



HM - The Home Missionary

June 1, 1889 Home Influence.

There is earnest work to be done in this age, and parents should educate their children to share in it. If you would educate your children to serve God and do good in the world, make the Bible your textbook. Whatever else is taught in the home or at school, the Bible, as the great educator, should stand first. If it is given this place, God is honored, and he will work for you in the conversion of your children. There is a rich mine of truth and beauty in this holy book, and parents have themselves to blame if they do not make it intensely interesting to their children. The first and most precious knowledge is the knowledge of Christ; and wise parents will keep this fact ever before the minds of their children. Bible rules must be written on the heart. Bible rules must be carried into the every-day life. The Christian may lift up his soul to God for strength and grace amid every discouragement. Kind words, pleasant looks, a cheerful countenance, throw a charm around the Christian that makes his influence almost irresistible. It is the religion of Christ in the heart that causes the words issuing therefrom to be gentle, and the demeanor condescending, even to those in the humblest walks of life. The words we speak, our daily deportment, are the fruit growing upon the tree. If the fruit is sour and unpalatable, the roots of that tree are not drawing nourishment from a pure source. If our affections are brought into harmony with our Saviour, if our characters are meek and lowly, we evidence that our life is hid with Christ in God; and we shall leave behind us a bright track. Christian politeness should be cultivated by daily practice. That unkind word should be left unspoken, that selfish disregard for the happiness of others should give place to sympathy and thoughtfulness. True courtesy, blended with truth and justice, will make the life not only useful but fragrant. Home is made anything but happy, if the evil weeds of dissension, selfishness, envy, passion, and sullen stubbornness are left to flourish in the neglected garden of the soul. <HM, June 1, 1889 par. 1>

The salvation of children depends very much upon the course pursued by the parents. Children must be restrained, and their passions subdued, or God will surely destroy them in the day of his fierce anger; and the parents who have not controlled them will not be blameless. It is because the home training is defective that the youth are so unwilling to submit to proper authority. I am a mother. I know whereof I speak when I say that youth and children are not only safer but happier under wholesome restraint than when following their own inclinations. Parents, your sons and daughters are not properly guarded. They should never be permitted to go and come when they please, without your knowledge and consent. The unbounded freedom granted to children at this age has proved the ruin of thousands. How many are allowed to be in the streets at night; and parents are content to be ignorant of the associates of their children. Should a limb be broken or fractured, parents will try every means that love or wisdom can suggest to restore the afflicted member to soundness. This is right, it is their duty; but the Lord requires that still greater tact, patience, and persevering effort be employed to remedy blemishes of the soul. <HM, June 1, 1889 par. 2>

Mothers are accountable in a great degree for the health and lives of their children, and should become intelligent in regard to laws upon which life and health depend. Parents should teach their children by example that health is to be regarded as the chiefest earthly blessing; that all pleasures and indulgences are to be sacrificed which will interfere with health. If the children are taught self-denial and self-control, they will be far happier than if allowed to indulge their desires for pleasure and extravagance in dress. <HM, June 1, 1889 par. 3>

The world may clamor for our time and affections, fashion may invite our patronage, but the words of the apostle should be enough to lead Christian mothers from the indulgence of pride in dress and demoralizing amusements: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." <HM, June 1, 1889 par. 4>

Christian mothers should take their position on the platform of truth and righteousness; and when urged to unite with the world in patronizing fashions which are health-destroying and demoralizing, they should answer, We are doing a great work, and cannot be diverted from it. We are seeking to develop in our children sound, worthy, and beautiful characters, that they may bless the world with their influence, and have immortal beauty and glory in the world to come. If children had such an example from their parents, it would have a saving influence upon their lives. <HM, June 1,

1889 par. 5>

Children imitate their parents; hence great care should be taken to give them correct models. Parents who are kind and polite at home, while at the same time they are firm and decided, will see the same traits manifested in their children. If they are upright, honest, and honorable, their children will be quite likely to resemble them in these particulars. If they reverence and worship God, their children trained in the same way, will not forget to serve him also.

<HM, June 1, 1889 par. 6>

It is often the case that parents are not careful to surround their children with right influences. In choosing a home, they think more of their worldly interests than of the moral and social atmosphere; and the children form associations that are unfavorable to the development of piety and the formation of right character. Then parents allow the world to engross their time, strength, and thought; an apathy steals over the soul. The children are contaminated by evil communications, and the tenderness of soul they once felt dies away and is forgotten. <HM, June 1, 1889 par. 7>

Parents who denounce the Canaanites for offering their children to Moloch, what are you doing? You are making a most costly offering to mammon; and then when your children grow up unloved and unlovely in character, when they show decided impiety and a tendency to infidelity, you blame the faith you profess, because it was unable to save them. You are reaping that which you have sown,--the result of your selfish love of the world and neglect of the means of grace. You moved your families into places of temptation, and the ark of God, your glory and defense, you did not consider essential; and the Lord has not worked a miracle to deliver your children from temptation. <HM, June 1, 1889 par. 8>

You who love God, take Jesus with you wherever you go; and, like the patriarchs of old, erect an altar to the Lord wherever you pitch your tent. If ever there was a time when every house should be a house of prayer, it is now; and yet in this time of fearful peril, some who profess to be Christians have no family altar. I know of nothing that causes me so great sadness as a prayerless home. The children show the result of this neglect, for the fear of God is not before them. Parents should make a hedge about their children by prayer; they should pray with full faith that God will abide with them, and that holy angels will guard themselves and their children from Satan's cruel power. <HM, June 1, 1889 par. 9>

There *are* homes where these principles are carried out, -- homes where God *is* worshiped and truest love reigns. From these homes, morning and evening, prayer ascends to God as sweet incense, and his mercies and blessings descend upon the suppliants like the evening dew. <HM, June 1, 1889 par. 10>

God has promised to give wisdom to those who ask in faith, and he will do just as he said he would. He is pleased with the faith that takes him at his word. Today he is just as ready to listen to the petitions of his people as he ever was. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." And if Christian parents seek him earnestly, he will fill their mouths with arguments, and for his name's sake, will work mightily in their behalf in the conversion of their children.

Mrs. E. G. White. <HM, June 1, 1889 par. 11>

August 1, 1889

"Perils now threaten the people of God; and what will they do? Can we not assist in lifting the standard, and in calling to the front those who have a regard for their religious rights and privileges? God calls us to awake; for the end is near. The prophecies that show us the closing scenes of earth's history, are fast fulfilling. The time is fast approaching when we shall be made to feel the hand of oppression, because we demand our religious rights. Shall we then dishonor God by keeping silent, when his holy commandments are being trodden under foot? <HM, August 1, 1889 par. 1>

"We have been looking many years for a Sunday law to be enacted in our land; and now that the movement is right upon us, we ask, What are our people going to do in the matter? Do you realize that the night will soon come, when no man can work? Have you that intensity of zeal, that piety and devotion, which will enable you to stand when opposition is brought upon you? . . . We should specially seek God for grace and power to be given to his people now. God lives; and we do not believe that the time has fully come when he would have our liberties restricted. The prophet saw 'four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.' Another angel ascending from the east, cried to them, saying, 'Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.' This points out the work we now have to do, which is to cry to God for the angels to hold the four winds until missionaries shall be sent to all parts of the world, and shall have proclaimed the warning against disobeying the law of Jehovah." <HM, August 1, 1889 par. 2>

November 1, 1889 "Ye Have Done It Unto Me."

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By Mrs. E. G. White.
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We should seek to realize that when we neglect to supply the wants of the needy, when we fail to sympathize with those who are suffering and in sorrow, we neglect Christ, and fail to sympathize with him in the person of his saints; and when we minister to the needy, and comfort those that mourn, we minister to and comfort our Lord in the person of his saints. <HM, November 1, 1889 par. 1>

Christ says to his redeemed people, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall be righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." <HM, November 1, 1889 par. 2>

The good works performed by those who are to be welcomed to the kingdom were done to Christ in the person of his suffering people. Those who had done these good works did not see that they had done anything for Christ. They had done no more than their duty to suffering humanity. <HM, November 1, 1889 par. 3>

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Good deeds are the fruit that Christ requires us to bear,--kind words, deeds of benevolence, tender regard for the poor, the needy, the afflicted. When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are clothed, the stranger made welcome to a seat in your parlor and a place in your heart, angels are coming very near, and an answering strain is responded to in heaven. Every act of justice, mercy, and benevolence, makes melody in heaven. The Father from his throne beholds those who do these acts of mercy, and numbers them with his most precious treasures. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Every merciful act to the needy and the suffering, is regarded as though done to Jesus. When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus. <HM, November 1, 1889 par. 4>

"Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the Devil and his angels: for I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25 : 41-46. <HM, November 1, 1889 par. 5>

Those on the left hand could not see that they had abused Christ in neglecting the wants of his people. But they had neglected to do for Jesus in the person of his saints, and for this neglect they were to go away into everlasting punishment. <HM, November 1, 1889 par. 6>

Jesus identifies himself with his suffering children. It was *I* that was hungry and thirsty; it was *I* that was naked; it was *I* that was sick; it was *I* that was in prison. When you were enjoying the food from your bountifully spread tables, I was famishing in the hovel or street not far from you. When you closed your doors against me, while your well-furnished rooms were unoccupied, I had not where to lay my head. Your wardrobes were filled with an abundant supply of changeable suits of apparel, upon which means had been squandered which you might have given to the needy. I was destitute of comfortable apparel. When you were enjoying health, I was sick. Misfortune cast me into prison and bound me with fetters, bowing down my spirit, depriving me of freedom and hope, while you roamed free. <HM, November 1, 1889 par. 7>

What a oneness Jesus here expresses as existing between himself and his suffering disciples! He makes their cause his own. He identifies himself as being in person the very sufferer. Mark, selfish Christian, every neglect to the needy poor, the orphan, the fatherless, is a neglect of Jesus in their person. <HM, November 1, 1889 par. 8>

If those who have no children, and whom God has made stewards of means, would expand their hearts to care for children who need love and care, and the assistance of this world's goods, they would be far happier than they are today. So long as youth who have not a father's pitying care nor a mother's tender love are exposed to the temptations and the corrupting influences of these last days, it is somebody's duty to supply the place of father and mother to them.

Learn to give them love and sympathy. All who profess to have a Father in heaven, who they hope will care for them and finally take them to the home he has prepared for them, ought to feel a solemn obligation to be friends to the friendless, and fathers to the orphan, to aid the widows, and be of some practical use in this world by benefiting humanity. Many have not viewed these things in a right light. Those who live merely for themselves, will have no greater strength than is developed through self-serving. <HM, November 1, 1889 par. 9>

Professed Christians should cultivate more affection and kind regard in caring for others, and they will be richly repaid. God knows for what object we live, and whether our living is put to the very best account for poor humanity, or whether our eyes are eclipsed to everything but our own interest, and to every one but our own poor selves. I entreat you, in behalf of Christ, in behalf of your own souls, and in behalf of the youth, not to think so lightly of this matter as many do. It is a grave, a serious thing, and affects your interest in the kingdom of Christ, inasmuch as the salvation of precious souls is involved. Why is it not a duty which God enjoins upon you who are able, to expend something for the benefit of the homeless, even though they may be ignorant and undisciplined? Shall you study to labor only in the direction where you will receive the most selfish pleasure and profit? It is not meet for you to neglect the divine favor that Heaven offers you of administering to those who need your care, thus letting God knock in vain at your door. He stands there in the person of the poor, the homeless orphans, and the afflicted widows, who need love, sympathy, and encouragement. If you do it not unto one of these, you would not do it unto Christ were he upon the earth. <HM, November 1, 1889 par. 10>

Heaven is for those who have been workers, those who have denied themselves for Christ's sake. No provision has been made for those who have ever taken such special care in looking out for themselves. The terrible punishment which the King threatens those on his left hand, in this case, is not because of their great crimes. They are not condemned for the things which they did do, but for that which they did not do. They pleased themselves, and can take their portion with the self-pleasers. <HM, November 1, 1889 par. 11>

Christ for our sakes became poor, that we through his poverty might be made rich. He made a sacrifice that he might provide a home for pilgrims and strangers in the world, seeking for a better country, even an heavenly. Shall those who are subjects of his grace, who are expecting to be heirs of immortality, refuse, or even feel reluctant, to share their homes with the homeless and needy? Shall we, who are disciples of Jesus, refuse strangers an entrance to our doors because they can claim no acquaintance with the inmates? <HM, November 1, 1889 par. 12>

Has the injunction of the apostle no force in this age: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares"? I am daily pained with exhibitions of selfishness among our people. There is an alarming absence of love and care for those who are entitled to it. Our heavenly Father lays blessings disguised in our pathway, but some will not touch these for fear they will detract from their enjoyment. Angels are waiting to see if we embrace opportunities within our reach of doing good,--waiting to see if we will bless others, that they in their turn may bless us. The Lord himself has made us to differ,--some poor, some rich, some afflicted,--that all may have an opportunity to develop character. The poor are purposely permitted of God thus to be, that they may be tested and proved, and may develop what is in their hearts. <HM, November 1, 1889 par. 13>

Some plead poor health as an excuse for not rendering to others the service they would like to do if they had strength. Such have so long shut themselves up to themselves, and thought so much of their own poor feelings, and talked so much of their sufferings, trials, and afflictions, that it is their present truth. They can think of no one but self, however much others may be in need of sympathy and assistance. You who are suffering with poor health, there is a remedy for you. If thou clothe the naked, and bring the poor that are cast out to thy house, and deal thy bread to the hungry, "then shall thy light break forth as the morning, and thine health shall spring forth speedily." Doing good is an excellent remedy for disease. Those who engage in the work are invited to call upon God, and he has pledged himself to answer them. Their soul shall be satisfied in drought, and they shall be like a watered garden, whose waters fail not. <HM, November 1, 1889 par. 14>

