? The world is not to be saved through the divine songs and melodies of even the angelic host in heaven. These angels have their appointed work to do on earth. They find a world in gross darkness as to what constitutes sin, which is the transgression of the law of God. Darkness, vice, deception, prevarication, dishonesty, exist among those who profess godliness. And there is a call made, "Lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins. Yet they seek me daily, as a people that did righteousness and forsook not the ordinance of their God." <GH, December 1, 1899 par. 8>

What have God's people to learn? "Humble yourselves under the mighty hand of God. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded." There is work, solid work, to be done for every soul that shall stand in the great day of the Lord. "Therefore if any man be in Christ he is a new creature. Old things are passed away, and, behold, all things are become new." <GH, December 1, 1899 par. 9>

The one in whose heart the grace of Christ abides is daily undergoing a transformation of character. He is preparing for the higher school, where all characters blend in a perfect whole. The divine harmonies of the heavenly intelligences would be out of place in the world. They would not be understood. For the world knoweth not God nor Jesus Christ whom he hath sent. Sin and violence are in the land. In transgression of the law of God, fallen men with their sinful tempers, appetites, tastes, and attributes have arrayed themselves in hostility to God. They resemble the inhabitants of the Noatic world. He who would be an effective co-worker with God in his broad vineyard must do most diligent, earnest, hard work; he must meet the people where they are. If they will not come to the gospel feast to which the call of Christ invites them, then God's messengers must accommodate themselves to the circumstances, and bear the message to them in house to house labor, thus extending their ministry to the highways and by ways, giving the last message to the world. <GH, December 1, 1899 par. 10>

It is of no use for men to purchase large volumes of history, supposing that by studying these they can gain great advantage in learning how to reach the people at this stage of the earth's history. As I see the shelves piled up with ancient histories and other books that are never looked into, I think, Why spend your money for that which is not bread? We do not need ancient lore to tell us the things that we must know now, just now. <GH, December 1, 1899 par. 11>

The sixth chapter of John tells us more than you can find in these books. There is a history in this chapter. Christ says, "I am the bread of life." "Your fathers did eat manna in the wilderness, and are dead. This (myself) is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven. If any man eat of this bread he shall live forever; and the bread is my flesh that I will give for the life of the world." Read on to the sixty-third verse, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." <GH, December 1, 1899 par. 12>

The motive of those who study these many books is not so much to obtain light or spiritual food. It is an unsanctified ambition to become acquainted with philosophers and theologians, a desire to present Christianity to the multitude in learned terms and propositions. <GH, December 1, 1899 par. 13>

God calls for those who would be laborers together with him to yoke up with Christ. "Learn of me," said the greatest Teacher the world ever knew. "Take my yoke upon you," and come down to learn my meekness and my lowliness. Your intellectual pride will not aid you in the work of communicating with souls perishing for the bread of life. Your devotion to the study of these books is taking the place in mind and heart of the practical lessons you should be learning from the great Teacher. The multitude are not fed. The Holy Spirit is not dependent on the work of human agents. They want to work themselves. Very little of the money invested in piling up volumes for study and research, which is wearying to the brain, furnishes anything that will make one a successful laborer for souls. <GH, December 1, 1899 par. 14>

The men who have devoted their lifetime to common work need words as simple as Christ gave in his lessons, words which are easily understood. Christ said, "I came to preach the gospel to the poor." Our brethren who are teaching the truth for this time need a deeper insight into the lessons Christ has given. We can not do better than to heed the words Christ has spoken: "He that will come after Me, let him deny himself, and take up his cross, and follow Me." At every step we advance in any service for Christ, self-denial and the cross lie directly in the path. <GH, December 1, 1899 par. 15>

The words of the living God are the science of all education. The studied phrases designed to please the taste of the supposed-to-be refined, fall short of the mark. Our ministering brethren need to eat the bread of life. This manna will give them spiritual sinew and muscle; then they will not be as weak as babies when any crisis comes. Baptized with the

Holy Spirit, they will be prepared to meet all classes of men. The candlestick will be placed where it will give light to all that are in the house. <GH, December 1, 1899 par. 16>

The piety, the spiritual energy, of the church is sustained by feeding on the bread which came down from heaven. The rich and the poor alike meet together, and take sweet counsel of God. At the feet of Jesus we are to learn the simplicity of true godliness. <GH, December 1, 1899 par. 17>

We need now to strip ourselves for the race, to harness ourselves for the battle. The time of trouble is upon us. Let the ponderous volumes of history and the variety of other books be exchanged for the simple lessons of Christ. He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." Why do not all who believe in Christ do all that He told them to do? Why do they worry and perplex their souls with reading that will not do one twentieth part for them that Christ's words will do. Much reading is spoiling some of our ministers, so that they know not how to feed the flock of God with Spiritual food. God help us to understand what it means to learn of Christ.

Mrs. E. G. White. <GH, December 1, 1899 par. 18>

January 1, 1900 Individual Responsibility.

The following selections are from a private letter written on the camp ground at Maitland, New South Wales, Australia, Nov. 6, 1899: <GH, January 1, 1900 par. 1>

"How little we can do in our own power to help the people that are misled by the false theories that are ever kept before them by their false shepherds. Our earnest cry to God is, "It is time, O Lord, for thee to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold.' We are in the midst of troublous times. Catholicism is making sure and decided inroads, embracing in its cruel arms the Protestant world. In disloyalty, men and women are making void the law of God, and he will punish them for their iniquity. The earth shall disclose her blood, and shall no more cover her slain.' The Lord is slow to anger and great in power: and will not at all acquit the wicked; the Lord has his way in the whirlwind and in the storm, and the clouds are the dust of his feet.' <GH, January 1, 1900 par. 2>

"If ever there was a time when those who claim to be Christians should be all that the name comprehends, it is now. Are we following Christ in very reality? As Seventh-day Adventists we must be on watch, guarding every point lest the enemy shall set up his standard among us. There is not one semblance of an excuse for our churches to be indifferent and careless. If ever there was a time when the members of our churches should see if they have oil in their vessels with their lamps, it is now, just now, without a moment's hesitancy or delay. This is an individual work. We are to look earnestly to our own standing and accountability. While the Protestant world is being led by the wily sophistry of Catholic doctrines, while the mystery of iniquity is gathering to itself the world of professed Christians, what are we about? Are those who know the truth for this time anchored in Bible doctrine? Are our weapons, 'Thus sayeth the Lord: 'It is written?' Is our anchor cast within the veil? Are we individually rooted and grounded in gospel truth, so that we may be established, strengthened, and settled in the faith? Are we, as those who have the knowledge of the mysteries of God, those to whom God has committed the living oracles, loyal and true to our stewardship? Those who are truly converted will reveal, as missionaries for God, what the truth means to them in its transforming efficiency and sanctifying power. If we are weighted with the treasures of eternal truth, we shall proclaim to a world perishing in sin what it signifies to have the sanctifying, redeeming love of Christ in the soul. . . <GH, January 1, 1900 par. 3>

"The world would not be what it now is if professed believers in Christ were receivers of his divine nature. It is the example of men who claim to believe the truth, but who do not practice the truth, that detracts from the influence of Christianity. They hold the truth as a theory, but unrighteousness surely characterizes their course of action. Many reveal that they are far away from Christ, because they are destitute of Christianity. Please read the ninth and tenth chapters of Ezekiel. Should we not seek to understand the work which God requires us to do? Its results are sacred and awful. If one thread of selfishness is woven into God's service. He is greatly dishonored. Unless those who have knowledge of the truth are sanctified through the truth, their profession counts for nothing, and their condemnation will be proportionate to the light granted them, which they have not honored by walking in the light as Christ is in the light. Truth as it is in Jesus is the creating power of Christ. Those who claim to have advanced light must reveal the influence of that light in their words, their deportment, their voice, their actions, at all times and in all places. <GH, January 1, 1900 par. 4>

The first work of teachers, physicians, directors, is to submit themselves to the yoke of Christ. They must obey the words, 'Take my yoke upon you, and learn of Me.' This is the result of keeping self under the sanctification of the truth. Our first business, and that which should always be made the highest, is to expel from the soul-temple everything that will not harmonize with Christ. His Spirit must abide in us by faith. We are to keep the heart with all diligence, 'for out

of it are the issues of life.' Then pleasant words will be spoken, notwithstanding that temptations are pressing in to occupy the soul-temple. The devil is not dead."

Mrs. E. G. White. <GH, January 1, 1900 par. 5>

March 1, 1900 Selections from Recent Letters

From Mrs. E. G. White.

The Work for this Time.