Do not be afraid of good works. "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Do not wait to be told your duty. Open your eyes, and see who are around you; make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them, and seek not to shut out their needs. <HM, November 1, 1889 par. 15>

As you regard your eternal interest, arouse yourselves, and begin to sow good seed. That which you sow, you shall also reap. The harvest is coming,--the great reaping time, when we shall reap what we have sown. There will be no failure in the crop; the harvest is sure. Now is the sowing time. Now make efforts to be rich in good works, "ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life." I implore you, my brethren, rid yourselves of your icy coldness. Encourage in yourselves a love of hospitality, a love to help those who need help. <HM, November 1, 1889 par. 16>

You may say you have been imposed upon and have bestowed your means upon those unworthy of your charity, and

therefore have become discouraged in trying to help the needy. I present Jesus before you. He came to save fallen man, to bring salvation to his own nation; but they would not accept him. They treated his mercy with insult and contempt, and at length they put to death Him who came for the purpose of giving them life. Did our Lord turn from the fallen race because of this? Your efforts for good may have been unsuccessful ninety-nine times, and you received only insult, reproach, and hate, yet if the one-hundredth time proves a success, and one soul is saved, oh, what a victory is achieved--one soul wrenched from Satan's grasp, one soul benefited, one soul encouraged! This will a thousand times repay you for all your efforts. To you will Jesus say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Should we not gladly do all we can to imitate the life of our divine Lord? Many shrink at the idea of making any sacrifice for others' good. They are not willing to suffer for the sake of helping others. They flatter themselves that it is not required of them to disadvantage themselves for the benefit of others. To such we say, Jesus is our example. [<HM, November 1, 1889 par. 17>](#)

The poor, the homeless, and the widows are among us; and dare those whom God has made his stewards, to whom he has intrusted means, withhold from the needy disciples of Christ? If so, they withhold from Jesus. Do you expect the Lord to rain down grain from heaven to supply the needy? Has he not rather placed it in your hands, to help and bless them through you? Has he not made you his instrument in this good work to prove you, and to give you the privilege of laying up a treasure in heaven? [<HM, November 1, 1889 par. 18>](#)

Fatherless and motherless children are thrown into the arms of the church, and Christ says to his followers, Take these destitute children, bring them up for me, and ye shall receive your wages. I have seen much selfishness exhibited in these things. Unless there is some special evidence that they *themselves* are to be benefited by adopting into their family those who need homes, some turn away and answer, No. They do not seem to know or care whether such are saved or lost. That, they think, is not their business. With Cain they say, "Am I my brother's keeper?" They are not willing to be put to inconvenience or to make any sacrifice for the orphans, and they indifferently thrust such ones into the arms of the world, who are sometimes more willing to receive them than are these professed Christians. In the day of God, inquiry will be made for those whom Heaven gave them the opportunity of saving. But they wished to be excused, and would not engage in the good work unless they could make it a matter of profit to themselves. It has been shown me that those who refuse these opportunities for doing good, will hear from the lips of the Master, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." [<HM, November 1, 1889 par. 19>](#)

The fast which God can accept is described. It is to deal thy bread to the hungry, and to bring the poor which are cast out, to thy house. Wait not for them to come to you. The labor rests not on them to hunt you up, and entreat of you a home for themselves. You are to search for them, and bring them to your house. You are to draw out your soul after them. You are with one hand to reach up and by faith take hold of the mighty arm which brings salvation, while with the other hand of love you reach the oppressed, and relieve them. It is impossible for you to fasten upon the arm of God with one hand, while the other is employed in ministering to your own pleasure. [<HM, November 1, 1889 par. 20>](#)

If you engage in this work of mercy and love, will the work prove too hard for you? Will you fail and be crushed under the burden, and your family be deprived of your assistance and influence? Oh no, God has carefully removed all doubts upon this question, by a pledge to you on condition of your obedience. This promise covers all that the most exacting, the most hesitating, could crave. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Only believe that He is faithful that hath promised. God can renew the physical strength; and he says he will do it. And the promise does not end here. "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." God will build a fortification around thee. The promise does not stop even here. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." If ye put down oppression and remove the speaking of vanity, if ye draw out your soul to the hungry, "Then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought [famine], and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [<HM, November 1, 1889 par. 21>](#)

February 1, 1890

The third angel's message embraces more than the finite mind of man comprehends. The earth is to be lightened with its glory. The truth must be published far more extensively than it yet has been. It must be defined in clear, sharp lines before the people. It must be presented in short, but conclusive arguments, and plans must be laid that at every meeting where the Truth has been set before the people, it may be followed by the distribution of tracts and pamphlets. At first it

may be found necessary to give these away, but they will be a power for good. The discourses given in the desk would be far more effective if reading-matter were circulated, educating the hearers in the doctrines of the Bible. God will make many willing to read, but there will also be many who will refuse to see or hear anything upon the present truth. But we should not even think these cases beyond hope, for Christ is drawing many to himself. There are many who will see no special importance in the truth proclaimed either by pen or voice, but we should not cease our efforts because of this, we should give them a tract or pamphlet, and though it may do them no good, some other soul may be saved through its instrumentality. <HM, February 1, 1890 par. 1>

Publications upon health reform will be received by many who would not read upon any Bible topic. Intemperate gratification of appetite is doing its work of death, and this evil must be met with united intelligent effort. We should make known to others the ills that result from beclouding the mind God has given us, through indulgence in wine and strong drink. The truth upon health reform must be presented to the people, and it will be found an efficient way to bring before them Bible truth. You should go forth with your hands filled with proper reading matter, and your heart filled with the love of God. Many are being drawn by the Lord Jesus Christ, and they will respond to your Christian efforts for their salvation. Many are disgusted with the dry formalism which exists in the Christian world; many are becoming infidels because they see the lack of true piety in those who profess to be Christians. A good work could be done to prepare the way for the introduction of the truth, if decided testimonies were borne upon the health and temperance branch of the work. Many of those who profess to believe the truth are lamentably ignorant of the laws of health, and need to be educated line upon line and precept upon precept, here a little and there a little. This subject needs to be kept fresh in the minds of the people. <HM, February 1, 1890 par. 2>

It has been shown to me that through judicious attention to this part of the work, a large degree of prejudice might be removed from the minds of intelligent persons who have been hindered from a candid investigation of the truth. The minds of the people must be arrested, and their attention must be held, or the seeds of truth will not accomplish what they might if proper care had been taken. In comparison to the number that reject the truth, those who receive it will be very small, but one soul is of more value than worlds besides. We must not become discouraged although our work does not seem to bring large returns. It is written of Christ, "He shall not fail nor be discouraged." Shall we talk of failure or discouragement? Let us think of the price our Lord has paid that man should not perish, but have everlasting life. Although the greatest portion of the world will reject the truth, some will accept it, some will respond to the drawing power of Christ. Those in whose hands the reading-matter is placed may turn from the light, and refuse to obey the convictions of conscience, but the messenger that they despise, through the providence of God may fall into the hands of others, and be as meat in due season to them. They will be aroused to search the Scriptures, to pray to know what is truth, and they will not ask in vain. Angels of God will minister to their necessities. Many who are in harmony with the truth, whose hearts are full of peace and gladness because of the light for these last days, have received their knowledge from the pages that others rejected. Those who are susceptible to the evidences of truth will yield to the convictions of the Spirit of God. Like the noble Bereans, they will search the Scriptures daily to see if these things are true, and they will be converted to God. <HM, February 1, 1890 par. 3>

Satan is no idler; he watches his chances, and takes advantage of every opportunity to win souls to his side. He constantly sows his tares in every heart that is not barricaded with the truth. The people of God are in a condition of slumber; they do not discern what favorable opportunities for winning souls they are letting slip by. It has been shown to me that Satan is stealing a march upon us. The law of God through the agency of Satan is to be made void in our land of boasted freedom; religious liberty will come to an end. The contest will be decided over the Sabbath question, which will agitate the whole world. Our time for work is limited, and God calls us as ministers and people to be minute men. Teachers as wise as serpents and as harmless as doves must come to the help of the Lord, to the help of the Lord against the mighty. There are many who do not understand the prophecies relating to these days, and they must be enlightened. It is the duty of both watchmen and laymen to give the trumpet a certain sound. Some are inclined to think that too great a stir is being made, but in their position of ease they say to the people "Peace and safety," when sudden destruction is about to fall upon the world. I tremble as I think of the words that have been spoken to me concerning those who do not act in accordance with the truth for this time. Said my guide, "Those who do not arouse will be passed by, and God will move upon men who will respond to his call, and carry his work forward and upward." God calls the watchmen and privates connected with his army to strengthen the outposts, to guard the fort. <HM, February 1, 1890 par. 4>

Many are ready to investigate the truth, for angels of God have prepared their hearts for its reception. Publications should be issued, written in the plainest, simplest language, explaining the subjects of vital interest, and making known the things that are to come upon the world. The condition of the earth demands that light should shine upon its darkness. Will not the people to whom has been committed sacred responsibilities awake and put away every indifference, every jealousy, every misunderstanding, and take hold of the work with determined energy? Men claiming

to be teachers of Bible truth will assail those who embrace the truth, who have no experience in meeting objections, and they will seek to overwhelm them with false statements and wily reasoning. On this account, as well as for other reasons, it is necessary to have publications explaining the doctrines and meeting the arguments of objectors. If those who come into the faith can have a clear statement of the truths assailed, they will be armed with arguments with which to meet opposers, and defend themselves. In defending themselves, they will unconsciously be sowing seeds of truth. Men will misrepresent the doctrines we believe and teach as Bible truth, and it is necessary that wise plans should be laid to secure the privilege of inserting articles into the secular papers, for this will be a means of awakening souls to see the truth. God will raise up men who will be qualified to sow beside all waters. God has given great light upon important truths, and it must come to the world. <HM, February 1, 1890 par. 5>

We have been too narrow in our views concerning publications, but we should be so no longer. We should multiply books on our faith in English, German, French, Danish, Norwegian, Italian, and other tongues, and other nationalities should be enlightened and educated that they too may join in the work. This will require means, and every child of God should practice self-denial and economy in the expenditure of the Lord's intrusted capital. The work should move forward with dispatch, for Satan has already outdone us in his preparations to make our work of small effect. Those who have talent should be recognized, respected, and encouraged by being set to work to devise ways and means of advancing the cause of God. Matter of a different order than that which has been prepared should be arranged for the press, and we should see that something is done at once. Young men and young women should consecrate their talents to the Master, that they may sow beside all waters. Far greater zeal and perseverance should be manifested than has been manifested in the past, in making the most of opportunities and privileges. There is work to be done now that admits of no delay. The rays of truth should shine out with steady light into the prevailing darkness of error, for many are uncertain in regard to what is truth. Many for fear of being repulsed do not work as they might to circulate our publications, but this is an evidence of pride, and pride must be put away. Precious opportunities are passing away, and not half is accomplished that should be in this advanced state of the work. If our brethren would but consecrate themselves to God without reserve, much more would be done in improving opportunities and in making the most of privileges than has been in the past. Much has been lost because your eyes have not been anointed with heavenly eye-salve that you might discern where God was working, and unite your efforts with his in well directed labor which would have resulted in the salvation of many souls. <HM, February 1, 1890 par. 6>

We must not think of such a thing as discouragement, but hold fast to souls by the grasp of faith. Do not give up those for whom you are working. Go out in the mountains and seek the lost sheep. They may run from you, but you must follow them up, take them in your arms and bring them to Jesus. Pulpit effort should always be followed by personal labor. The worker must converse and pray with those who are concerned about their souls salvation. Those who listen to discourses should see in those who believe, an example in life and character that will make a deep impression upon them. <HM, February 1, 1890 par. 7>

It is the life that impresses unbelievers and is a savor of life unto life or of death unto death. Publications should be scattered like the leaves of autumn throughout the world. Let reading-matter follow the interest that is aroused at our large gatherings. <HM, February 1, 1890 par. 8>

God would have us bring far more thoughtful intelligence into our labors. We should appoint certain ones to do a certain work, and not lay upon one man several kinds of work, so that he will not have a chance to do any of it with efficiency. Men should be trained up so that they will be prepared to fill different positions of trust. There are many who do not offer themselves to the work, but wise generals will see to it that those who are qualified for the work, shall have a place in it. They will counsel, encourage, and give them assurances of sympathy and confidence. <HM, February 1, 1890 par. 9>

Let there be temperance workers and missionaries in this line, working on all proper times both in and out of meeting; circulate health tracts, canvassing for health publications with zeal and energy. All this is work that presses to be done. As a people to whom has been intrusted great and important responsibilities, we are far behind what we should be. Not one twentieth part of the work that should be done is being accomplished in the ranks of Sabbath-keepers. Let more and more knowledge be acquired, and let the light shine forth in clear, distinct rays to those who are in darkness and error. A great amount of light has been permitted to shine forth through those whom God has used as channels for his truth. <HM, February 1, 1890 par. 10>

This light has been imparted to the workers, but there are hereditary trusts to be gathered up, and fresh light is to be given. <HM, February 1, 1890 par. 11>

Let rays of light shine continually so that the people will recognize and respond, and let glory flow back to God in grateful thanksgiving, because heaven's light has pierced the darkness of error, and the flock of God has been fed, not with fable and tradition, but with Bible truth. The very best effort is now required that the people may receive the light that God has so graciously given.

November 1, 1890 The Source of the Church's Power.

Reading for Sabbath, December 27.

The church of Christ is God's appointed agency for the salvation of men. Its mission is to carry the gospel to the world. Jesus said to the representatives of his church, "Go ye into all the world, and preach the gospel to every creature." There is no limitation to this command. The good news of a Saviour,--Christ dying as our sacrifice upon Calvary, Christ pleading as our high-priest and intercessor before God, Christ our king and deliverer, coming to redeem his children,--this is the message to be carried to all the world, to every nation, kindred, tongue, and people. And the obligation rests upon all Christians. Every one, to the very utmost of his talent and opportunity, is to fulfill this commission. The love of Christ, revealed to us, makes us debtors to all who know him not. They are our brethren, and God has given us light, not for ourselves alone, but to shed upon them. <HM, November 1, 1890 par. 1>

When Jesus gave the commission, he added, "Lo, I am with you always, even unto the end of the world." And he bade the disciples, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Here is the source of the church's power to fulfill her divine mission,--Christ with us, Christ abiding in our hearts by faith. <HM, November 1, 1890 par. 2>

Without a living faith in Christ as a personal Saviour, it is impossible to make our influence felt in a skeptical world. If you would draw sinners out of the swift running current, your own feet must not stand on slippery places. <HM, November 1, 1890 par. 3>

We cannot impart heaven's light unless we have received it. We cannot reveal a Saviour, of whom we have no knowledge. You cannot teach others of Jesus and his righteousness, you cannot portray his matchless love and the fullness of his grace, you cannot picture him as the Christian's all in all, as the comforter and guide of men, unless your own heart is filled with his love. You will not be able to present God as a God of compassion and love unless you can say, "I have tasted, and know that the Lord is good." The heavenly influences surrounding the soul of the true worker are felt by those for whom he labors; the presence of heavenly angels is not seen by human eyes, but it is felt. <HM, November 1, 1890 par. 4>

"We are laborers together with God." Bear this ever in mind: Jesus says, "Without me ye can do nothing." It is God who must accomplish the work. The Saviour declared concerning what he himself had wrought, "The Father that dwelleth in me, he doeth the works." The laborers are to be partakers of the divine nature; divinity and humanity must be combined. Humanity will adapt itself to humanity, and by manly resolves and wise efforts, will set the springs of intellectual life in motion under a tide of divine forces that are powerful, thorough, and permanent. <HM, November 1, 1890 par. 5>

Of the disciples after the transfiguration of Christ, it is written that at the close of this wonderful scene they "saw no man, save Jesus only." "Jesus only,"--in these words is the secret of the life and power that marked the early church. When the disciples heard the words of Christ, they felt their need of him. They sought, they found, they followed him. They were with him in the house, at the table, in the closet, in the field. They were as pupils with a teacher, daily receiving from his lips lessons of holy truth. They looked to him as servants to their master, to learn their duty. They followed him as soldiers follow their commander, fighting the good fight of faith. Though Jesus ascended to heaven, the sense of his presence was still with them. It was a personal presence, full of love and light. Jesus, the Saviour, who had walked and talked and prayed with them, who had spoken hope and comfort to their hearts, had, while the message of peace was upon his lips, been taken up from them into heaven, and the tones of his voice had come back to them as the chariot of angels received him "Lo, I am with you always, even unto the end of the world." He had ascended to heaven in the form of humanity. They knew that he was before the throne of God, their friend and Saviour still; that his sympathies were unchanged; that he was still identified with suffering humanity. He was presenting before God the merits of his own precious blood, showing his wounded hands and feet as a remembrance of the price he had paid for his redeemed. They knew that he had ascended to heaven to prepare places for them, and that he would come again, and take them to himself. <HM, November 1, 1890 par. 6>

As they returned from Olivet to Jerusalem, the people looked upon them, expecting to see on their faces expressions of sorrow, confusion, and defeat; but they saw there gladness and triumph. The disciples did not wail over disappointed hopes, but were continually in the temple, praising and blessing God. <HM, November 1, 1890 par. 7>

As they met together, they were eager to present their requests to the Father in the name of Jesus. In solemn awe they

bowed in prayer, repeating to one another the assurance of the Saviour, "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." During the ten days following the ascension, they with one accord devoted the time to prayer and praise, waiting for the descent of the Holy Spirit. They extended the hand of faith higher and higher, with the mighty argument, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." <HM, November 1, 1890 par. 8>

And Pentecost brought them the heavenly illumination. The spiritual truths which they could not comprehend while Christ was with them, were now unfolded. Power from on high was given them, and they became witnesses for Christ, even unto the uttermost part of the earth. <HM, November 1, 1890 par. 9>

All that Christ was to the early disciples, he desires to be to his children today. They too may say, with the assurance of the beloved John, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; . . . that which we have seen and heard declare we unto you." Communion with God through Christ and in Christ,--here is the source, the secret, of all spiritual life. It is a communion not limited to times and places, but constant, abiding. This is not the privilege alone of the minister, the Bible worker, or the missionary, but of the canvasser, the man of business, of all the followers of Christ. All may walk and talk with Jesus; their hearts may be stayed on God. <HM, November 1, 1890 par. 10>

It is because there is so little communion with God, that spiritual life is so feeble, and the efforts of our workers meet with so little success. Our natures must be raised from their earthliness; they must be kindled and purified in the upper brightness of God's divine presence. Why are we so easily satisfied with little flashes of light, when there is a heaven of illumination for us? We drink at shallow streams, when there is a great fountain just above us, if we will only rise a little higher in the pathway of faith. <HM, November 1, 1890 par. 11>

It is by beholding Christ, through faith, that we are to be changed into his likeness. As we meditate upon the perfection of his character, we shall desire to become wholly transformed and renewed in the image of his purity. There will be a hungering and thirsting of soul to be made like him whom we adore. The more our thoughts are upon Christ, the more we shall speak of him to others, and represent him to the world. We shall represent him in our words, in our love for the brethren, in our deep, earnest love for the souls for whom Christ died. <HM, November 1, 1890 par. 12>

We need to study the Bible more, that our minds may dwell upon the infinite sacrifice of Christ, and his mediation in our behalf. Let not Christ's words and the words of some finite being, bear with equal weight upon you. Fill the whole heart with the words of God. They are the living water, quenching your burning thirst. They are the living bread from heaven. Of this bread you must eat, and you will gain in spirituality and power, ever growing in grace and in the knowledge of our Lord Jesus Christ. <HM, November 1, 1890 par. 13>

We need to study the truth for ourselves. We must individually look to God for divine enlightenment; and if we do this, his Spirit will be given us to illuminate the words of the Living Oracles. When Nathanael came to Jesus, the Saviour exclaimed, "Behold an Israelite indeed, in whom is no guile." Nathanael said, "Whence knowest thou me?" Jesus answered, "When thou wast under the fig-tree, I saw thee." And Jesus will see us also in the secret places of prayer, if with the whole heart we will seek him for light, that we may know what is truth. <HM, November 1, 1890 par. 14>

It is impossible for any human mind to comprehend all the richness and greatness of even one promise of God. One catches the glory from one point of view, another the beauty and grace from another point, and the soul is filled with the heavenly light. If we saw all the glory, the spirit would faint; but we can bear far greater revelations from God's abundant promises than we now enjoy. It makes my heart sad to think how many lose sight of the fullness of blessing designed for us; they are so contented, feeling, "I am rich, and increased with goods, and have need of nothing," and know not that they need everything worth having. <HM, November 1, 1890 par. 15>

Dear brethren, pray as you never before prayed, for beams from the Sun of Righteousness to shine upon the word, that you may be able to understand its true meaning. Jesus pleaded that his disciples might be sanctified through the truth,--the word of God. Then how earnestly should we pray that He who "searcheth all things, yea, the deep things of God," He whose office it is to bring all things to the remembrance of his people, and to guide them into all truth, may be with us in the investigation of his holy word. <HM, November 1, 1890 par. 16>

He who desires the truth in his heart, who longs for the working of its power upon his life and character, will be sure to have it. And when our minds are filled with thoughts of God, the realities of the unseen world will open to our understanding, all the powers of the mind will be subject to new, fresh impressions, we shall take higher, holier views of the truth, and a transformation will be going on in us daily. Then we shall be able to present the truth to others in such a way as to make an impression upon their minds. <HM, November 1, 1890 par. 17>

When you have tasted and seen that the Lord is good, you will have something fresh to tell. Like Philip, when he found the Saviour, you will go forth to invite others into his presence, saying, "We have found him of whom Moses in

the law, and the prophets, did write." <HM, November 1, 1890 par. 18>

Our prayer and social meetings should be seasons of special help and encouragement. Each one has a work to do to make these gatherings as interesting and profitable as possible. This can best be done by having a fresh experience daily in the things of God, and by not hesitating to speak of his love in the assemblies of his people. If you do not allow darkness and unbelief to enter your hearts, they will not be manifest in your meetings. Do not gratify the enemy by dwelling upon the dark side of your experience, but trust Jesus more fully for help to resist temptation. If we thought and talked more of Jesus, and less of ourselves, we should have much more of his presence. If we will abide in him, we shall be so filled with peace, faith, and courage, and shall have such an experience to relate when we come to meeting, that others will be refreshed by our clear, strong testimony for God. <HM, November 1, 1890 par. 19>

There is need of a different kind of labor in our churches from what they have had. Those ministers who are inclined merely to preach, and not to visit and put forth personal effort, need to break up this habit by working earnestly in families. Let families invite in their neighbors, and then let the minister hold Bible readings with them, and become acquainted with them. There needs to be less preaching and more pastoral work done in our churches. Those who have no aptitude for this kind of labor, should educate themselves, and come more into harmony with Christ's manner of working. Habit is not formed by one act alone, but is the result of a succession of actions. God's workers are called upon to vary their labor; they should surprise the people and happily disappoint them by doing work that will be instructive, and that will interest the mind. There should be fewer sermons, and more educating. <HM, November 1, 1890 par. 20>

Brethren, we must have less of self, and more of God. We are not to trust for success to what we can do, but to what Christ can do through our efforts. The efficiency of our labor depends upon our hold on God. The Lord requires of you diligent culture of your abilities; unless you are constantly in Christ's school, the tastes and aspirations will become earthly, and the energies intrusted to you for the accomplishment of God's work will be perverted and misplaced. <HM, November 1, 1890 par. 21>

The Holy Spirit is grieved and driven away by the self-sufficiency, the unchristlike spirit, that is cherished. You have no time to spend in contention. Draw near to God, and go to work for Christ and the souls he died to save. If mistakes are made, as they will be, do not fall back, content to make no further effort, but try again. With agony of desire, in humility, with wrestling faith, come to One who is too wise to err, and who will make no mistake in your case; One who knows your every weakness, and who will hear your heart-felt prayers. May God make his servants wise through the divine illumination, that the mould of man may not be seen on any of the great and important enterprises before us! <HM, November 1, 1890 par. 22>

The Lord wants us to come up into the mount,--more directly into his presence. We are coming to a crisis, which, more than any previous time since the world began, will demand the entire consecration of every faculty of the mind and every power of the being, on the part of all who have named the name of Christ. <HM, November 1, 1890 par. 23>

It is through the church that the self-sacrificing love of Jesus is to be made manifest to the world; but by the present example of the church the character of Christ is misrepresented, and a false conception of him is given to the world. Self-love excludes the love of Jesus from the soul, and this is why there is not in the church greater zeal and more fervent love for Him who first loved us. Self is supreme in so many hearts. Their thoughts, their time, their money, are given to self-gratification, while souls for whom Christ died are perishing. <HM, November 1, 1890 par. 24>

This is why the Lord cannot impart to his church the fullness of his blessing. To honor them in a distinguished manner before the world would be to put his seal upon their works, confirming their false representation of his character. When the church shall come out from the world, and be separate from its maxims, habits, and practices, the Lord Jesus will work with his people; he will pour a large measure of his Spirit upon them, and the world will know that the Father loves them. Will the people of God continue to be so stupefied with selfishness? His blessing hangs over them, but it cannot be bestowed in its fullness because they are so corrupted with the spirit and practices of the world. There is spiritual pride among them; and should the Lord work as his heart longs to do, it would but confirm, them in their self-esteem and self-exaltation. Shall Christ continue to be misrepresented by our people? Shall the grace of God, the divine enlightenment, be shut away from his church, because of their lukewarmness? It will be, unless there is most thorough seeking of God, renunciation of the world, and humbling of the soul before God. The converting power of God must pass through our churches. <HM, November 1, 1890 par. 25>

A revival of true godliness among us is the greatest and most urgent of all our needs. We must have the holy unction from God, the baptism of his Spirit. This is the only efficient agent in the promulgation of sacred truth. It is the Spirit of God that quickens the lifeless faculties of the soul to appreciate heavenly things, and attracts the affections toward God and the truth. What we need, what we cannot do without, is the power of the Holy Spirit to work with our efforts. All pampering of self must be at an end. There is a weakness of intellect, a lack of religious fervor, in those who want to lean upon others, to be petted, waited on, and propped up. There must be an earnest longing, a soul-hunger, for the

presence of the Lord. Make him your support, your front guard and your rearward. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." He who has endowed the human mind with all its powers, will so mould these capabilities that there will be no extremes; all will act harmoniously. <HM, November 1, 1890 par. 26>