The Lord has a special message for us to bear to the world, even the third angel's message. The first and second angels' messages are bound up with the third. The power of the proclamation of the first and second messages is to be concentrated in the third. <GH, March 1, 1900 par. 1>

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14:9, 10. <GH, March 1, 1900 par. 2>

"After these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:1-5. <GH, March 1, 1900 par. 3>

We are in danger of giving this message in so indefinite a manner that it does not impress the people. . . . Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Let our prayers ascend to God that the four angels may be commissioned to hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world. <GH, March 1, 1900 par. 4>

Work for the Fallen.

God is now working for his people; but how many do not recognize between the work of God and a strange work. Drawing aside the veil which conceals the glory of God, it shows Him in his place, high, and holy, and lifted up; not in a state of solitude, but surrounded by ten thousand times ten thousand, and thousands of thousands, of holy, happy beings, every one waiting to hear the message and to do his bidding. All heaven is in active communication with every part of the universe through a variety of channels, and that Holy One is actually stooping, bending from his throne, listening to every sound uttered, observing the movements of every earthly power. It is the highest Being condescending to the lowliest, approving or condemning every action which is developed. He is interested in the oppressed, and sends messengers to engage in the work in connection with the gospel for the beings who have corrupted their whole mind and thoughts. Thus they are placed in connection with truth and righteousness; but unless they become righteous themselves, they will contaminate others. <GH, March 1, 1900 par. 5>

There is a work to be done for our world, but if the way of the Lord is not distinctly followed, to put them in the way of life through conversion, there is reason to be afraid lest Satan shall introduce himself to work the abandoned ones that our institutions undertake to help. Satan in playing a game of life for the souls of men and women for whom Christ has died. In our zeal to do a work for the Lord we must be sure we are not going before Christ, in the place of following after Christ. <GH, March 1, 1900 par. 6>

The Love of God.

Human love is weak and changeable, but God's love is full and deep and unchangeable. Why then are not our souls aglow as we contemplate this love? Why do we close our eyes to it? God, who commanded the light to shine out of

darkness, will shine into the hearts of all who believe, to give the light of the knowledge of his glory in the face of Jesus Christ. "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 amazing love. Language can not measure it. It is without a parallel. "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." <GH, March 1, 1900 par. 7>

July 1, 1900 Education.

By Mrs. E. G. White.

[The following extracts are from private letters recently received by the editor.] <GH, July 1, 1900 par. 1>

How pleased I am that the work of the Southern field is advancing. My prayer is, Let it advance, deepen, widen, enlarge, until it shall be a part of the vineyard no longer neglected, but under cultivation. May it be a fruitful garden of the Lord. This can only be done by educating the colored people to read. Then the Word of God, the Bible, placed in their hands, even though unexplained by human agencies, will be made plain and applied by the Holy Spirit. <GH, July 1, 1900 par. 2>

The apostle Paul considered that the Jew had a great advantage above the Gentile, "because unto them had been committed the oracles of God." This is the highest commendation or testimony as to the value of the Bible. Every effort should be made to have the sacred book containing the whole of the revelation of God, placed in the hands of all nations, tongues, and people. <GH, July 1, 1900 par. 3>

If the mere possession of the Bible is an advantage, how much greater is the privilege of knowing how to read and study its pages. All who wish to understand the Word are stewards of God as verily as those who have been entrusted with riches. Earthly possessions are talents to be imparted to others to advance the work of righteousness in the world. <GH, July 1, 1900 par. 4>

The Bible is becoming more and more an educating lesson book for children and for youth, giving to the young and to those of mature age, and the aged of every nation, the instruction of truth in heavenly things, *which is the higher education*. <GH, July 1, 1900 par. 5>

A writer says, "We always refer with delight to the testimony of a deist, who after laboring to disprove Christianity, and bringing the Scriptures into contempt as a forgery, was found instructing his children from the New Testament. When taxed with the inconsistency, his only reply was, that it was necessary to teach the child morality, and that nowhere was morality to be found such as was in the Bible. We thank the deist for the confession." <GH, July 1, 1900 par. 6>

Teach the colored people to read the Word of God, and it will have a transforming power upon their life, upon their character, give vigor to the intellect, and as the principles contained in the Word of God are sent home by the power of the Holy Spirit, they will work a positive reformation in the human minds of all who will receive the Word. <GH, July 1, 1900 par. 7>

Bless the Lord, O my soul, and all that is within me, that *something* is being done for the Southern field! Character will be transformed where the Bible is revered as the Word of the Living God. The promises of God can be repeated over and over again and with every repetition light comes to the mind. The entrance of thy Word giveth light, it giveth understanding to the simple. The Word of God is to be an educating book, giving knowledge of what true faith is. It should be impressed upon the minds of all, that God stands back of every promise. To claim these promises is our privilege. They are given to all who claim them by faith and appropriate them, which is eating the flesh and drinking the blood of the Son of God. <GH, July 1, 1900 par. 8>

Especial promises are given to all who shall be instrumental in turning souls from sin to righteousness, converting the sinner from sin to truth, from darkness to light. Ever bear this in mind and teach it to others. <GH, July 1, 1900 par. 9>

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. . . . Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand." Dan. 12: 3, 10. <GH, July 1, 1900 par. 10>

We have every encouragement that the Lord hears us and will work for all who are meek and lowly of heart. The work of all who engage to improve the condition of the fallen race will meet with singular resistance, because Satan would make sorry the heart of Christ, by working with all deceivableness of unrighteousness in them that perish, to hedge up the way that the Lord would long to have made plain and distinct. <GH, July 1, 1900 par. 11>

August 1, 1900 Christian Workers

A Christian is one who follows Christ through evil as well as good report. Christian discipleship in regard to business

matters means more than many realize. Our Lord said, "I must be about My Father's business." If we follow in His footsteps, we must as His human agents, copy His divine example. We must be faithful financiers for the Father. True Christians will follow in Christ's footsteps. If into the business connected with the cause and in our dealing with our brethren we do not bring the principles of the teaching of Christ, if we fail to obey the instruction He has given us, in the Old Testament as well as in the New, we are not true followers of Him. <GH, August 1, 1900 par. 1>

We have a most important work to do, the work of obeying Christ and bearing witness of Him. He said to his disciples, "And ye also shall bear witness of Me, because ye have been with Me from the beginning." The disciples were to be honored by bearing witness concerning Christ's mission. They had been with Him constantly and had gained a most valuable knowledge to impart to others. We can not be with Christ in person as were His first disciples, but He has sent His Holy Spirit to guide us into all truth, and through this power we too can bear witness for the Saviour. <GH, August 1, 1900 par. 2>

The union of the branch to the vine is no more essential to the life and fruitfulness of the branch than a union with Christ is essential to the life and fruitfulness of the believer. Receiving Him by faith and trusting in Him, true believers become partakers of the divine nature. They not only bear testimony for Him with their lips; they witness for Him by their works. "If ye abide in Me, and I in you," He says, "ye shall ask what ye will, and it shall be done unto you. If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments and abide in His love. These things have I spoken unto you that My joy might remain in you, and that your joy might be full. This is My commandment, That ye love one another, as I have loved you." <GH, August 1, 1900 par. 3>

"Ye are My friends, *if ye do whatsoever I command you.*" No one is to work evil to his brother's interest with the excuse that it is to help in a certain line of the work of God. In doing that certain work he places his brethren in a position where they are hindered from doing the work the Lord would have them do in behalf of truth and righteousness. The Lord will not accept such an offering. It is gained by robbery, and He says, "I hate robbery for burnt offering." <GH, August 1, 1900 par. 4>

No man will be condemned for not accepting light he has never received, or for violating a law he never heard. But when light comes to him from the word of God, and he neglects to live by it, but in his business transactions in connection with the work and cause of God, and in his dealing with his brethren, uses oppression, because he supposes he has power to oppress, he does himself great harm. He will not receive from his injustice and oppression the advantage he expects to receive. "I hate robbery for burnt offering." A plea that it is to do good will not justify a man for working on wrong principles. <GH, August 1, 1900 par. 5>

God will not endorse one act of selfishness, one unrighteous deed. Men may claim high honor for their labor in God's service, but the way in which they accomplish their work testifies to their value. If they obey the law of Jehovah and co-operate with Him, witness is borne of them before the heavenly universe that they are true workers. God's ordinances and work are given to man to promote holiness of heart and purity of life. If this result is not seen, the object sought for by God is not accomplished. However zealous men may be in certain lines of work, which receive praise from men, God reads beneath the surface, and if the work is not such as He can approve, the workers are not accepted by Him. <GH, August 1, 1900 par. 6>

Sharp, critical self-examination is needed. Worldly principles are not to be woven into the web and made a part of the fabric. <GH, August 1, 1900 par. 7>

So close is the union between Christ and the Father that as men treat Christ so they treat the Father. The greater the light and evidence God has given men regarding His character and will, the greater will be their guilt and condemnation if they do not love and obey Him. <GH, August 1, 1900 par. 8>