It is a case of life or death with us. We have been stricken with spiritual paralysis, and every one needs the help of the Great Physician. He alone can reach our case. He is only waiting to be invited by us with earnest heart, with sincere desire. Nothing is wanting but a preparation of heart; we are to clear away the rubbish, open the door, and invite Jesus to come in and abide with us. Simple, earnest, believing prayer always brings him to our side as a mighty helper. He says to us, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He longs to come in; he is only waiting for us to prepare the way, to open the door, and he will come in. <HM, November 1, 1890 par. 27>

A revival need be expected only in answer to prayer. When churches are revived, it is because some individual seeks earnestly for the blessing of God. He hungers and thirsts after God, and asks in faith, and receives accordingly. He goes to work in earnest, feeling his great dependence upon the Lord, and souls are aroused to seek for a like blessing, and a season of refreshing falls upon the hearts of men. <HM, November 1, 1890 par. 28>

Many are weary of their half-hearted service. Their souls cry out after the living God. They cannot be satisfied with a form of godliness; they long for the deep movings of the Holy Spirit. Let the weary, discouraged one cry, as did Jacob, for the Comforter. Let him lay bare his soul in the secret place before God. Let him with loathing put away soul-defilement. The work is between him and his God. <HM, November 1, 1890 par. 29>

God is at work; he doeth wonders; and although he is high and lifted up, prayer will reach his throne. He that is turning and overturning, he that can do marvelous things, will regard the contrite prayer of faith from the humblest of his children. <HM, November 1, 1890 par. 30>

We are not to look at ourselves. The more we dwell on our imperfections, the less strength we shall have to overcome them. Jesus says, "Look unto me, and be ye saved." It is not necessary for us to be ever stumbling and repenting, and writing bitter things against ourselves. It is our privilege to believe the promises of the word of God, and accept the blessings that Jesus loves to bestow, that our joy may be full. <HM, November 1, 1890 par. 31>

Put away all doubt. Dismiss your fears. Obtain the experience that Paul had when he exclaimed, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Surrender everything to Christ, and let your life be hid with Christ in God. Then you will be a power for good. <HM, November 1, 1890 par. 32>

The Lord did not lock the reservoir of heaven after pouring his Spirit upon the early disciples. We also may receive of the fullness of his blessing. Heaven is full of the treasures of his grace, and those who come to God in faith may claim all that he has promised. <HM, November 1, 1890 par. 33>

I beseech you to keep reaching out after God, to keep drinking of the Fountain of living water. You may be as a tree planted by the rivers of water, whose leaf does not wither. You may be full of moisture, and be able to refresh others, and to give them grace and comfort. <HM, November 1, 1890 par. 34>

In our schools, the students can do much more than they have done, or are now doing, to exert a right influence upon others. Those who love the truth will be workers together with God to sustain the authority and purity of the school. New students are coming in, and now, at their very introduction to the school, is the time for those who love God to put forth loving, earnest, intelligent effort in behalf of souls out of Christ. Before associations are formed, companions chosen, that will give no religious strength, sow the seed for time and eternity; let the better influences preoccupy the thoughts. A few zealous, wise workers for the Master could secure many souls who are liable to drift in a wrong direction. <HM, November 1, 1890 par. 35>

As the palm-tree, drawing nourishment from fountains of living water, is green and flourishing in the midst of the desert, so the Christian may draw rich supplies of grace from the fountain of God's love, and may guide weary souls, that are full of unrest, and ready to perish in the desert of sin, to those waters of which they may drink and live. He is ever pointing his fellow-men to Jesus, who invites, "If any man thirst, let him come unto me, and drink." This fountain never fails us; we may draw, and draw again.

Mrs. E. G. White. <HM, November 1, 1890 par. 36>

July 1, 1891 The Blessed of the Father.

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me . . . Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." <HM, July 1, 1891 par. 1>

The blessed of the Father are those who have been ministering to Christ in the person of his afflicted ones, those who have been partakers with the Saviour in his work for the uplifting and blessing of fallen and suffering humanity. "The Son of man came not to be ministered unto, but to minister." He says, "I am among you as he that serveth." And pointing to his own example, he declares to his followers, "Whosoever would become great among you, shall be your minister; and whosoever would be first among you shall be your servant." Matt. 20:26,27 (Revised Version). <HM, July 1, 1891 par. 2>

True worship consists in working together with Christ. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The love of Christ dwelling in the heart, will be manifested in earnest effort to accomplish the work which Jesus came to do. Kind words, deeds of benevolence, of tender care for the needy and the afflicted,--this is the fruit that grows naturally upon the good tree. <HM, July 1, 1891 par. 3>

Such was the fruit manifest in the life of that righteous man of whom God himself declared, "There is none like him in the earth, a perfect and an upright man." Job says, "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out." <HM, July 1, 1891 par. 4>

The Saviour invites us to become patient toilers in a field which calls for self-denying labor; but it is a glorious work, and one that God smiles upon. When one's heart sympathizes with others burdened with grief and discouragement; when his hand clothes the naked, and the stranger is made welcome to a seat at his fireside and at his board, then heaven comes very near. Brethren and sisters, when you open your doors to Christ's needy and suffering ones, you welcome with them unseen angels, who minister to these children of want and sorrow. You are inviting the companionship of heavenly beings. They bring with them a heavenly atmosphere of joy and peace. They come with praises upon their lips, and an answering strain is heard in heaven. Every deed of mercy and benevolence makes music there. The Father from his throne beholds and numbers the unselfish laborers among his most precious treasures. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." <HM, July 1, 1891 par. 5>

Whoever succors the poor, or sympathizes with the afflicted and oppressed, or befriends the orphan, is brought into closer relationship with the pitying Saviour. He who is the Source of all blessing, has granted to men the privilege of becoming partakers of the divine nature, and in their turn, of diffusing blessings to their fellow-men. This is the highest honor, the greatest joy, which it is possible for God to bestow upon men. Those who thus become participants in labors of love are brought nearest to their Redeemer. He who refuses to become a laborer together with God, the man who for the sake of selfish indulgence ignores the wants of his fellow-men, is withholding from himself the richest blessings that God could give him. He shows that he has no connection with Jesus; for "if any man have not the Spirit of Christ, he is none of his." <HM, July 1, 1891 par. 6>

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. . . . Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not to me." <HM, July 1, 1891 par. 7>

Jesus identifies himself with his suffering people. *I was hungry and thirsty; I was a stranger; I was naked; I was sick; I was in prison.* While you were enjoying the food from your bountifully spread tables, I was famishing with hunger in the hovel or street not far from you. When you closed your doors against me while your well-furnished rooms were unoccupied, I had not where to lay my head. While your wardrobes were filled with changeable suits of apparel, upon which means had been squandered that you might have given to the needy, I was destitute of comfortable raiment. When you were enjoying health, I was sick. Misfortune cast me into prison and bound me with fetters, bowing down my spirit depriving me of freedom and hope, while you roamed at liberty. <HM, July 1, 1891 par. 8>

What a oneness Jesus here represents as existing between himself and his suffering disciples! He makes their case his own. He represents himself as being, in their person, the very sufferer. Mark this, selfish Christian; every neglect on your part to care for the needy and to sympathize with those in distress, is a neglect of Jesus in the person of his saints. Our heavenly Father has blessings disguised in our pathway. Angels are waiting to see if we embrace opportunities within our reach of doing good,--waiting to see if we will bless others, that they in their turn may bless us. The Lord himself has made us to differ, some poor, some rich, some afflicted, that all may have an opportunity of developing

character. The poor are purposely permitted to be thus by God, that we may be tested and proved, and develop what is in our hearts. <HM, July 1, 1891 par. 9>

The Father has manifested his love in giving to the world his only begotten Son, that all who believe in him should not perish, but have eternal life. In view of this infinite sacrifice to bless men, to make them happy, what self-denial and self-sacrifice are we willing to make as laborers together with God in the great plan of redemption? If the Lord bows his ear to hear your cry, to relieve you in trial, to comfort you in bereavement, to bind up your wounds, to sustain you in all your heart-trying tribulations, you know it is because he loves you. With such an example before you, how can you, as Christians, be heartless, selfish, unsympathetic? We have the pledge that while sin and want and misery shall exist, God, who spared not his own Son, but delivered him up for us all, will with him freely give us all things,-- all things essential to his glory and our good. Then let us examine ourselves closely in the light of the revealed word of God, to see whether we are in the love of God, whether we are working for others as Christ has worked for us. <HM, July 1, 1891 par. 10>

All who have put on Christ, and are workers together with God, are like faithful minute men, ever ready to say, "Speak, Lord; for thy servant heareth." They do not call anything they possess their own, whether it be wealth, position, influence, talent, or learning; but they regard themselves as stewards of the grace of God, and servants of the church for Christ's sake. Their hearts are bound up with the heart of Christ. They are not cold and unimpressible, but their ears are quick to hear every cry from the fatherless, the widow, and those in need; and they never hear in vain. Be they laymen or ministers, they are messengers of God's mercy. <HM, July 1, 1891 par. 11>

In the fifty-eighth chapter of Isaiah are brought to view those who in the last days shall stand as reformers, who shall turn away their foot from the Sabbath, and repair the breach in the law of God. To them the Lord declares, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." <HM, July 1, 1891 par. 12>

Those who stand as reformers, bearing the banner of the third angel's message, are the ones who are to draw out the soul to the hungry, and satisfy the afflicted soul. They are to do the work of Christ with hearts full of compassion for the widow and the orphan. But how strangely has this work been neglected! Other denominations have provided homes for the homeless; why were we not, years ago, planning to care for these needy ones whom Christ has committed to us, and whom he declares to be representatives of himself? Why have our people been so slow to hear the earnest appeals for help? The grief and affliction of the widow and orphan should be our grief. Why have not the hearts of those who should be to them messengers of mercy, been stirred to relieve distress, to impart sympathy and consolation and counsel to those who hunger for it? Those who close their ears to the cries of the needy, will one day call, and the Lord will be deaf to their pleadings. But to those who exercise the tenderness and love of Jesus toward the poor and unfortunate, to those who are not eaten up with selfishness, whose souls are drawn out in pity and grief for the woes of others, the promise is given, "Thou shalt call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am [What will you have? What shall I do for you?]." The Lord has help all ready for those whose compassion is exercised toward the oppressed and the sorrowing. Our God is gracious, full of compassion and tender pity. Let us be like him. Those who are redeemed by the blood of the Lamb will, through the spirit given them by God, do all in their power to comfort the broken-hearted and the tempted, to relieve the oppressed, and to accomplish the work Christ has left them to do. <HM, July 1, 1891 par. 13>

There has been coming in among Seventh-day Adventists a disposition to be close and exacting with the poor, to be indifferent to their distress, to turn away impatiently from their appeals, when the Lord has made it our duty to be pitiful, kind, and courteous to the needy and the suffering. <HM, July 1, 1891 par. 14>

The true worshippers of God will work the works of Christ. They will be liberal to the needy; they will not turn the poor from his right, nor frame an excuse to avoid helping those who need help; they will love their neighbors as themselves, not hiding themselves from their own flesh, but considering the condition of the poor, the fatherless, and the widow; they will not appropriate to themselves any portion of the just earnings of those who may be under their control. "Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee." "The righteous considereth the cause of the poor: but the wicked regardeth not to know it." <HM, July 1, 1891 par. 15>

"And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassion every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart." <HM, July 1, 1891 par. 16>

Job says, "If I did despise the cause of my manservant or of my maidservant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him? . . . If I have withheld the poor from

their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; . . . if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sleep; if I have lifted up my hand against the fatherless, when I saw my help in the gate: then let mine arm fall from my shoulder blade, and mine arm be broken from the bone. For destruction from God was a terror to me, and by reason of his highness I could not endure." If this same fear, and this love of righteousness were in our churches and in all our institutions, what a transformation would take place! "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he repay him again." "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." <HM, July 1, 1891 par. 17>

Let no one say, "How doth God know? and is there understanding with the Most High?" for the Lord knows even the secret thoughts of the heart. Those who neglect the poor and needy, transgress the commandments of God. "Wash you, make you clean; put away the evil of your doings from before mine eyes cease to do evil; learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." <HM, July 1, 1891 par. 18>

The heart of the Christian is ever filled with gratitude to God, for he realizes that he is under immeasurable obligations to his Creator, that all his powers are under tribute; his works will testify of his loyalty to him who has done everything for him. A sincere Christian is not unappreciative of the mercies and blessings daily given him; and he longs to work in blessing others. He is constantly seeking for ways to be of service to the Master, to make his Saviour's name a praise in all the earth. <HM, July 1, 1891 par. 19>

All who will work as Christ worked, will see of the salvation of God, and will diffuse heavenly light and glory. At the foot of the cross they learn that piety which is ever seeking to bless humanity, to shed light and gladness and hope upon the hearts of all who are perplexed and sorrowful, to comfort the cast down, to relieve the oppressed, to sweeten the bitter waters of affliction which many are compelled to drink. In this way our words and works are representing Jesus, and through him the Father, to the world, thus increasing the knowledge of God and of his Son in the earth.

Mrs. E. G. White. <HM, July 1, 1891 par. 20>

January 1, 1892 Treatment of the Erring.