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye My joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus." <GH, August 1, 1900 par. 9>

The gospel inculcates universal humility and benevolence. It produces the virtues of Christ's character in all who savingly accept it. Christ made the sacrifice of Himself to furnish man with grace and power. All who receive His spirit become sons of God, one with Christ in God. Those who attain to eternal life must overcome by the blood of the Lamb and the word of their testimony. In order to be saved men must work out their own salvation with fear and trembling, revealing a faith which works by love and purifies the soul. Love for God and man has been enjoined upon every human being. God works by His Holy Spirit in those who believe in Christ as their personal Saviour. He helps them to work out their own salvation, giving them grace for the grace which they impart to others. <GH, August 1, 1900 par. 10>

The ministers of God, by the holy example they set, are constituted messengers of righteousness, and they should receive love and respect from those who co-operate with them. Let him who cherishes a spirit which leads him to

accuse his fellow-workers, who are proclaiming the message the Lord has given them, beware, for he is treading on holy ground, and might better take his shoes from off his feet. <GH, August 1, 1900 par. 11>

God chooses his agents, and gives each an individual trial. He allows His workers to be tempted; thus He proves them to see whether they are building on the right foundation, whether they are doing what they know Christ would do under similar circumstances. Those whose lips are sanctified will utter no witticism or sarcasms to hurt the Lord's purchased possession. Men and women are the Lord's heritage, and no man on the face of the earth has the shadow of a right to oppress those whom God has redeemed. Christ shed His blood to make it possible for them to be partakers of the divine nature. Human beings are very dear to God's heart of love, and when He makes up His jewels He will gather to Himself those who love Him and believe in Him. In that great day when every case is settled forever, He will spare them as a man spareth his own son that serveth him. His chosen ones, who appreciate the value of redemption, will live through all eternity with Him whom they have served faithfully on this earth.

Mrs. E. G. White. <GH, August 1, 1900 par. 12>

September 1, 1900 From a Personal Letter.

The apostle Paul said, "I determined not to know any thing among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. 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 the wisdom of this world, nor of the princes of this world, that come to nought: 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." See 1 Cor. 2:2-14. <GH, September 1, 1900 par. 1>

We have a message to bear to the world. "We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that 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." It is for the interest of all to know this great lesson. We are to work vigilantly in prospect of the solemn event of the coming of the Lord Jesus Christ; and if we are waiting and watching and working, we shall speak sound words among those who, like ourselves, are waiting and watching. There is work to be done. The piles of rubbish that have been accumulating need to be removed. How? "Cleanse yourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord." Cultivate personal piety. God would have us inquire, "Who hath known the mind of the Lord?" that He may instruct us, and that we may be able to say, "We have the mind of Christ." Then all the rubbish of evil words will be removed. May the Lord imbue us with His Spirit, and touch our lips with a burning coal from the altar. Earnestly, vigilantly watching and waiting and working, we are to be, "not slothful in business, fervent in spirit serving the Lord." <GH, September 1, 1900 par. 2>

The church is the one object of Christ's intense interest in this world, and for which He has unceasing care. This church is engaged in securing the knowledge of God and Jesus Christ, which is eternal life to all who receive it. In every soul God looks for stable principles revealed in word and action. Then they will bring from the treasure house words weighted with the principles of eternal truth. We have no time to praise the devil, no time nor voice to criticise. We are to show that the grace of Christ is abiding in our hearts. Its influence will be revealed, whatever company we are in, by words of deepest importance, involving consequences as enduring as eternity. <GH, September 1, 1900 par. 3>

At this period of the earth's history we cannot afford to weaken one another's influence. The Christian warfare is close and severe. We have to meet and battle with unseen foes, and we must be in harmony with the heavenly agencies, who are seeking to cleanse us from the inclination to criticise our brethren, to pass judgment on them. The Lord desires us to stand under the yoke of Christ. Labor in God. Toil does not hurt half as much as worry and perplexity. It is because we have so little genuine sympathy that the battle goes so hard. If we become so active that we have not time to pray, we have not put on the whole armor of righteousness. Paul enjoined Timothy, "Take heed to thyself and to the doctrine." The soul must be purified and made ready to receive the golden oil which the two olive branches, through the two golden pipes, pour into vessels cleansed to receive it. In turn the vessels are to empty themselves of the treasures of truth, bringing from the treasure house things new and old. Heavenly messengers, the anointed ones, supply the living agencies, that they may impart. <GH, September 1, 1900 par. 4>

The Lord has rich stores, and He desires men to enjoy His blessing. Had men in the beginning rightly appreciated and appropriated the talents God gave them, the earth would not have been cursed by a flood. And we see the work of

destruction still going on, and why? Because there has been a national apostasy. The world has thrown off the law of God, and has legalized transgression and sin. The people of God must now show their colors. There must be no drawing back. The very best credentials we can carry is love for one another. All strife, all dissension, are to cease. God will not accept the talents of the smartest, the most eloquent man, if the inner lamp of the soul is not trimmed and burning. <GH, September 1, 1900 par. 5>

There must be a consecrated heart, a consecrated surrender of the soul. We are justified by faith and judged by works. The Lord calls. Shall we hear his voice? Shall we by diligent trading place our means where the Lord can co-operate with us in their use? Let us work on, doing our best in all meekness and humility of mind, and we shall be more than conquerors through Him who hath loved us. <GH, September 1, 1900 par. 6>

How few are willing to suffer reproach and shame for Christ's sake. His word is our testimony. We are to believe and love the truth for Christ's sake. We must rise higher and higher in purity and knowledge. We are Christ's witnesses. Then let us not talk of difficulties or ponder over our trials, but come close to the Lord Jesus Christ, who is the Author and Finisher of our faith. By beholding Him, studying and talking of Him, we become transformed into His image.

Mrs. E. G. White. <GH, September 1, 1900 par. 7>

January 1, 1901 Our Influence.

The following is from a private letter from Mrs. E. G. White, written Jan. 2, 1901. <GH, January 1, 1901 par. 1>

I have been sorely tried with affliction. Last Sabbath I spoke to the San Francisco church, which was heated by two stoves, and in which the ventilation was very imperfect. So greatly did I feel the effects of the poison in the air that although I stayed in the church only fifteen minutes, I feared that it would cost me my life. Our churches need to reform in the matter of ventilation. It is dangerous for those whose hearts are weak to speak in churches in which the air is poisoned by the exhalations from human bodies. Our churches should be well ventilated, that the air breathed by those who sit in them for two hours at a time may be as pure as possible. <GH, January 1, 1901 par. 2>

After this experience I was so exhausted that on Wednesday, Dec. 26, I thought that my only safety would be in going home the next day. My heart was very weak and my brain was tired. I was unable to converse with any one. <GH, January 1, 1901 par. 3>

During the night I tried to cast my helpless soul upon Christ, and I decided to remain in Oakland till after the Sabbath. <GH, January 1, 1901 par. 4>

On Sabbath I spoke to about six hundred people in the large room in the basement of the Oakland church. The adjoining rooms were thrown open, and additional seats were brought in. The people kept coming till every seat was filled. <GH, January 1, 1901 par. 5>

I was still weak, and as I looked over the sea of heads before me, I feared that I would not be able to make my voice heard. I asked the people to pray to the Lord to give me strength, and He heard their petitions. As I advanced, my strength increased. <GH, January 1, 1901 par. 6>

I spoke from the second chapter of first Corinthians. This chapter had been impressed upon me with great power, and I presented it verse by verse. I felt deeply in earnest. I longed to see the members of the church doing the work the Lord has made it possible for them to do if they will take hold of His strength and make peace with Him. He gave His life that they might be sanctified through the truth. <GH, January 1, 1901 par. 7>

We have been given great light in regard to God's law. This law is the standard of character. To it man is now required to conform, and by it he will be judged in the last great day. In that day men will be dealt with according to the light they have received. He who knew his Lord's will, and did it not, will be beaten with many stripes; he who knew it not, yet committed things worthy of stripes, will be beaten with few stripes. The number of talents expected will determine the returns expected. The sinner's guilt will be measured by the opportunities and privileges which he failed to improve. He will not be punished merely for his own rejection of the offer of salvation. He will be called to account for the influence he has exerted in encouraging others in sin. He was given abilities to use for the Lord. He was given opportunity to co-operate with his Redeemer. Had he been true and faithful to Him who gave His life for him, he would not only have won eternal life for himself, but would have drawn others in to the kingdom. <GH, January 1, 1901 par. 8>

Those who reject Christ place themselves on the side of the great Apostate. Those who do not accept the invitation to receive Christ show open contempt for the offer of salvation, and their conduct makes others more bold and defiant. The punishment of the sinner will be measured by the extent to which he has influenced others in impenitence. His wrong influence on others is the aggravation of his guilt. He refused to wear the yoke of Christ himself, and kept others from becoming laborers together with God in the work of saving souls. By his refusal to wear the yoke of restraint and

obedience, to surrender all to God, he placed himself on the side of the enemy of Christ. <GH, January 1, 1901 par. 9>

On Sunday I spoke from Eph. 6:10-17. By heart-searching and many prayers we may be more than conquerors through Him who has loved us. Self-reformation is all-essential. Step by step we must advance heavenward, leading others in safe paths. God is the giver of every good and perfect gift. <GH, January 1, 1901 par. 10>

I have not time to give full particulars of this meeting, which was a very important one. Oh, how my heart yearned for those before me. I discerned the presence of Christ and the heavenly angels in the assembly as clearly as though they had stood before me in visible form. I closed my discourse with a feeling of sacred awe; for I knew that we were in the presence of Jesus and the ministering angels. <GH, January 1, 1901 par. 11>

Opportunity was given for testimonies, and one after another in quick succession, one hundred people spoke. At times several were standing on their feet at once. We asked those who wished the work of grace to be carried forward in their heart to arise. Among those who responded were some outsiders, who had never made any profession of religion. Those who rose were requested to come forward to the front seats. Nearly all of these bore testimony. The meeting closed with prayer. We had been together for three hours, and the Lord came very near us. The deep moving of His Holy Spirit was felt in the meeting. The good work is going forward as never before among the office employees. <GH, January 1, 1901 par. 12>

On Sunday morning we assembled in the office chapel. The room was crowded with office hands, some being unable to find seats. After a hymn was sung, Elder Daniells offered prayer, and we felt the presence of the Lord. God strengthened me to speak for over an hour. I presented to those assembled some things which it was essential for them to hear. <GH, January 1, 1901 par. 13>

I was pleased with the company of fine-looking men before me, to whom the Lord has given the talent of intelligence. I thought of how noble their life-work will be if they truly connect with the Source of all power. I know that they can gain a full complement of influence if they follow on in the path of self-denial and cross-bearing. I prayed that the rugged path trodden by the Savior might be followed by the men whose countenances possess a deep interest for me because Christ has graven their names on the palms of His hands. The question is, Will these men meet the high standard of Christian excellence? Will they consecrate themselves to God as vessels into which the heavenly treasures can be received, and from which they can flow forth in rich currents to souls who are starving for an example of righteousness. <GH, January 1, 1901 par. 14>

When the mind, instead of being centered upon self, is occupied in seeking to enrich poverty-stricken souls, the treasure of God's love--the golden oil from the two olive trees--is poured into the heart. Those who impart to others of the riches of the grace of heaven will be themselves enriched. This blessed experience all can obtain who will be channels through which God can impart his grace. It is for all who will dare to be a Daniel, dare to stand alone in Jesus Christ. The ministering angels are waiting, longing for channels through which they can communicate heavenly treasures. Men and women can reach the highest stage of mental and moral development only by co-operating with Jesus Christ, by learning his methods, by accepting His Holy Spirit, by laboring together with Him. The intellect is never so truly enriched as when we are trying to enrich others.

E. G. White.

St. Helena, Cal. <GH, January 1, 1901 par. 15>

January 1, 1901 What Is the Bible Interpretation of God?

From Mrs. E. G. White, in letter to the editor.

"What is the Bible interpretation of God? --God is love. By giving Christ to our world, God manifested His love for mankind. 'God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.' Yes, *everlasting life*. This is the love which is the fulfilling of the law. Only he whose heart is filled with compassion for fallen man, who *loves to a purpose*, showing his love by the performance of Christlike deeds, will be able to endure the seeing of Him who is invisible. He only who loves his fellow men to a purpose can know God. He who loves not those for whom the Father has done so much, knows not God. This is the reason there is so little genuine vitality in our churches. Theology is valueless unless it is saturated with the love of Christ. <GH, January 1, 1901 par. 1>

"God is supreme. His love in the human heart will lead to the doing of works that will bear fruit after the similitude of the character of God. <GH, January 1, 1901 par. 2>

"In the thirteenth chapter of first Corinthians the apostle Paul defines true, Christ like love. It would be well to print

this chapter in small type in every paper issued from our presses. Put it in the Gospel Herald that it may preach its living sermon wherever the paper may go. This chapter is an expression of the obedience of all who love God and keep His commandments. It is brought into action in the life of every true believer." <GH, January 1, 1901 par. 3>

January 1, 1901 On What Do We Stand?

*"I have received the last two copies of the 'Gospel Herald.' I have been expecting things to go as they have done in the Southern field, and I have felt intensely that decided work should be done. **You must not fail or be discouraged.** The Lord understands all about the difficulties. Try to do your very best. This is all the Lord requires of you. He has accepted your labors of love for the down-trodden African race; and if the fields you have tried so hard to work have been closed to you, may the Lord have compassion upon those who have given the work so little attention, except to criticise. They closed their eyes to the situation, after the warning was distinctly given that things would be as they are now. The only thing now to be done for the closed field is for those who have refused to be impressed with their duty, to change this terrible phase of their conduct. It is possible that something may yet be done. Those who have passed by on the other side might better do their duty now in regard to the Southern field. The light given me is that had they at the right time done the work the Lord gave them to do for the class in such great need of help, the voice of entreaty and instruction from the Lord would have been heard, and the showing in the Southern field would be very different from what it now is."* <GH, January 1, 1901 par. 1>

March 1, 1901 Trust in God.

Talk given by Mrs. E. G. White to the church for the colored in Vicksburg, Sabbath, March 16, 1901. <GH, March 1, 1901 par. 1>

I will present to you this morning the instruction contained in the fourteenth chapter of John. Christ was about to leave His disciples to enter upon His great trial, which to them would be a terrible test. He knew the temptations they would meet, the grief and discouragement that would come to their hearts as they saw Him, their Teacher, the Son of God, as they believed, treated with contempt and abuse, He saw that they were in trouble, and He said to them, "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions." <GH, March 1, 1901 par. 2>

Think of this. Here we have no homes, or very poor ones. Christ says to us, "In My Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." We believe these words. We are looking forward to the coming of our Lord and Saviour Jesus Christ. <GH, March 1, 1901 par. 3>

Christ was to suffer in our behalf, standing at the head of humanity as representative of the race. He was to work out the character which every follower of His is to work out, through the provision He has made,--His infinite sacrifice, His life and death on earth. <GH, March 1, 1901 par. 4>

Christ sought to guard His disciples against becoming discouraged after He should leave them, when the powers of darkness, evil agencies, the synagogue of Satan, should array themselves against them. He spoke to them words of comfort, assuring them that He would come again and take them to Himself. He knew that they would remember these words after His trial and after His resurrection and ascension. These events were to impress them with the power of truth, leading them to realize that Christ is the foundation of faith, the corner stone of the building of truth. <GH, March 1, 1901 par. 5>

"And whither I go ye know, and the way ye know." Thomas, always inclined to unbelief, said doubtingly, "Lord, we know not whither Thou goest, and how can we know the way?" Jesus answered, "I am the Way, the Truth, and the Life." These words are for you. When you are in perplexity, go right to the word of God. Read about Christ, His character, His work; and do as He would were He in your place. Christ could not, in word or practice, testify to wrong; for He is truth itself. <GH, March 1, 1901 par. 6>

"I am the way, the truth, and the life; no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also; and from henceforth ye know Him, and have seen Him." Then Philip asked, "Lord, show us the Father, and it sufficeth us." Grieved at His disciple's lack of faith, Christ answered, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayst thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the

Father in Me; or else believe Me for the very work's sake." <GH, March 1, 1901 par. 7>

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." Christ desired the disciples to understand that they were not to be bereft of power because He was going to His Father. The promise He made to them is for us. If we will take it just as it reads, we shall feel such confidence and such trust in God and the truth that He will be able to reveal His power through us. By our good works we shall show our faith. We can receive power and grace from Christ to enable us to work the works of God. And let us ever remember that we are never to take any credit to ourselves for the work we do. There is nothing good in us; therefore we should not seek to glorify ourselves. God is to receive all the glory. <GH, March 1, 1901 par. 8>

We are to work out our own salvation with fear and trembling; for it is God which worketh in us. Constantly we are to strive to elevate ourselves and others, in accordance with the directions of the Word of God. With all the power we have we are to seek to reach the standard of character Christ has set before us. This is what God wants us to do. When in humble faith we rely on Christ as our sufficiency, our strength, our all and in all, then it is that the power of God rests upon our work. <GH, March 1, 1901 par. 9>

Christ's words show that there is a close connection between heaven and earth; that to those who believe in the power of truth God manifests Himself as He does not to the world. There are those who seem to think that if the minister leaves them, they will be stranded. Why do they not hang their helpless souls on Christ? Why do they not believe that although they have no minister, Jesus is with them. Let them follow the minister into the field with their prayers. Christ has told them that the works that He has done they may do also. He says, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in His Son." But He does not say this to those who do not abide in Him. <GH, March 1, 1901 par. 10>