The Scriptures speak plainly in regard to the course to be pursued toward the erring: "Ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." <HM, January 1, 1892 par. 1>

To convince one of his errors is a most delicate work; for through constant exercise, certain modes of acting or thinking become second nature; through habit a moral taste is created, and it is very hard for those who err to see their errors. Many are blind to faults in themselves which are plainly discerned by others. There is always hope of repentance and reformation in one who recognizes his faults. But some are too proud to confess that they are in the wrong, even when their errors are plainly pointed out, and they see them. In a general way they will admit that they are human, liable to err; but they expect others to treat them as if they were unerring; such confessions count for nothing with God. <HM, January 1, 1892 par. 2>

It is very discouraging to labor for this class. If their wrong course is pointed out to them as being dangerous both to themselves and to others, they seek to excuse it by laying the blame on circumstances, or casting it upon their brethren, leaving others to suffer the censure which justly belongs to themselves. They are filled with indignation that any one should regard them as sinners. The one who reproves them is looked upon as having done them a personal injury. <HM, January 1, 1892 par. 3>

And yet these very ones who are so blind to their own faults are often quick to perceive the faults of another, quick to criticise his words, and condemn him for something he did or neglected to do. They do not realize that their own errors may be much more grievous in the sight of God. They are like the man represented by Christ as seeking to pull a mote out of his brother's eye while he had a beam in his own eye. The Spirit of God makes manifest and reproves the sins that lie hidden, concealed in darkness; sins which, if cherished, will increase, and ruin the soul; but those who think themselves above reproof, resist the influence of the Spirit of God. In their efforts to correct others, they do not manifest patience, kindness, and respect. They do not show an unselfish spirit, the tenderness and love of Jesus. They are sharp, rasping, and positively wicked in their words and spirit. <HM, January 1, 1892 par. 4>

Every unkind criticism of others, every thought of self-esteem, is "the putting forth of the finger and speaking vanity." This lifting up of self in pride, as if you were faultless, and magnifying the faults of others, is offensive to God. It is breaking his law, "Thou shalt love thy neighbor as thyself." "Be kindly affectioned one toward another." We have no right to withdraw our confidence from a brother because of some evil report, some accusation or supposition of wrong. Frequently the report is made by those who are at enmity with God, those who are doing the enemy's work as accusers of the brethren. <HM, January 1, 1892 par. 5>

Some one not so mindful as he should have been of Christ's words, "Take heed how ye hear," allowed his unsanctified ears to hear wrong, his perverted senses to imagine wrong, and his evil tongue to report wrong. Many a man will not come openly to talk with the one he thinks in error, but will go to others, and under the mask of friendship and sympathy for the erring, he will cast reflections. Sometimes he openly agrees with the one whom he covertly seeks to injure. Suppositions are stated as facts, without giving the person charged with wrong, a clear, definite statement of his supposed errors, and without giving him a chance to answer the charges. This is all contrary to the teaching of Christ. It is the subtle way in which Satan always works. Those who do such things have set themselves up as judges, through admitting evil thoughts. One who engages in this work, communicates to his hearers a measure of his own spirit of darkness and unbelief; his evil surmisings sow in their minds the seeds of bitterness and suspicion toward one whom God has delegated to do a certain work. If he makes a mistake, it is seized upon, magnified, and reported to others, and thus many are led to take up the reproach against their neighbor. They watch eagerly for all that is wrong, and close their eyes to all that is commendable and righteous. <HM, January 1, 1892 par. 6>

When an effort is made to ascertain the truth in regard to matters that have been represented as wrong, those who have been the accusers are frequently unwilling even to grant the accused the benefit of a doubt as to the reliability of the evil reports. They seem determined that things shall be just as they have stated them, and they treat the accused as guilty, without giving them a chance to explain. When there is manifested a spirit of such fierce determination to make a brother or sister an offender, and the accusers cannot be made to see or feel that their own course has been wrong, what does this show? -- That the transforming power of the enemy has been upon them, and their character reflects his attributes. <HM, January 1, 1892 par. 7>

Satan well knows that all his strength, together with that of his angels and evil men, is but weakness when opposed to the faithful, united servants of the Great King, even though they may be few. In order to overcome the people of God, Satan will work upon elements in the character which have not been transformed by the grace of Christ; he will make these the controlling power of the life. Unless these persons are converted, their own souls will be lost, and others who regarded them as men led of God, will be destroyed with them, because they become guilty with them. Satan endeavors to create suspicion, envy, and jealousy, leading men to question those things that it would be to their soul's interest to believe. The suspicious ones will misconstrue everything. They will call an atom a world, and a world an atom. If this spirit is allowed to prevail, it will demoralize our churches and institutions. <HM, January 1, 1892 par. 8>

To speak evil of another secretly, leaving the one accused in ignorance of the wrong attributed to him, is an offense in the sight of God. Let those who have been drawn into this work repent before God, confess their sin, and then nourish the tender plant of love. Cultivate the graces of the spirit, cultivate tenderness, compassion for one another, and do not longer work on the enemy's side of the question. <HM, January 1, 1892 par. 9>

Before giving credence to an evil report, we should go to the one reported to be in error, and ask, with all the tenderness of a Christian, if these statements are true. A few words spoken in brotherly kindness may show the inquirer that the reports were wholly without foundation, or that the evil was greatly magnified. <HM, January 1, 1892 par. 10>

And before passing unfavorable judgment upon another, you should go to the one whom you think has erred, tell him your fears, with your own souls subdued by the pitying love of Jesus, and see if some explanation cannot be made that will remove your unfavorable impressions. <HM, January 1, 1892 par. 11>

Christ prayed that his disciples might be one, even as he is one with the Father. Then every one who claims to be a child of God should labor for this oneness. When it exists, the followers of Christ will be a holy, powerful people, united in love. But if you let love die out of the soul, and accept the accusations of Satan's agents against the children of God, you become servants of sin, and are helping the devil in his work. <HM, January 1, 1892 par. 12>

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." <HM, January 1, 1892 par. 13>

Nowhere is the duty of forgiveness so plainly taught and so impressively enforced as in the lessons of Christ. Study the parable of the two debtors: "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents." Here was one man in high position who had been intrusted with a vast amount of property. But upon an examination of his accounts he was found unfaithful; he owed his lord ten thousand talents. This, at the lowest computation, amounts to nearly ten million dollars. When the king saw the evidence of his servant's unfaithfulness, he commanded him to be sold, with his wife and children, his houses, his lands, and all that he had, that payment might be made. Alarm seized the unfaithful man, as he saw ruin before him, and he pleaded for delay: "Lord, have patience with me, and I will pay thee all." But his lord knew that he could never pay the debt. While the servant acknowledged the justice of the sentence against him, he begged for mercy. "Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." What joy was this, what relief from the shadow of his wrong course, which surrounded him like a cloud! He went forth from the presence of his lord with the whole debt canceled. But circumstances occurred which tested the true spirit of this man,--whether he would manifest the same forgiveness and mercy that had been shown toward him, or whether his joy and gratitude were of a selfish nature, and his heart not softened. <HM, January 1, 1892 par. 14>

"The same servant went out, and found one of his fellow-servants, which owed him a hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt." <HM, January 1, 1892 par. 15>

Here Christ illustrates the spirit of selfishness and severity which brother exercises toward brother. Both are human, both are in need of mercy, patience, and forbearance. But one whom God has forgiven much, will not forgive a small offense in his fellow-man. Too many professed Christians regard one whom they deem in error with an unfeeling, relentless spirit, which is the fruit of pride, self-sufficiency, and hardness of heart; thus they show that God's great love for them is not appreciated; for it has not softened their hearts. <HM, January 1, 1892 par. 16>

When this man, whose great debt had been forgiven, met another, inferior to him in position and office, who owed him but a small sum, he was filled with anger, and with threats and violence claimed the money due him. Then when the poor debtor fell at his feet and used the very same prayer which he himself had uttered before his lord, he was merciless. He accused the man of not meaning to pay him, and disregarded his prayers and tears. He who had been forgiven so much would himself forgive nothing. He claimed his rights, and taking advantage of the law, afflicted the distressed debtor by casting him into prison. <HM, January 1, 1892 par. 17>

This conduct grieved those who witnessed it, for they knew the whole story of his pardon, and they carried a complaint to the king. Then the king's anger was stirred, and he ordered the man to come before him. "Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?" And his lord delivered him to the jailer till he should pay all that was due. <HM, January 1, 1892 par. 18>

Will those whose names are upon the church books, who claim to be sons and daughters of God, consider their relation to God and to their fellow-men? While we must depend so entirely upon the mercy of a sin-pardoning Saviour, shall our hearts remain hard and unsympathizing? Can any provocation authorize unkind feelings, or should it cause us to harbor resentment or seek revenge? Can we cast the first stone in condemnation of a brother, when God is extending his mercy to us, and forgiving our trespasses against him? Should God enter into judgment with us, our debt would be found to be immense, yet our heavenly Father forgives the debt. Men will be dealt with by God, not according to their opinion of themselves, not according to their self-confidence, but according to the spirit they reveal toward their erring brethren. We are not forgiven *because* we forgive, but *as* we forgive. <HM, January 1, 1892 par. 19>

"If thy brother trespass against thee, rebuke him; and if he repent, forgive him." Treat him and his errors as you wish God to treat you when you offend him. You should not say, as some have said, who ought to know better, "I do not think he feels humble enough. I do not think he feels his confession." What right have you to judge him, as if you could read the heart? The word of God says, "If he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." And not only seven times, but seventy times seven, should you forgive him, -- just as often as Christ forgives you.

Mrs. E. G. White.

(To be concluded next month.) <HM, January 1, 1892 par. 20>

(Concluded.)

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On one occasion the disciples came to Jesus with the question, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." The little ones here referred to, who believe in Christ, are not those who are young in years, but little children in Christ. <HM, February 1, 1892 par. 1>

Here is a warning for those who selfishly neglect or hold in contempt their weak brethren, a warning to those who are unforgiving and exacting, judging and condemning others, and thus discouraging them. <HM, February 1, 1892 par. 2>

"The Son of man is come to seek and to save that which was lost." Here the work of Christ is plainly presented, and it is a similar work that his followers are expected to do. It is not the saint but the sinner that needs compassion, earnest labor, persevering effort. Weak and trembling souls, those who have many defects and objectionable traits of character, are the special charge of the angels of God. "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." If any injustice is done to them, it is the same as if done to Jesus himself. Christ identifies his interest with that of the souls he has purchased at an infinite cost. <HM, February 1, 1892 par. 3>

Angels are ever present where they are most needed,--with those who have the hardest battles to fight, whose conflicts are with themselves, against their inclinations and hereditary tendencies, whose home surroundings are the most discouraging. Will the followers of Christ labor together with God? Will all seek for harmony, for peace, for oneness in Christ Jesus? Will any one venture to work with Satan to discourage souls who have so much to contend against? Will they, by word or deed, push them upon Satan's battle-field? Jesus assures us that he came to our world to save those that were lost, those that were dead in trespasses and sins, those that were strangers and enemies to God. Then will the very men to whom Christ has shown mercy and forgiveness neglect or despise those whom Jesus is seeking to take home to his heart of infinite love? Christ's work is to ransom those who have strayed from God; and he requires every member of the church to work together with him in bringing them back. <HM, February 1, 1892 par. 4>

If those who by being merciless and unforgiving place themselves on Satan's side, would only listen and hear the reproof of the Saviour, "He that is without sin among you, let him first cast a stone," would any hand be lifted? would not every mouth be stopped? These words of Jesus to the Pharisees brought their own sins to their remembrance. Self-condemned, they went out one by one. <HM, February 1, 1892 par. 5>

Brethren and sisters, if you are workers together with God, there is no excuse for your not working to help, not only those whom you fancy, but those who most need your help to correct their errors. <HM, February 1, 1892 par. 6>

Jesus thus illustrates the work that devolves upon those who claim to believe on his name: "How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." <HM, February 1, 1892 par. 7>

Wonderful lesson of mercy, forbearance, patience, and love! Perishing souls, helpless in sin, and liable to be destroyed by the arts and snares of Satan, are cared for as a shepherd cares for the sheep of his flock. Jesus represents himself as being acquainted with his sheep. He gave his life for them. And he goes to seek them even before they seek him. There is more rejoicing in heaven over one sinner that repents than over ninety and nine just persons that need no repentance. <HM, February 1, 1892 par. 8>

Let ministers and people work according to God's plan. Let them exchange their way for God's way; then they will be zealous in encouraging and strengthening the weak, not grieving them, or causing them to stumble by a hard, unforgiving, accusing spirit. <HM, February 1, 1892 par. 9>

Brethren, we need to fall on the Rock and be broken. Then we shall have the melting, subduing love of Jesus in our hearts. We shall follow the example of Jesus and of the angels, and not be like the Pharisees, who were proud, hard-hearted, and unsympathetic. God is not willing that even the lowest and most degraded should perish. In what light, then, can you regard any neglect of those who need your help? <HM, February 1, 1892 par. 10>

Christ has laid down rules to prevent unhappy divisions, but how many in our churches have followed his directions? "If thy brother shall trespass against thee, go and [tell it to every one you meet?] tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word shall be established. And if he shall neglect to hear them,

tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." If the instructions which Christ has given were followed out in the spirit that every true Christian should have--if each, when aggrieved, would go to the offending member, and seek in kindness to correct the wrong by privately telling him of his fault, many a grievous trial would be averted. <HM, February 1, 1892 par. 11>

When any one comes to a minister or to men in positions of trust, with complaints about a brother or sister, let them ask the reporter, "Have you complied with the rules our Saviour has given?" and if he has failed to carry out any particular of this instruction, do not listen to a word of his complaint. Refuse to take up a report against your brother or sister in the faith. If members of the church go entirely contrary to these rules, they make themselves subjects of church discipline and should be put under the censure of the church. This matter, so plainly taught in the lessons of Christ, has been passed over with strange indifference. The church has either neglected her work entirely, or has done it with harshness and severity, wounding and bruising souls. Measures should be taken to correct this cruel spirit of criticism, of judging one another's motives, as though Christ had revealed to men the hearts of their brethren. The neglect of doing aright, with wisdom and grace, the work that ought to have been done, has left churches weak, inefficient, and almost Christless. <HM, February 1, 1892 par. 12>