Do not depend upon human beings for spiritual help. Resist the temptation to make flesh your arm. Look to God as children look to an earthly Father. Believe that He loves you and that He will help you, even as He has promised. If you will believe, you will have confidence, trust, reliance, and rich blessings, because you will realize that Christ is the foundation of your faith. <GH, March 1, 1901 par. 11>

"If ye love Me, keep My commandments." Obedience is the test of true love. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." Although I am going away, My Representative will still be with you. He will never leave you. "Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you." <GH, March 1, 1901 par. 12>

This promise God has made to you. When you get discouraged, do not depend upon human beings for aid. Christ declares, The comforter shall be with you. Go right to God in prayer. Bow before Him, saying, "Lord, help me; for I am in difficulty, and I do not know what to do. You have promised to give your children what they ask in your name. We ask for strength to resist the temptations of the enemy." <GH, March 1, 1901 par. 13>

Thus you will obtain a most valuable experience. As you follow on to know the Lord, you will know that His goings forth are prepared as the morning. And when you receive help and comfort, sing to the praise of God. Talk with God. Thus you will become a friend of God. You will rely on Him. You will obtain a faith that will trust whether you feel like trusting or not. Remember that feeling is not an evidence that you are a Christian. Implicit faith in God shows that you are His child. Trust in God. He will never disappoint you. He says, "I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also." We do not see Christ in person. It is by faith that we behold Him. Our faith grasps His promises. Thus it was that Enoch walked with God. <GH, March 1, 1901 par. 14>

"Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also." Over the rent sepulcher of Joseph Christ proclaimed, "I am the resurrection and the life." Because He lives, His children shall live. "At that day, " He says, "ye shall know that I am in My Father, and He in Me, and I in you." <GH, March 1, 1901 par. 15>

"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." Many set aside their Saviour, and write to me to know whether they have any evidence that they are Christians. They do not put confidence in God. They ought to sing and rejoice in the love of their Saviour; but they say, I do not feel like it." Has not Christ said, "He that loveth Me shall be loved of My Father; and I will love him, and will manifest Myself to him." <GH, March 1, 1901 par. 16>

Why tell human beings about your soul-trouble. They cannot take the place of God. Why put Christ in the background. He wants us to believe in Him as children believe in an earthly Father. He can give us peace that the world can neither give nor take away. This is the hope of the Christian. Trust not in feeling. If your faith is wavering, remember that Christ is not lying in the tomb, but is making intercession for you in the heavenly courts. <GH, March 1, 1901 par. 17>

"Judas saith unto him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?"

Jesus answered and said unto him, If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him." He in whose heart Christ abides is not one day on the mountain top, and the next day in the shadow. He has a calm, trusting faith in the Redeemer's love. <GH, March 1, 1901 par. 18>

"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." Look into the mirror of God's law, and see whether you are conforming to the divine requirements. If you see that your character is defective, do not go away and forget what manner of person you are. Strive earnestly to overcome your faults. As you do this, the joy of heaven will fill your heart. There is strength in the Saviour. He wants His children to banish all selfishness from the heart, that He may enter as an abiding guest, that His righteousness may go before them, and the glory of God be their rearward. <GH, March 1, 1901 par. 19>

"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." You are the children of God. He has adopted you, and He desires you to form characters here that will give you entrance into the heavenly family. Remembering this, you will be able to bear the trials which you meet here. In heaven there will be no color line; for all will be as white as Christ himself. Let us thank God that we can be members of the royal family. <GH, March 1, 1901 par. 20>

"Peace I leave with you, My peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father; for My Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe." <GH, March 1, 1901 par. 21>

I want you to realize that Christ is a personal Saviour. Show to the world what He can do even through the weakest of human beings. Work out before the world the principles of righteousness. Obey the commandments. Demonstrate the power of truth. This is the most powerful witness you can bear in favor of the truth. But you are not to do this in your own strength. You are to work in the strength and grace that God gives. Thus you can walk in His footsteps. Cling to the mighty Redeemer, who is also your Elder Brother. God desires us to seek earnestly for a place among the number who will stand around His throne. To every sincere follower, white or black, He will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Whatever you may be called upon to suffer, remember that Christ has said, "I will come again, and receive you unto Myself, that where I am, there ye may be also." Have faith in God, and day by day He will give you the victory. <GH, March 1, 1901 par. 22>

December 1, 1901 Making Wills

By Mrs. E. G. White

The making of wills is a matter that we should consider carefully. We should not treat it as a delicate question that should not be introduced, fearing to create nervousness with feeble persons whose span of life is nearly run out. Those having means should consider all the probabilities regarding life, and the proper use of their means, and make everything right, clear, and thorough as the Lord's responsible agents. All that you and I possess of talents is loaned us on trust that we may trade with it. By improving these talents we acquire more talents to invest for the Lord. <GH, December 1, 1901 par. 1>

Time is short. I have a message to my brothers and sisters, whose life history must soon close; is it not best to set your house in order? Look well into these matters. What disposition are you making of the Lord's capital of means? Consider, What shall I do with my responsibilities of houses and lands or of my effects? God help you in this decision. Now, while you have your reason, work carefully that God's cause shall have placed to its advantage all the means that can be properly devoted to it. <GH, December 1, 1901 par. 2>

Decisions for All Time.

Relatives have a fair chance to live by their own industry. Do not spoil them by throwing responsibilities upon them, in the will that you make, that they know not how to manage. You are now making decisions for all time in reference to the future good of the Lord's grand gospel missionary work, that even after you are dead, your entrusted means may be at work in carrying the message into new places, thus adding new territory to the Lord's kingdom. You must now, while alive, make diligent, faithful work, that after your death gifts and offerings may come into the treasury of the cause of God. By making this provision you express your interest in the work of God, which must be sustained and the standard of truth lifted in new places. Your treasure is loaned to you in trust and is the Lord's. Now, you are to select stewards of God to pass the same along. Your helping hand may be still in death, yet your works follow you through living, faithful

stewards as your representatives, and you are thus fulfilling your appointed work. Said Christ to John, "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." [<GH, December 1, 1901 par. 3>](#)

With Christ everything was made subordinate to His Father's kingdom and the great, grand work of saving souls. Redemption was the key note. He left His royal throne, laid aside His royal crown, laid off His royal robe, and submitted to a life of humiliation. "For your sakes He became poor, that ye through His poverty might be rich." And the same devotion, the same subjection of every social relation and endearment, is to be ever paramount in His disciples. [<GH, December 1, 1901 par. 4>](#)

Trust Funds.

He that loveth God supremely will not because of that love his parents or other relatives less. The love of Christ leads His disciples to carry out the will and ways of God expressed in the wills of His servants that are dead, waiting for the morning of the resurrection. Our capital, entrusted of God, is not to be recklessly signed away to men and women who would serve themselves and not the Lord. "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." This caution is not designed to lead us to disregard relatives or friends, yet the test comes to every soul, Will you receive Christ and acknowledge Him as your Redeemer. [<GH, December 1, 1901 par. 5>](#)

Some relative, father, or mother, or friend, may say, "You can no longer call me father, or mother, or friend, if you accept Jesus of Nazareth." This very test did come to many, and at the sacrifice of even the dearest friends they could but say, "He gave His life for me. He died that I might live." What a scene was represented at the cross! What an example to the beloved disciples of filial affection! "Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her to his own home." [<GH, December 1, 1901 par. 6>](#)

We are now in a special period of the earth's history. Let every one look unto Jesus and copy the example that He has given us. Means must come into the work just now when doors stand open on every side, and the voice is heard, "Come over and help us." Shall the higher classes that are now interested be left without light, because it takes money to work in the large cities? The higher class halls are very expensive; the coal bill to heat a house or hall in winter is large: but shall lands be left unsold; shall the houses which could be sold beside the one we live in be retained? Shall it be left until the sweet voice of Mercy is no longer heard, and the door is shut? *Now*, we are to let our light shine forth to the world, opening the way. [<GH, December 1, 1901 par. 7>](#)

Give To God His Own.

The Medical Missionary work is the helping right hand of the Gospel; therefore when the gospel is preached there must be a most thorough effort made to establish sanitariums. As people accept the truth they will feel called out to labor for souls, making plain and distinct God's plan of salvation. Then as souls decide for the truth and become willing to come out from the churches, meeting houses must be built. Where are the men who have means to help? See the requirement in Luke 12. Sell that ye have and give of God's own property, that of which He has made you stewards. [<GH, December 1, 1901 par. 8>](#)

It is now time to work to set in order the things that need to be done. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [<GH, December 1, 1901 par. 9>](#)

An Appeal to the Aged.