Jesus adds to the lesson these words: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." This assurance, that after the rules of Christ have been followed to the letter, the decisions of the church will be ratified in heaven, gives a solemn significance to the action of the church. No hasty steps should be taken to cut off names from the church books, or to place a member under censure until the case has been investigated, and the Bible rule fully obeyed. The word of Christ shows how necessary it is for church officers to be free from prejudice and selfish motives. Human minds and hearts, unless wholly sanctified, purified, and refined from partiality and prejudice, are liable to commit grave errors, to misjudge and deal unkindly and unjustly with souls that are the purchase of the blood of Christ. But the decision of an unjust judge will be of no account in the court of heaven. It will not make an innocent man guilty, nor change his character in the least before God. As surely as men in responsible positions become lifted up in their own esteem, and act as though they were to lord it over their brethren, they will render many decisions which heaven cannot ratify. <HM, February 1, 1892 par. 13>

May God pity those who are watching, as did the Pharisees, to find something to condemn in their brethren, and who pride themselves on their wonderfully acute discernment. That which they call discernment is cold, satanic criticism, acuteness in suspecting and charging souls with evil intent who are less guilty than themselves. They are, like the enemy of God, accusers of the brethren. These souls, whatever their position or experience, need to humble themselves before God. How can they pray, "Forgive me as I forgive others"? "With what measure ye mete, it shall be measured to you again." "He shall have judgment without mercy, that hath showed no mercy." God grants no pardon to him whose penitence produces no humility, and whose faith does not work by love to purify the soul. We need to study the example of Him who was meek and lowly, who, when he was reviled, reviled not again. A vindictive spirit will not be indulged by a true Christian. <HM, February 1, 1892 par. 14>

The lessons which Christ has given us are to be studied, and incorporated into our religious life every day. "When ye stand praying, forgive, if ye have aught against any." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Parents should teach their children to be patient under injuries. Teach them that wonderful precept in the Lord's prayer, that we are to forgive others as we would be forgiven. <HM, February 1, 1892 par. 15>

When the believer, in view of all his transgressions, exercises faith in God, believes that he is pardoned, because Christ has died as his sacrifice, he will be so filled with gratitude to God that his tender sympathy will be reaching out to those who, like himself, have sinned and have need of pardon. Pride will find no place in his heart. Such faith as this will be a deathblow to a revengeful spirit. <HM, February 1, 1892 par. 16>

A view of the goodness and mercy of God will lead to repentance. There will be a desire to possess the same spirit. He who receives this spirit will have discernment to see the good there is in the character of others, and will love those who need the tender, pitying sympathy of forgiveness. He sees in Christ a sin-pardoning Saviour, and contemplates with hope and confidence the pardon written over against his sins. He wants the same work to be done for his associates also. True faith brings the soul into sympathy with God. He who possesses the spirit of Christ will never be weary of forgiving.

Mrs. E. G. White <HM, February 1, 1892 par. 17>

July 1, 1892

"A responsibility to spread the knowledge of hygienic principles rests upon all who have enjoyed the benefits of health reform. This responsibility should be felt by every man and woman who claims to be a Seventh-day Adventist, and much more by those who are connected with our health institutions. All should realize that this is an important part of the Lord's great work for the salvation of souls. Let it be the aim of all to be laborers together with God for the uplifting of humanity. All should be educators by precept and example. They should feel a personal responsibility to send forth fully instructed men and women, who shall exert a direct and saving influence in the homes, the communities, and the churches to which they go." <HM, July 1, 1892 par. 1>

September 1, 1892 "Ye Are My Witnesses."

So widely separated from other continents by the broad waters of the Pacific is Australia, that it seems like another world. Numerous islands cluster about it, and dot the Pacific. In many of these islands missionary work has been established through the efforts of various denominations, and English-speaking people are found even in the islands where the majority of the inhabitants are little better than heathen. To these islands of the sea many publications have been carried, and these silent messengers of the truth are doing the work to which they were appointed. The Lord has stirred the hearts of his people to make the efforts that have been made, that the inhabitants of these far-away islands may know the truth, and understand the times in which we are living. <HM, September 1, 1892 par. 1>

A number of churches have been raised up in Australia, New Zealand, and Tasmania, and yet the work of enlightening the people of these lands is almost at a stand-still for want of the living witness. From the light which the Lord has given me, we have no time to waste in pleasing ourselves; for now is the time to work in warning the children of men of the coming of our Lord in the clouds of heaven. Now is our day to work for these lands. Let every interest minor to this work stand aside. God calls upon those who have had the light of truth, to become a light unto others. Believers in Christ, by the present needs and privileges, you are summoned to appear, and become witnesses for your Lord. The Lord says to all who have tasted of his goodness, "Ye are my witnesses." He bids every one who trusts in him repeat his message to the world, saying, "I, even I, am the Lord and beside me there is no Saviour." The unbelieving world is waiting for your testimony, and I beseech you by the mercies of God to arise and meet their expectation. Darkness is covering the earth, and gross darkness the people; and amid the moral night that is settling upon the world, I beseech you who believe, to testify to those who sit in darkness that there is light, and that none need walk in darkness; for the true light now shineth. <HM, September 1, 1892 par. 2>

Satan and his evil angels, combined with wicked men, are seeking by every possible device to bear before the world a testimony against the truth of God's word. The enmity of Satan against Christ is determined and unrelenting, and in the great controversy between good and evil, while Satan and his confederacy are bringing in their false testimony against God and his truth, in order that men may not receive the love of the truth, but believe a lie, who is burdened of soul to make plans or devise means whereby agencies may be put in operation for the advancement of truth? Will those who profess to believe the truth stand in idleness, when Satan and his hosts work with intense activity for the overthrow of the cause of truth? Will the professed followers of Christ allow him to preoccupy the field? Who will be a volunteer to witness for God in these far-off lands? Who will open the Scriptures to those who are ignorant of the words of life? Who will let his light shine out to those who sit in darkness and in the shadow of death? <HM, September 1, 1892 par. 3>

The Saviour has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that "there is none other name under heaven given among men, whereby we must be saved." O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! <HM, September 1, 1892 par. 4>

The dying world is before you, and you can find work to do anywhere in its borders; but what are you doing for the salvation of those for whom Christ has died? God in his providence has been preparing the way for the coming of the living agent to all lands, that men may hear the good news of salvation. All things are now ready, and the angels wait

for the co-operation of those who believe the truth for these last days, that they may go forth, and work with the followers of Christ in drawing souls to God. <HM, September 1, 1892 par. 5>

All heaven is interested in man's salvation, and the work may be done speedily, the kingdom of God may come, and the earth be filled with the knowledge of God as the waters cover the sea. The great desire of the heavenly intelligences is that the character of God, so long misrepresented and misinterpreted, may be rightly represented before those who have been deceived by the devices of the enemy. Satan has imputed to God his own attributes, and is it not now time that the name of Christ should be great among the heathen? God calls for those who have been enlightened to fall into line, and begin aggressive warfare on the strongholds of the evil one. <HM, September 1, 1892 par. 6>

Sabbath after Sabbath many of you hear the voice of the living preacher, but how many feel the need of bringing the truth into your practical life? How many realize that light is given you that you may reflect it upon others? There is great need that the people should be educated that they may do the part of the work that has been appointed unto them to do; but the education of church members has been neglected. If the minister would instruct his people, he might have an army to help him in diffusing the light when a crisis comes in the work. Each member of the church should do the work for which he is best adapted, and the work could be so arranged that everything would move off harmoniously, and the prosperity of a working church would be manifested in the vital interest which would spring up among those who put their energies into the cause of Christ. <HM, September 1, 1892 par. 7>

When souls are first converted to the truth, they should be instructed as to what Christ expects from them in living, whole-hearted service,--that he invites them to be laborers in his moral vineyard. However trembling may be their efforts, however imperfect their work, they should be patiently and lovingly borne with; for if they are meek and lowly in heart, the Lord can turn what appears to be defeat, into signal victory. Every soul born of the Spirit of God is to grow up into Christ, the living head. Under apprenticeship to Christ, those who profess his name are to become apt scholars, learning how to co-operate with heavenly intelligences in drawing souls to Christ. To every one the Lord has given his work. <HM, September 1, 1892 par. 8>

But instead of doing the work the Lord has appointed to be done through human agencies, many are idling away the precious moments or probation. Satan has come in to preoccupy the field, and he has filled the hands of those who should have been laborers together with God, with work that causes him to exult, because the cause of Christ is left to languish by those who profess to be the followers of Jesus. The instruction of Paul to the Ephesians is applicable to us, and we should heed the exhortation. He says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation where-with ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." "But unto every one of us is given grace according to the measure of the gift of Christ." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." <HM, September 1, 1892 par. 9>

From the inspired words which we have quoted, we can see that many workers are needed in the cause of God, in order that the saints may be perfected. The reason of the weakness of the church is made manifest, for these workers are lacking. No man has entered into the work of educating the members as to the duties devolving personally upon them. Men should be trained for the work of training others, that order may be found in the church, and that each one may do for the Master according to his God-given ability. It is not a matter to be deplored that those who accept the truth are differently organized and endowed; for there is work for every one, and if the people of God reach to the measure of the fullness of Christ, there must be earnest work for the individual members of the body of Christ, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Mrs. E. G. White.

(Concluded in our next.) <HM, September 1, 1892 par. 10>

September 1, 1892

"The Saviour directed his disciples to begin their work in Jerusalem, and then pass on through Judea and Samaria,

and unto the uttermost parts of the earth. Only a small proportion of the people accepted the doctrine; but the messengers bore the message from place to place, passing from country to country, lifting the standard of the gospel in all the near and far-off places of the earth. But there was a preparatory work. The Saviour's promise was, 'But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me.' Although thousands at home neglect this great salvation, and prove themselves unworthy of eternal life, let zealous efforts be put forth for those who are in the midnight of darkness. God will speak to the unenlightened. This light is to shine amid the moral darkness. 'I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth.' While there are so many to be sought for, so many that are in gross darkness, shall we not cry aloud and spare not?"

<HM, September 1, 1892 par. 1>

"My mind is exercised day and night in regard to our missionary work. I am alarmed because there is so little genuine burden for perishing souls. The church knows her duty well if she would only contemplate the situation. There is work to be done in home missionary efforts; there is much to be done in far-off lands. Why are there not hundreds giving themselves to the work where now there is one?" <HM, September 1, 1892 par. 2>

"The heavenly agencies are waiting to co-operate with human agencies in the grand work of reflecting light to the world. Wherever there is even one soul converted on earth, there is a response of joy circulated through heaven. Wherever one soul is snatched from Satan's hand and given as a trophy to Jesus Christ, there is joy in the presence of God, Jesus Christ, and the holy angels, because the lost is found. I send my appeal to the churches to 'Rise and shine, for the glory of the Lord is risen upon thee.' 'Ye have not,' said Christ, 'chosen me, but I have chosen you, and ordained you, that ye should go forth and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask the Father in my name, he may give it you.'" <HM, September 1, 1892 par. 3>

October 1, 1892 "Ye are My Witnesses."

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(Concluded.)

Much of the talent and ability of the church is left undeveloped, and is therefore lost to the work of God; but for all the ability that is not utilized in the cause, the church and the world are made to suffer. It is necessary that there should be a work of education carried on among the members of the church, that they may find their work, and stand at their post of duty. Many ministers among us have been ambitious to preach acceptable sermons, but the work that would have most benefited the people has been left undone. The work of education must be accomplished, that every jot and tittle of ability may be brought into service for Christ. As each member of the church acts his part, according to the ability God has given him, he will increase in aptitude, and by practice will become a strong, reliable worker for the Lord. <HM, October 1, 1892 par. 1>

The efficiency that the Lord designs to see in his people has been sadly lacking in the church. How can we account for this? Have those who profess the name of Christ been truly converted? Have they consecrated to God their reason, their knowledge, their affections, their thoughts? Have they employed their talents of means and ability in the service of the Master? or have they devoted all their energies of mind and body to the building up of worldly enterprises? Jesus says to those who would be his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." He who is a child of God henceforth should look upon himself as a part of the cross of Christ, a link in the chain let down to save the world, one with Christ in his plan of mercy, going forth with him to seek and save the lost. He is ever to realize that he has consecrated himself to God, and that in character he is to reveal Christ to the world. The self-denial, the self-sacrifice, the sympathy, the love that was manifested in the life of Christ, is to reappear in the life of the worker for God. Those who are laborers together with God will feel the need of wrestling in prayer for the endowment of the Holy Spirit. They will manifest the most tender solicitude for the erring, make most earnest appeals to those who are out of Christ, and will bear much fruit to the glory of God, and be known as the disciples of Christ. <HM, October 1, 1892 par. 2>