We wish that all who are becoming old and feeble would make a wise disposition of their means, giving freely back to God that which is His own. Some need the interest on their money to support them while they live. These can lend their money at reasonable interest to our publishing or medical institutions, and make arrangements that it shall be used in missionary work after their death. Wise and faithful men should be chosen as their stewards, and clear and thorough work done to ensure the use of their means in the very way that they wish. Then they will know that their treasure is to be used to warn the world of its coming doom. We have no time to delay. [<GH, December 1, 1901 par. 10>](#)

To those who have purchased lands which have increased in value, I am commissioned to say, Will you now show your appreciation of the truth, your appreciation of the value of souls, by disposing of these lands and using the proceeds to furnish facilities for the working of our cities? In very truth those lands belong to Him who made heaven and earth, and you are His stewards, "Moreover it is required in stewards, that a man be found faithful." <GH, December 1, 1901 par. 11>

God has men of opportunity ready to work in the cities if the way is opened before them. Thousands are hungering and thirsting for the Word of Truth; let it come to them; let your gifts and offerings flow into the treasury to sustain the work, and God will send the workmen. There have been presented to me many in the cities who are praying for light, and a knowledge of gospel truth. May the Lord impress upon us all the importance of making the advancement of the last gospel message our very first business. <GH, December 1, 1901 par. 12>

My heart aches as I consider all the beautiful and proud possessions of the wealthy men of our great cities. These great establishments, with all their earthly equipments, will soon become worthless heaps of rubbish, consumed by the fires of the last day. <GH, December 1, 1901 par. 13>

None of us can purchase Heaven. Not one can use anything which he claims as his possession, to make reconciliation with God for his sins or for the sins of others. None can purchase favor in that time when "the earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again." <GH, December 1, 1901 par. 14>

Consecrate All to God.

The atonement of Christ makes all who will be saved His own chosen. All that stand as Christ's faithful soldiers will consecrate themselves and all their small and their large possessions to the Lord, to advance His work in this world. Their humble homes, and necessary equipments for business will be used as lent of God. Surplus property will be disposed of for Him. God's full sovereign grace is exercised to save to the uttermost all who shall come to Him. The divine honor is most jealous and uncompromising. "By grace are ye saved, through faith; and that not of yourself: it is the gift of God." <GH, December 1, 1901 par. 15>

God calls upon men of tact and ability to present the message of His unbounded love to a fallen world. The rich men of the world may now give themselves to Jesus Christ. "A city that is set on a hill can not be hid." The Lord calls for speakers,--He calls for men who can present the science of salvation in the most clear, winning, and convincing manner. The men who have gifts are now to use them. The workers must begin in decided earnest and create an interest in the teeming population of our cities. Every thing upon the earth is to be revolutionized. Great cities are to hear. The Greater New York is to be worked. The neglected Southern States are to be worked. Foreign fields must be entered and faithfully worked. Immense responsibility rests upon the monied men. A message from God's word needs to come to all the Christian churches of our land. <GH, December 1, 1901 par. 16>

God will guide His messengers in the adoption of new methods to arrest the attention of men, and convince their judgment. He will give skill and understanding in the use of effective illustrations to arrest the attention of the people. <GH, December 1, 1901 par. 17>

Who will come to the front to assist in this great work? Who will dispose of houses and lands now? Who will bring forward their hidden treasures? Who will draw from their bank accounts? Who will provide means for the workers who are willing to enter the great cities of our world? <GH, December 1, 1901 par. 18>

April 16, 1902 "Do All in the Name of the Lord Jesus."

Mrs. E. G. White.

I am pleased with the Gospel Herald, and should be glad to see it have a large circulation. <GH, April 16, 1902 par. 1>

I am intensely interested in the Southern field. Especially am I interested in the salvation of those who know not their Saviour. Patient labor should be bestowed upon those who have been the most unfortunate. The ignorant are in need of wise instruction. The Lord desires that many should be awakened to act a part in this work. <GH, April 16, 1902 par. 2>

All who love and serve the Lord Jesus, all who have a knowledge of the truth, are anxious to help their fellow men. They heed the charge that God has given them through the apostle Paul: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity [love], which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom;

teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him". Col. 3:12-17. This scripture points out an excellent way by which man may learn to be an overcomer. <GH, April 16, 1902 par. 3>

I address every professing Christian, and especially the young men and the young women: Will you prove the Lord? Will you put into practice these words so full of grace and power? Will you, as the "elect of God, holy and beloved," open the door of the heart, and "put on" the graces of the Holy Spirit? Will you cherish and cultivate the Christian graces, that in this world you may be Christ's representatives? If you individually choose to follow the instruction given in this scripture, you will ever be doing a class of work that will constitute you co-workers with Jesus Christ, and that will secure for you the confidence and the esteem of those with whom you associate. <GH, April 16, 1902 par. 4>

I wish you to consider what opportunities you have for helping others to maintain integrity and steadfastness of purpose, and for teaching them ever to be kind, honest, and just. Live out the teachings of this scripture yourself. By your godly example lead others not only to esteem you, but to be encouraged to believe that they, too, can do the same good works. Thus every, young man and every young woman can exert a saving influence. <GH, April 16, 1902 par. 5>

"Let the peace of God rule in your hearts." His peace is waiting to gain an entrance into the heart. Let it come in. "And be ye thankful." How much better it is to be thankful, as enjoined in this scripture, than always to be surmising and speaking evil! And have you not every reason to be thankful? <GH, April 16, 1902 par. 6>

"Let the word of Christ dwell in you richly in all wisdom." It is the privilege of every one to be ready and willing to help those in need of help. Meet together for prayer and mutual encouragement. Let your hearts be bound together by one common interest -- the saving of souls. Let your words be well chosen. In the place of speaking foolishly and unwisely, speak words that are a savor of life unto life, even life eternal; "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." <GH, April 16, 1902 par. 7>

My brother, my sister, will you begin the good work of doing all that you possibly can to advance the interests of the cause in the Southern field? You are to reflect the light of the Sun of Righteousness both upon those who know the truth and upon those who know it not. Do the good works that the Lord is pleased to have all his children do. If you pray and watch unto prayer, you will surely gain precious victories. Faithfully, earnestly strive to win souls to Christ. The winning of one soul to him is of far more consequence in his estimation than is the acquirement of great earthly riches. Let every believer be the Master's helping hand, working for the salvation of perishing souls. The faithful laborer will be richly rewarded. <GH, April 16, 1902 par. 8>

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." <GH, April 16, 1902 par. 9>

April 23, 1902 The Cause of Perplexity.

By Mrs. E. G. White.

The reason why so many are in perplexity is because they take their cases into their own hands, and manufacture yokes that are not pleasant for them to wear. They worry and plan and devise, when Christ stands inviting, "Take my yoke." <GH, April 23, 1902 par. 1>

If you have not found the rest that Christ has offered to give you upon condition that you learn of him who is meek and lowly of heart, would you not better without delay yoke up with Christ, bear only his burdens, and not pile upon your shoulders burdens that weigh you down to the earth? All your trouble comes because you are so anxious to run things yourself that you do not wear the yoke of Christ, which he declares is easy. The yokes of your own manufacturing gall the neck that wears them. Christ says, Try my yoke, it is easy; lift my burdens, for they are light. <GH, April 23, 1902 par. 2>

Christ gives rest to all who receive him by faith. You are not to conjure up a variety of things that you are to enter into in order to find rest, assurance, confidence. Just leave that work, which not even the wisest of the human family can do, and put your trust in One who has promised rest to your soul. Do just what he has told you to do, and be assured that God will do all that he has engaged to do. The invitation is, Come unto me, and I will give you rest. Have you come to him, renouncing all your makeshifts, all your unbelief, all your self-righteousness? Come just as you are, weak, helpless, ready to die. <GH, April 23, 1902 par. 3>

What is the "rest"? It is the consciousness that God is true, that he never disappoints a soul who comes to him. His pardon is full and free, and his acceptance of you means rest to your soul, rest in his love. <GH, April 23, 1902 par. 4>

But be sure that you act your part by cooperating with the One who has promised. By some the promise is grasped so eagerly that it becomes their own, and peace and joy in the Holy Ghost is their experience. Others suppose that they

must wait to become worthy. Never, never will you become worthy, for if this could have been, the Prince of heaven would never have come to our world. <GH, April 23, 1902 par. 5>

"Work out your own salvation with fear and trembling." How is this done? Fear lest you shall weave into the fabric threads of your own selfishness; fear lest you shall err in choosing the timber for your character-building. God alone can supply the solid timber. Well may mortal man be afraid of weaving into his character the miserable threads of his own inherited and cultivated tendencies; well may he tremble lest he shall not submit all things to Him who is working in his behalf, that God's will may be done in him. God welcomes those who come to him just as they are, not building themselves up in self-righteousness, not seeking to justify self, not claiming merit for that which they call a good action, not priding themselves on their knowledge of what constitutes righteousness. Put on the wedding garment which Christ has prepared, and drop the citizen's dress; then you can sit down in heavenly places with Christ. <GH, April 23, 1902 par. 6>

While you have been walking in meekness and lowliness, a work has been going on for you, a work which only God could do, for it is God that worketh in you both to will and to do of his good pleasure. And that good pleasure is to have you abide in Christ; rest in his love. You must not let anything rob your soul of peace, of restfulness, of the assurance that you are accepted just now. Appropriate every promise; all are yours on condition of your complying with the Lord's terms. Entire surrender of your ways, which seem so very wise, and taking Christ's ways, is the secret of perfect rest in his love. Giving up the life to him means much more than we suppose. We must learn his meekness and lowliness before we can realize the fulfillment of the promise, "Ye shall find rest unto your souls." It is by learning the habits of Christ that self becomes transformed,--by taking Christ's yoke and then submitting to learn. There is no one who has not much to learn. All must come under the training of Jesus. When they fall upon Christ, their own hereditary and cultivated tendencies are taken away as hindrances to their being partakers of the divine nature. When self dies, Christ lives in the human agent; the man abides in Christ, and Christ lives in him. <GH, April 23, 1902 par. 7>

Christ desires all to become his students. He says, Yield yourself to my training; submit your soul to me. I will not extinguish you, but will work out for you such a character that you shall be transformed from the lower to the higher grade. Submit all things to me. Let my life, my patience, my longsuffering, my forbearance, my meekness, my lowliness, be worked out in your character, as one that abides in me and I in him. Then you have power. Christ says not only, "I will give," but, "You shall find rest to your souls." <GH, April 23, 1902 par. 8>

God calls for an entire surrender. You can not receive the Holy Spirit until you break every yoke of bondage, everything that binds you to your objectionable traits of character. These are the great hindrances to your wearing Christ's yoke and learning of him. The abiding rest--who has it? That rest is found when all self-justification, all reasoning from a selfish standpoint, is put away. Acquaintance with Christ makes you want to abide in him, and to have him abide in you. Entire self-surrender is required. <GH, April 23, 1902 par. 9>

In my dream last night a sentinel stood at the door of an important building, and said to every one who came for entrance, Have you received the Holy Ghost? A measuring line was in his hand, and only very, very few were admitted into the building. Your size as a human being is nothing; your size as the full stature of a man in Christ Jesus, according to the knowledge you have had, will give you an appointment to sit with Christ at the marriage supper of the Lamb, and you will never know the extent of the great advantages given you in the banquet prepared for you. <GH, April 23, 1902 par. 10>

You may be tall and well proportioned in self, but none such can enter here. None can be admitted who are grown-up children, with all the habits and customs, the disposition, the characteristics, which pertain to children. You have nurtured your suspicions, your criticisms, your bad temper, your dignity, and you can not be permitted to spoil the feast. All who enter through the door have on the wedding garment, woven in the loom of heaven. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door, nothing can enter that can possibly mar the happiness of the dwellers here by marring their perfect trust in one another. Those who have educated themselves to pick flaws in the characters of others, have thus revealed a deformity of character which has made families unhappy, which has turned souls from the truth to choose fables. You can not join the happy family in the heavenly courts, for God has wiped all tears from their eyes. You can never see the King of beauty, if you are not yourself a representative of the loveliness of Christ's character. Abiding with Christ is choosing only the disposition of Christ, so that he identifies his interests with yours. When you give up your own will, your own wisdom, and learn of Christ as he has invited you to do, then you shall find entrance into the kingdom of God. Entire, unreserved surrender he requires. Give up your life for him to order, mould, and fashion. Take upon your neck his yoke, submit to be led and taught, as well as to lead and teach. Learn that unless you become as a little child, you will never enter the kingdom of heaven. Abide in him, to be and do only what he wills. These are the conditions of discipleship. <GH, April 23, 1902 par. 11>

Unless these conditions are complied with, you can not have rest. Rest is in Christ; it can not be found as something

he gives apart from himself. The moment the yoke is adjusted to your neck, that moment it is found easy; and the heaviest labor in spiritual lines can be performed, the heaviest burdens can be borne, because the Lord gives the strength and the power, and he gives gladness in doing the work. [<GH, April 23, 1902 par. 12>](#)

Mark the points: Learn of me; for I am meek and lowly in heart. Who is it that speaks thus?--The Majesty of heaven, the King of glory. He desires that your conception of spiritual things shall be purified from the fog of selfishness, the defilement of a crooked, coarse, unsympathetic nature. You must have an inward, higher experience. You must obtain a growth in grace by abiding in Christ. And when you are converted, you will not be a hindrance, but will strengthen your brethren. [<GH, April 23, 1902 par. 13>](#)

May 14, 1902 The Abiding Trust.

By Mrs. E. G. White.

Love and Confidence

We must have the habit stronger and stronger to be always thinking of him who is our life, our crown of rejoicing. He has bought us with the price of his own blood. The Lord has a right to claim that all his disciples shall trust him. Let not a doubt be entertained that those who err can be Christ's; Jesus will be our all-sufficient helper, therefore we shall not remain erring, but be enabled to attain to that holiness to which we are called, through close communion with Christ. If we fall short, it will be through unbelief, and that is sin. With God there is no shortcoming in fulfilling his word. [<GH, May 14, 1902 par. 1>](#) The Purpose of Christ.

If our souls are saved at last, we must look to him who has given his rich and abundant promises to be our strength and our salvation. All his approaches to our hearts, all his blessed agencies within, are for our renovation. Thus he would uplift us, and restore in us the moral image of God. The Holy Spirit is promised to illuminate, purify, elevate, and transform all who believe, into the likeness of Christ. He finds in us the spirit of the world, selfishness, pride, and rebellion against God. The Lord Jesus would detach us from the world, and recall us to be his children, and as his children, to obedience, to be doers of his word and will. This is his purpose. [<GH, May 14, 1902 par. 2>](#) The Will.

Truth is omnipotent, but it does not work in the human agent in opposition to the human will. Here is the turning point of freedom and responsibility. [<GH, May 14, 1902 par. 3>](#) God's Proving.

All profit, all pay, our time, our talents, our opportunities, all are to be accounted for him who gives them. He will have the richest reward who loves God supremely and his neighbor as himself. The Lord would not have the first thread of selfishness woven into the fabric of his work. He proves us, to see if our works are free from all selfishness and pride. [<GH, May 14, 1902 par. 4>](#) The Crisis.

We are standing on the threshold of great and solemn events. Prophecies are fulfilling. The last great conflict will be short, but terrible. Old controversies will be revived; new controversies will arise. We have a great work to do. Our ministerial work must not cease. The last warning must be given to the world. There is a special power in the presentation of the truth at the present time. How long will it last?-- Only a little while. If ever there was a crisis it is now. The inquiry of every one should be, What am I? To whom do I owe allegiance? Is my heart renewed? Is my soul reformed? Are my sins forgiven? Will they be blotted out when the time of refreshing shall come? [<GH, May 14, 1902 par. 5>](#) The Leaven.

When one soul is converted, he is the one particle of leaven introduced into the mass; and there should not be a withdrawal of the leaven, so that the mass shall be left without a correcting influence. The value of the consistent example of one truly converted soul, no human being can estimate. There is a moral power given by God, by which the lowest subject, if properly instructed, will become an instrument of righteousness. [<GH, May 14, 1902 par. 6>](#)

Both the understanding and the heart need to maintain the most intimate and conscious connection with the pure, sacred springs from which they derive their light and inspiration. [<GH, May 14, 1902 par. 7>](#) Too Many Studies.

Educate in such a thorough manner that students will have time to consult God, time to live in hourly, conscious communion with the principles of truth, righteousness, and mercy. It is not the right thing to do to crowd in all the studies possible in our schools, and glut the mind. In all our studies, eternity should be kept in our minds. At this time, straightforward investigation of the heart is essential. The student must place himself where he can draw from the deep resources of all moral and intellectual power. He must inquire into every cause which asks his sympathy and co-operation to have the approval of the reason which God has given him and the conscience which the Holy Spirit is controlling. He is not to perform an action which does not harmonize with the deep and holy principles of the word of God, which minister light to his own soul and vigor to his own will. Only thus can he do the living God the highest service. [<GH, May 14, 1902 par. 8>](#)

May 28, 1902 The Abiding Trust

By Mrs. E. G. White.

Spiritual Life.

The Lord has need of men of an intense spiritual life. How are we prepared to work for time and for eternity? The Lord has declared the source of the strength of his people. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." <GH, May 28, 1902 par. 1> Timothy.