Those who consecrate their all to God will not be left unmolested by the enemy of souls. Satan will come to them with his specious temptations, designing to allure them from their loyalty to God. He will present to them his bribe, as he did to Christ in the wilderness of temptation, saying, "All these things will I give thee, if thou wilt fall down and worship me." But what should be the answer of the Christian to all the temptations of the evil one? He should say, "I will not lend my influence in any way to the advancement of anything save the cause of Christ. I am not my own; I have been bought with a price. I am not to live to please myself; for I have been purchased, ransomed by the blood of Christ. It is not possible for me to give to Christ more than that which belongs to him; for every moment of my life belongs to him. I am his possession, a servant employed to do the will of my Master." This is the only position that is safe for us to occupy; and if the individual members of the church felt in this way, what a power would the church exert

to draw and win souls to Christ. It is this half-hearted work, the effort to serve God and the devil at the same time, that leaves the church so destitute of the Spirit of God. Were the members of the church consecrated to God, were they in the unity of the Spirit, in the bond of peace, were they organized for the purpose of imparting to others an influence of good, the church would be indeed the light of the world. Should the individual members seek to represent Christ to the world in character and life, thousands would be attracted to the Saviour, who now have reason to criticise the words and works of those who profess the name of Christ. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." <HM, October 1, 1892 par. 3>

Each one of us is to stand where we shall be under the transforming influence of the grace of Christ, and then in our association one with another, we shall be able to impart and to receive the light of the Sun of Righteousness; for each member will be in harmony with Christ and with every other member, striving to attain to perfection of life and character through faith in him. Then shall we know how to sympathize with our brethren, to manifest forbearing love, and the very least will be united through vital connection with Christ to the working agencies that God has ordained for the dissemination of light and truth. <HM, October 1, 1892 par. 4>

I have been deeply pained in seeing how little has been done to set the churches in order. Those who take delight in sermonizing, appoint sermon to succeed sermon in a series of meetings, and do not discern the character of work that should be done in order to strengthen the things that remain. The work that must be done is a work that will place every man in a position where he shall be able to do all in his power for the advancement of the kingdom of heaven. The Lord has given to the lay members as well as to the ministers their gift of reason and intelligence, their share of qualification for his work; and for the use of these talents, each one is responsible. God requires of all whole-hearted devotion to his work. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." <HM, October 1, 1892 par. 5>

There are souls in the church, who though humble in their endowments and acquirements, are still imbued with the Spirit of the Master, and they are ready to sacrifice life itself should it be required of them. These men cannot be placed upon a salary, but they can be educated so that they can do work for the Master in their limited way. It is the duty of the ministers to see that such men are utilized; for while the Lord has a work for men to do in the sacred desk, this is not the whole of his work. When the church is in need of personal labor, then it is the minister's most essential duty to help the souls for whom he is to watch, as one who must give an account. The minister of the gospel should be an educator, that he may impress upon those for whom he labors, their responsibility to labor for others. He should prayerfully and lovingly help every member of the church to find his place in the work of God, that there may be laborers in the fields that are already white for the harvest. <HM, October 1, 1892 par. 6>

The Lord has said, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." On every hand, fields of usefulness are opening up; but a burden of perplexity rests upon those who should appoint laborers to go to these various stations of usefulness; for they look in vain for men and women fitted for these responsibilities of the work. Is it not time that the members of the church were becoming educated to engage in missionary labor, that when a call is made for men and women to go forth into the harvest field, there may be those who can respond to the call? saying, "We have given ourselves to Christ without reserve. We have educated ourselves and our households to habits of simplicity in dress and living. We are accustomed to self-denial, and realize that we belong to the Lord. We have no other desire than to do his will, and live not to please ourselves, but to win souls for the Master. We are ready to move to distant lands, and lift up the standard of Christ, and in simplicity and humility live out the truth." <HM, October 1, 1892 par. 7>

Jesus left his home in heaven, and came to this dark world to reach to the very depth of human woe, that he might save those who were ready to perish. This is the love he has shown to fallen man. But is the disciple above his Master, the servant greater than his Lord? If I am indeed a laborer together with God, shall I not be called upon to make some sacrifice for his cause? Will it be too great a sacrifice for any of Christ's followers to make, to take the little possession intrusted to their care, and go to the dark places of the earth, where the people have never so much as heard of the truth, and in meekness and lowliness of heart, there make known to men what the Lord has done for the sons of men? <HM, October 1, 1892 par. 8>

Those who have come together in church capacity can do one hundred-fold more than they are now doing to let their light shine forth in the world. They are to come out from the world and to be separate, and to touch not the unclean, but to set their affections on things that are above. They are to live, not to please themselves, but to follow the example of Him who died for their redemption. They are cheerfully to bear the cross, fulfilling their mission to this world by shining as lights in the world, holding forth the word of God, and reckoning, as did Paul, that all they are called upon to

suffer is but "light affliction, which is but for a moment," that "worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Mrs. E. G. White.
Melbourne, Australia. <HM, October 1, 1892 par. 9>

June 1, 1893

"Men and money are needed to carry the work forward. Still there is opportunity for us to share the Saviour's self-denial and sacrifice for the salvation of souls. The necessities of the work now demand a greater outlay than ever before. The Lord calls upon his people to make every effort to curtail their expenses. Again I plead that instead of spending money for pictures of yourself and your friends, you should turn it into another channel. Let the money that has been devoted to the gratification of self, flow into the Lord's treasury to sustain those who are working to save perishing souls. Let those who have houses and lands give heed to the message, 'Sell that ye have, and give alms.' 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there will not be room enough to receive it.'" <HM, June 1, 1893 par. 1>

August 1, 1893 The Canvasser's Work.

Letters have been received by me making inquiry in regard to the particular duties that devolve upon the canvasser. Some have said that in their experience in visiting the people, they have found favorable opportunities for presenting the truth for this time, and have even been forced into holding Bible readings. They have said they could not conscientiously pass by those who were interested, or neglect these favorable opportunities for presenting to earnest inquirers the great truths that mean so much to us. On the other hand, letters come, saying that our canvassers are not doing the work that is given them to do, but are occupying their time in giving Bible readings upon doctrinal points of faith, and that thereby prejudice is aroused, and canvassers have difficulty in delivering their books; and this class ask in what way they shall deal with this difficulty. <HM, August 1, 1893 par. 1>

We think that there is truth in both these statements,--that canvassers find favorable opportunity for leading the people to a better understanding of the Bible, and that because of the way they meet these opportunities, prejudice is aroused and the work hindered. When the canvasser enters upon his line of work, he is not to allow himself to be diverted from his work, but should intelligently keep to the point with all diligence. And yet while he is doing his canvassing, he will not be heedless of opportunities to help souls who are seeking for light and who need the consolation of the Scriptures. There are many who have met with trials and disappointments, whose hearts have been made tender by sorrow or affliction, whom the Holy Spirit is drawing unto Christ. If the canvasser walks with God, if he prays for heavenly wisdom that he may do good, and only good in his labor, he will be quick to discern his opportunity, and the need of souls with whom he comes in contact. He will make the most of his opportunity to draw souls to Christ, not dwelling on doctrinal subjects, but upon the love of God, upon his mercy and goodness in devising the plan of salvation. He will not hold a controversy with the people, but in the Spirit of Christ he will be ready to speak a word in season to him who is weary. If, as faithful, true workers, canvassers have learned the trade to which they are called, from the nature of their work, they will be equipped with right words and actions, adapted to the circumstances of those with whom they come in contact. It would not be proper, nor would good results ensue, to present doctrines to souls who are entirely ignorant of our faith. <HM, August 1, 1893 par. 2>

The great need of the soul is to know God and Jesus Christ whom he has sent. The Bible abounds in practical lessons which the canvasser may safely present to the people. If he can by this means enlighten their darkened minds and bring into the sanctuary of the soul a knowledge of what practical religion means, he will be feeding the people. The inexhaustible theme of the love of God in giving his Son to die for the sins of the world can safely be presented. The canvasser can say to the inquiring soul, "Behold the Lamb of God, which taketh away the sin of the world." Let the canvasser go forth with this prayer upon his lips, "Lord, what wilt thou have me to do?" Let them labor as in the sight of God, and in the presence of heavenly angels; let them desire to be approved of God in all things, having an eye

single to his glory, and they will not be fruitless in the work which they have undertaken. The claims of God are to be ever before our eyes, and we are never to forget that we are to give an account for the deeds done in the body. Weighted with this thought, canvassers will watch for souls, and their prayers will go forth from unfeigned lips, asking for wisdom to speak a word in season to those who need help. Workers of this kind will continually be elevating and purifying the soul through the sanctifying influence of the truth. They will feel the value of souls, and will make the most of the priceless opportunities granted them to make known the riches of the grace of Christ to those who are in poverty and darkness. <HM, August 1, 1893 par. 3>

In order to enlighten souls it is not necessary to bring up controverted points of doctrine, and thus create opposition. Christ is the center of all our faith and hope. Those who can preach the matchless love of God, those who with softened heart can lift up Jesus, and inspire hearts to give him their best and holiest affections, are doing a high and holy work. By diligence in canvassing, by faithfully presenting to the people the cross of Calvary, the canvasser doubles his power of usefulness. But while we present these methods of work, we cannot lay out an undeviating line, in which every one shall move; for circumstances alter cases. God will impress those whose hearts are open to truth, who are longing for guidance, and he will say to his human agent, Speak to this one or that one of the love of Jesus. No sooner is the name of Jesus mentioned in love and tenderness than angels of God draw near, and soften and subdue the heart. <HM, August 1, 1893 par. 4>

Doctrines of all kinds are proclaimed with no special effect; for men expect that men will seek to press upon them their doctrines; but when the matchless love of Jesus is dwelt upon, the grace of Christ is there to make its impression upon the heart. There are many who are sincerely seeking for light, who know not what they must do to be saved. O tell them of the love of God, of the sacrifice Christ made on Calvary's cross to save souls from perishing! Tell them to place their will on the side of God's will, and the Lord will open the way before them. Tell them, "If any man will do his will, he shall know of the doctrine, whether it be of God." <HM, August 1, 1893 par. 5>

We are individually to put on the Lord Jesus Christ. To each one of us, he must become wisdom, righteousness, sanctification, and redemption. As we have living faith in Christ that appropriates him as our personal Saviour, we shall have power to place him before others in a new light. When the people see Christ as he is, they will not begin to wrangle over doctrines, but flee to Jesus for pardon, purity, and eternal life. No one can be a successful soul-winner till he himself has settled the question of surrender to God. In laboring for others we shall find that many are slow to comprehend the simplicity of godliness, but when once they look and live, the condition is met upon which the approval of God is bestowed. <HM, August 1, 1893 par. 6>

The difficulty most to be dreaded is that the canvasser who meets with these inquiring souls has not himself been converted, has not himself experienced the love of Jesus which passeth knowledge. If he has not himself experienced the love of Christ, how can he tell souls the precious old, old story? The people are in need of having presented before them the very essence of true faith, of having brought to their minds the very way to accept Christ, and confide in him as their personal Saviour. They need to know how they may follow his steps whithersoever he goeth. Let the feet of the worker follow step by step the footprints of Jesus, and mark out no other way in which to proceed onward and heavenward. When a soul has been brought to Jesus through this kind of personal labor, leave the surrendered, humble heart for God to work with, and let God impose upon him just such burdens, and urge him into just such service as he sees fit. God has given his pledge that his grace shall be sufficient for every one who will listen to his invitation, and come unto him. Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me; so shall he be my disciple." <HM, August 1, 1893 par. 7>

This is the kind of enlightenment that people need. They have heard doctrines until they are disgusted. Let the Lord Jesus Christ be the sum and substance of everything. If the people surrender to Jesus, if they open the door of their hearts and invite Him in, they will be in safe keeping. Jesus says, "I am the way, the truth, and the life." Possessing Jesus they will possess truth; for if they follow on to know the Lord, they will know that his goings forth are prepared as the morning. They will be complete in him. In our work we need far less controversy, and far more presentation of Christ. <HM, August 1, 1893 par. 8>

Many professed Christians make themselves a center. They have broken away from the great center, Jesus Christ; but if they would attract souls to him, they must flee back to Christ, and realize their utter dependence upon him. Satan has tried his uttermost to lay hold of and sever the chain that unites and binds man to God, that he may bind souls for whom Christ died to his own car, and make slaves of them in his service; but we are to work against him, and draw men to the Redeemer of the world. By exemplifying the love of Jesus in the life, by telling men what they must do in order to be saved, canvassers will themselves be blessed, and will receive light as they impart light to others. <HM, August 1, 1893 par. 9>

Let canvassers be faithful students, learning how to be most successful, and while they are thus employed let them keep their eyes and ears and understanding open to receive wisdom from God, that they may know how to help those

who are perishing for the lack of the knowledge of Christ. Let every worker concentrate his energies, and use his powers for the highest of all service,--to recover men from the snare of Satan and bind them to God, making the chain of dependence through Jesus Christ, fast to the throne encircled with the rainbow of promise.

Mrs. E. G. White. <HM, August 1, 1893 par. 10>

November 1, 1893 Our Need of the Holy Spirit: The Source of the Believer's Power.

Reading for Friday, December 29.