Paul wrote to Timothy, his son in the gospel, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou, therefore, endure hardness as a good soldier of Christ Jesus." <GH, May 28, 1902 par. 2>

These words were written to a youth. Paul tells Timothy that he is not to be a weakling, but strong in the grace of God; that it is his privilege to have power and grace. Timothy is to show that he has given attention to the things which have been communicated to him by his Father in the gospel. He is to treasure up these truths, and commit them to faithful men, who shall be able to teach others also. This was his charge. His special work was to gather up the fragments of all he heard, and commit them to others, that nothing be lost. <GH, May 28, 1902 par. 3> Helping the Inexperienced.

This Scripture is fraught with important meaning. It plainly shows us that our love will be tested and proved. In the providence of God, we shall be associated with those who are inexperienced. The humblest child of God, who needs the most help, may at times try the patience of those who are connected with him. Be careful, my brother; be careful, my sister. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." <GH, May 28, 1902 par. 4> Patience and Prayer.

There must be a great deal of patience cultivated, a great deal of prayer. Christ met and worked with all classes of human beings, seeking to save that which was lost. Will you who shall connect with men of different organisms and different temperaments, put on Christ, and respect one another as you desire to be respected? <GH, May 28, 1902 par. 5> The Wedding Garment.

They must not put on their citizen's dress, but the wedding garment. They have been married to Christ, and the robe of his righteousness is to clothe them. The church is the bride of Christ, and her members are to yoke up with their Leader. God warns us not to defile our garments. <GH, May 28, 1902 par. 6> Prayer That Is Answered.

When a man breathes an intensely earnest prayer to God (Jesus Christ is the only name given under heaven whereby we can be saved), there is in that intensity and earnestness a pledge from God that he is about to answer that prayer exceeding abundantly, above all that we can ask or think. We must not only pray in the name of Jesus, but by the inspiration and kindling of the Holy Spirit. This explains what is meant when it is said, "the Spirit itself maketh intercession for us with groanings which can not be uttered." The petitions must be offered in earnest faith. Then they will reach the mercy-seat. Unwearingly persist in prayer. God does not say, Pray once, and I will answer you. His word is pray, be instant in prayer, believing ye have the things ye ask, and ye shall receive them; I will answer you. <GH, May 28, 1902 par. 7> The Bible.

The word of God is to be presented as it is in Jesus. It is not enough to present the Bible as other books are presented. That it may be understood savingly, the Holy Spirit must work upon the heart of the receiver. The same Spirit that inspired the Word must inspire the readers of the Word. Then we shall hear the voice of heaven in all its harmony, and impressions will be made and an intelligent knowledge attained. "Thy word, O God, is truth," will be the language of the soul. <GH, May 28, 1902 par. 8>

June 11, 1902 The Abiding Trust

By Mrs. E. G. White.

The Gospel

The gospel -- what a treasure-house of knowledge! It is not as a pool that evaporates; not as a broken cistern that loses its treasure, leaving mud and decaying vegetation behind; not as a fountain that once sent forth a living, refreshing, cooling stream, but has ceased to send forth its cooling waters. Your life may be a living spring, that leaps from rock to rock, clear and sparkling with life, refreshing the weary, the thirsty, the heavy-laden. <GH, June 11, 1902 par. 1>

These promises are not made to a few, but to all who will come to the heavenly banquet that God has prepared in

sending his Son to our world to die in our behalf, that through faith in him we should become one with God. The praise and glory of his grace, power, and wisdom is the effectual salvation of a peculiar people, zealous of good works. <GH, June 11, 1902 par. 2> Predestination.

Wonderful possibilities are provided for every one who has faith in Christ. No walls are built to keep any living soul from salvation. The predestination, or election, of which God speaks, includes all who will accept Christ as a personal Saviour, who will return to their loyalty, to perfect obedience to all God's commandments. This is the effectual salvation of a peculiar people, chosen by God from among men. All who are willing to be saved by Christ are the elect of God. It is the obedient who are predestinated from the foundation of the world. "To as many as received him, to them he gave power to become the sons of God, even to as many as believed on him." <GH, June 11, 1902 par. 3> Seal of God

What is the seal of the living God, which is placed in the foreheads of his people? It is a mark which angels, not human eyes, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord's adopted sons and daughters. The sin of the transgression of the law of God is taken away. They have on the wedding garment, and are obedient and faithful to all God's commands. <GH, June 11, 1902 par. 4> The Church

The Lord's church is to him the dearest object on earth. Creation itself was originated in the purpose of God that he might glorify himself in the redemption of his people. <GH, June 11, 1902 par. 5> The Plan of Redemption

By Christ the work upon which the fulfillment of God's purpose rests, was accomplished. This was the agreement in the councils of the God-head. The Father purposed in counsel with his Son that the human family should be tested and proved, to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live. God gave to his Son all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at the price of his own life. <GH, June 11, 1902 par. 6> The Holy Spirit's Work

When Christ ascended to heaven, the Holy Spirit took his place, and was a perfect representation of him. It is the work of the Spirit to administer the richest grace, and make it effectual in the hearts of God's people, that the elect may be gathered into one family. We need more quiet, abiding trust in God, and then the very best and highest activities will be put forth. Not one false movement will be made. <GH, June 11, 1902 par. 7>

December 10, 1902 Christ's Representatives.

Much work remains to be done in proclaiming the third angel's message. Notwithstanding the great needs of the cause, there are many workers who are content to do for the Master but little in comparison with what he has done for them. Why, O why, is man willing to remain so inactive, so helpless, when he could be accomplishing a great work in saving souls? The Saviour is asking us, "Why stand ye here all the day idle?" We should engage in his service, however great a sacrifice this may at first appear. Poor deluded souls must be aroused from the fatal lethargy of sin. The power of sin over them must be broken, else it will grow stronger and stronger, and at last result in their ruin. <GH, December 10, 1902 par. 1>

Every one who is truly converted has the spirit of service. When Christ is indeed formed within, the hope of glory, his Holy Spirit works through the human agent to save other souls for whom he has died. <GH, December 10, 1902 par. 2>

God invites his workers to call upon him for help, and he promises to hear and answer them. As they take up the cross, fully resolved to do what they can, he gives them strength to bear the burden. Why do we not enlist the help of Omnipotence? In these precious days of probation, let every laborer reach forth the hand in faith for the help and strength that will enable him to be a strong worker, in the Lord's vineyard. Let him pray for soundness of judgment and for heavenly wisdom. God is a mighty Helper. He will sustain every one who trusts in him. He is a sure, tried Anchor, holding his children fast to himself amidst every storm of opposition, every tempest of trial and adversity. When the heavens seem dark, when the strength seems to fail, he will give light and confidence to all who believe in him. To every troubled heart he will speak peace. <GH, December 10, 1902 par. 3>

The Lord hears and answers prayer. He lays upon us no burden greater than we can bear in his strength and by his grace. In every time of need he is a present help. O that we might have faith to ask him for strength according to our great need. Faith is the hand by which we grasp the hand of the mighty Helper. God's promises are sure. Why should we not take him at his word?

"Jesus knows our every weakness;

Take it to the Lord in prayer." <GH, December 10, 1902 par. 4>

Will not the Lord be pleased to let the light of his countenance shine upon us? O that his arm of power might be revealed. <GH, December 10, 1902 par. 5>

Faith is "the substance of things hoped for, the evidence of things not seen." But I fear that, with many of us, our faith does not reach any farther than our sight. Let no one allow his strength to be wasted by vain conflicts, or his heart wearied and saddened because of unanswered desires. Amidst the fiercest conflicts there is rest for every weary soul who trusts in Christ. To those who are afflicted with either physical or spiritual maladies, Jesus is saying, "Wilt thou be made whole?" He is ready and willing to do great things for those who trust in him. With tenderness and pity he is looking upon his children. He offers help to those who, doing the best they can, plead for capabilities that will enable them to do more for him. <GH, December 10, 1902 par. 6>

O that I could impress the members of the church of Christ with the importance of using aright the talents that have been entrusted to them. O that I could make them see what an influence for good they might exert, if they would use their powers to God's glory. <GH, December 10, 1902 par. 7>

We should not allow indifference or carelessness to mark our actions; for Satan is an untiring foe. Peter says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Of us is required the fullest consecration, the most earnest devotion. The world is to be warned. The masses of the people will not heed God's solemn warning; nevertheless his message must be proclaimed to "every nation, and kindred, and tongue." <GH, December 10, 1902 par. 8>

The greatest work, the noblest effort, in which man can engage, is to point his fellow-men to the Lamb of God. O let us urge the importance of this work with greater earnestness than we have manifested in the past. Let our church-members begin to work. Let them reveal Christ in every thought, word, and act. If they represent him aright, they will receive the reward of life eternal and a home in heaven.

Mrs. E. G. White. <GH, December 10, 1902 par. 9>