The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, presented before the people, that they may contend for the glory of God, and work everywhere in the byways and highways of life, for the saving of the souls of their fellow-men. <HM, November 1, 1893 par. 1>

O how we need the divine Presence! For the baptism of the Holy Spirit, every worker should be breathing out his prayers to God. Companies should be gathered together to call upon God for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work. Especially should men pray that the Lord will choose his agents, and baptize his missionaries with the Holy Spirit. For ten days the disciples prayed before the Pentecostal blessing came. It needed all that time to bring them to an understanding of what it meant to offer effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and by faith beholding Jesus, and becoming changed into his image. When the blessing did come, it filled all the place where they were assembled; and endowed with power, they went forth to do effectual work for the Master. <HM, November 1, 1893 par. 2>

We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today. Moral darkness, like a funeral pall, covers the earth. All manner of false doctrines, heresies, and Satanic deceptions are misleading the minds of men. Without the Spirit and power of God, it will be in vain that we labor to present the truth. We must have the Holy Spirit to sustain us in the conflict; "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." <HM, November 1, 1893 par. 3>

We cannot fall as long as we hope and trust in God. Let every soul of us, ministers and people, say, as did Paul, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air," but with a holy faith and hope, in expectation of winning the prize. Say to your soul, "Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God." By precept and example encourage faith, confidence, assurance. This is the work of the Comforter, and it is your work to co-operate with God's agencies. <HM, November 1, 1893 par. 4>

It is true that every moment is precious, and not one of them is to be wasted; but it is when you obtain the grace of the Holy Spirit through faith in God that you are qualified for the performance of your various duties, and can work with an eye single to the glory of God. Look at the days and weeks and months of the past, and see if your life service has not been one long, complicated robbery of God, because you have failed to remember him, and have left eternity out of your reckoning. By neglecting spiritual things, you have not only robbed your own soul, but the souls of your family; for by seeking temporal enrichment to the neglect of heavenly enlightenment, you have not been in a condition, either physically or mentally, to educate and train your children to keep the way of the Lord. <HM, November 1, 1893 par. 5>

You have a serious, solemn work to do to prepare the way of the Lord. You need the heavenly unction, and you may have it. "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." There needs to be an elevating, uplifting power, a constant growth in the knowledge of God and the truth, on the part of one who is seeking the salvation of souls. If the minister utters words drawn from the living oracles of God; if he believes in, and expects the co-operation of, Christ, whose servant he is; if he hides self and exalts Jesus, the world's Redeemer, his words will reach the hearts of his hearers, and his work will bear the divine credentials. The Holy Spirit must be the living agency to convince of sin. The divine agent presents to the speaker the benefits of the sacrifice made upon the cross; and as the truth is brought in contact with the souls present, Christ wins them to himself, and works to transform their nature. He is ready to help our infirmities, to teach, to lead, to inspire us with ideas that are of heavenly birth. <HM, November 1, 1893 par. 6>

How little can men do in the work of saving souls, and yet how much through Christ, if they are imbued with his spirit! The human teacher cannot read the hearts of his hearers; but Jesus dispenses the grace that every soul needs. He

understands the capabilities of man, his weakness and his strength. The Lord is working on the human heart; and a minister can be to the souls who are listening to his words, a savor of death unto death, turning them away from Christ; or, if he is consecrated, devotional, distrustful of self, but looking unto Jesus, he may be a savor of life unto life to souls who are already under the convicting power of the Holy Spirit, and in whose hearts the Lord is preparing the way for the messages which he has given to the human agent. Thus the heart of the unbeliever is touched, and it responds to the message of truth. "Ye are laborers together with God." The convictions implanted in the heart, and the enlightenment of the understanding by the entrance of the word, work in perfect harmony. The truth brought before the mind, has power to arouse the dormant energies of the soul. The Spirit of God working in the heart, co-operates with the working of God through his human instrumentalities. <HM, November 1, 1893 par. 7>

Again and again I have been shown that the people of God in these last days could not be safe in trusting in men, and making flesh their arm. The mighty cleaver of truth has taken them out of the world as rough stones that are to be hewed and squared and polished for the heavenly building. They must be hewed by the prophets with reproof, warning, admonition, and advice, that they may be fashioned after the divine Pattern; this is the specified work of the Comforter,--to transform heart and character, that men may keep the way of the Lord. <HM, November 1, 1893 par. 8>

Many who are explaining the Scriptures to others have not conscientiously and entirely surrendered mind and heart and life to the control of the Holy Spirit. <HM, November 1, 1893 par. 9>

The message we have to bear is not a message that men need cringe to declare. They are not to seek to cover it, to conceal its origin and purpose. Its advocates must be men who will not hold their peace day nor night. As those who have made solemn vows to God, and who have been commissioned as the messengers of Christ, as stewards of the mysteries of the grace of God, we are under obligation to declare faithfully the whole counsel of God. We are not to make less prominent the special truths that have separated us from the world, and made us what we are; for they are fraught with eternal interests. God has given us light in regard to the things that are now taking place in the last remnant of time, and with pen and voice we are to proclaim the truth to a world, not in a tame, spiritless way, but in demonstration of the Spirit and power of God. <HM, November 1, 1893 par. 10>

But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message for God that ever fell from human lips. <HM, November 1, 1893 par. 11>

When one is fully emptied of self, when every false god is cast out of the soul, the vacuum is supplied by the inflowing of the Spirit of Christ. Such a one has the faith which works by love and purifies the soul from every moral and spiritual defilement. The Holy Spirit, the Comforter, can work upon the heart, influencing and directing, so that he enjoys spiritual things. He is "after the spirit," and he minds the things of the Spirit. He has no confidence in self; Christ is all and in all. Truth is constantly being unfolded by the Holy Spirit; he receives with meekness the engrafted word, and he gives the Lord all the glory, saying, "God has revealed them to us by his Spirit." "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God." The Spirit that reveals, also works in him the fruits of righteousness. Christ is in him "a well of water, springing up into everlasting life." He is a branch of the True Vine, and bears rich clusters of fruit to the glory of God. What is the character of the fruit borne?--"The fruit of the Spirit is love." Mark the words,--love, not hatred; it is joy, not discontent and mourning; peace, not irritation, anxiety and manufactured trials. It is "long-suffering gentleness, goodness, faith, meekness, temperance against such there is no law." <HM, November 1, 1893 par. 12>

Those who have this spirit will be earnest laborers together with God; the heavenly intelligences co-operate with them, and they go weighted with the spirit of the message of truth which they bear. They are a spectacle to the world, to angels, and to men. They are ennobled, refined, through the sanctification of the Spirit and belief of the truth. They have not brought into the treasury of the soul wood, hay, stubble, but gold, silver, and precious stones. They speak words of solid sense, and from the treasures of the heart bring forth pure and sacred things according to the example of Christ. <HM, November 1, 1893 par. 13>

Day after day is passing into eternity, bringing us nearer to the close of probation. Now we must pray as never before for the Holy Spirit to be more abundantly bestowed upon us, and we must look for its sanctifying influence to come upon the workers, that the people for whom they labor may know that they have been with Jesus and learned of him. We need spiritual eyesight now as never before, that we may see afar off, and that we may discern the snares and designs of the enemy, and as faithful watchmen proclaim the danger. We need spiritual power that we may take in, as far as the human mind can, the great subjects of Christianity, and how far-reaching are its principles. <HM, November 1, 1893 par. 14>

When God's people humble the soul before him, individually seeking his Holy Spirit with all the heart, there will be heard from human lips such a testimony as is represented in this scripture: "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." There will be faces aglow with the

love of God, there will be lips touched with holy fire, saying, "The blood of Jesus Christ his Son cleanseth us from all sin." <HM, November 1, 1893 par. 15>

Those who are under the influence of the Spirit of God will not be fanatical, but calm, steadfast, free from extravagance. But let all who have had the light of truth shining clear and distinct upon their pathway, be careful how they cry peace and safety. Be careful what influence you exert at this time. <HM, November 1, 1893 par. 16>

When the Holy Spirit was poured out upon the early church, "the whole multitude of them that believed were of one heart and of one soul." The Spirit of Christ made them one. This is the fruit of abiding in Christ. <HM, November 1, 1893 par. 17>

Jesus longs to bestow the heavenly endowment in large measure upon his people. Prayers are ascending to God daily for the fulfillment of the promise; and not one of the prayers put up in faith is lost. Christ ascended on high, leading captivity captive, and gave gifts unto men. When, after Christ's ascension, the Spirit came down as promised, like a rushing, mighty wind, filling the whole place where the disciples were assembled, what was the effect?--Thousands were converted in a day. We have taught, we have expected that an angel is to come down from heaven, that the earth will be lightened with his glory, when we shall behold an ingathering of souls similar to that witnessed on the day of Pentecost. <HM, November 1, 1893 par. 18>

Amid the confusion of delusive doctrines, the Spirit of God will be a guide and a shield to those who have not resisted the evidences of truth. He silences every other voice than that which comes from him who is the truth and the life. God gives to every soul opportunity to hear the voice of the True Shepherd, to receive the knowledge of God and our Saviour. When the heart receives this truth as a precious treasure, Christ is formed within, the hope of glory, while the whole heavenly universe exclaims, Amen and amen! We have absolute need of the regenerating power of the Holy Spirit. We have no time to confer with flesh and blood. <HM, November 1, 1893 par. 19>

We have need of divine illumination. Every individual is striving to become a center of influence; and until God works for his people, they will not see that subordination to God is the only safety for any soul. His transforming grace upon human hearts will lead to unity that has not yet been realized; for all who are assimilated to Christ will be in harmony with one another. The Holy Spirit will create unity. <HM, November 1, 1893 par. 20>

"He shall glorify me." "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The Holy Spirit glorifies God by so revealing his character to his people that he becomes the object of their supreme affections, and by making manifest his character in them. <HM, November 1, 1893 par. 21>

They see clearly that there never was any righteousness in the world but his, no excellence in the world but that derived from him. When the Spirit was poured out from on high, the church as flooded with light, but Christ was the source of that light; his name was on every tongue, his love filled every heart. So it will be when the angel that comes down from heaven having great power shall lighten the whole earth with his glory. <HM, November 1, 1893 par. 22>

The church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows his supreme regard. While he extends to all the world his invitation to come to him and be saved, he commissions his angels to render divine help to every soul that cometh to him in repentance and contrition, and he comes personally by his Holy Spirit into the midst of his church. <HM, November 1, 1893 par. 23>

The gift of his Holy Spirit, rich, full, and abundant, is to his church as an encompassing wall of fire, and the powers of hell shall not prevail against it. In their untainted purity and spotless perfection Christ looks upon his people as the reward of all his suffering, his humiliation, and his love, and the supplement of his glory,--Christ the great center from which radiates all glory. <HM, November 1, 1893 par. 24>

How can we stand in the day of test if we do not understand the words of Christ? He said: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." It is the Holy Spirit that is to bring to our remembrance the words of Christ. The theme Christ chose to dwell upon in his last discourse to his disciples was that of the office of the Holy Spirit. He opened before them a wide tract of truth. They were to receive his words by faith, and the Comforter, the Holy Spirit, was to bring all things to their remembrance. The consolation given by Christ in this promise was found in the fact that the divine influence was to be with his followers to the end. But this promise is not accepted and believed by the people today, and therefore is not cherished by them, nor is its fulfillment seen in the experience of the church. The promise of the gift of the Spirit of God is left as a matter to be little considered by the church. It is not impressed upon the people, and the result is only that which might be expected,--spiritual drought, spiritual darkness, spiritual declension and death. Minor matters occupy the mind and soul, but divine power which is necessary for the growth and prosperity of the church, which would if possessed, bring all other blessings in its train, is lacking, although it is offered to us in infinite plenitude. Just as long as the church is satisfied with small things, it is disqualified to receive the great things of God. <HM, November 1, 1893 par. 25>

But why do we not hunger and thirst after the gift of the Holy Spirit, since it is the means whereby the heart may be kept pure? The Lord designs that divine power shall co-operate with human effort. It is all-essential for the Christian to understand the meaning of the promise of the Holy Spirit just prior to the coming of our Lord Jesus the second time. Talk of it, pray for it, preach concerning it; for the Lord is more willing to give the Holy Spirit than parents are to give good gifts to their children. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." <HM, November 1, 1893 par. 26>

We are living in the last days, when error of a most deceptive character is accepted and believed, while truth is discarded. The Lord will hold both ministers and people responsible for the light which shines in our day. God calls upon all who claim to believe present truth to work diligently in gathering up the precious jewels of truth, and placing them in their position in the framework of the gospel. Let them shine in all their divine beauty and loveliness, that the light may flash forth amid the moral darkness. This cannot be accomplished without the aid of the Holy Spirit, but with the aid of the Spirit we can do all things. When we are endowed with the Holy Spirit, we by faith take hold of infinite power. There is nothing to be lost of that which comes from God. The Saviour of the world sends his divine messenger to the soul, that men may dig for the truth, that by its revelation they may dispel the multitude of errors. This is the Christian's work. <HM, November 1, 1893 par. 27>

The work of the Holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the holy Spirit is the Comforter, as the personal presence of Christ to the soul. He who looks to Christ in simple, child-like faith, is made a partaker of the divine nature through the agency of the Holy Spirit. When led by the Spirit of God, the Christian may know that he is made complete in Him who is the head of all things. As Christ was glorified on the day of Pentecost, so will he again be glorified in the closing work of the gospel, when he shall prepare a people to stand the final test, in the closing conflict of the great controversy. <HM, November 1, 1893 par. 28>

When the earth is lightened with the glory of God, we shall see a work similar to that which was wrought when the disciples, filled with the Holy Spirit, proclaimed the power of a risen Saviour. The light of heaven penetrated the darkened minds of those who had been deceived by the enemies of Christ, and the false representation of him was rejected; for through the efficacy of the Holy Spirit, they now saw him exalted to be a Prince and Saviour, to give repentance unto Israel, and remission of sins. Christ was glorified through the power of the Holy Spirit resting upon men. <HM, November 1, 1893 par. 29>

The revelation of Christ by the Holy Spirit brought to them a realizing sense of his power and majesty, and they stretched forth their hands unto him by faith, saying, "I believe." Thus it was in the time of the early rain; but the latter rain will be more abundant. The Saviour of men will be glorified, and the earth will be lightened with the bright shining of the beams of his righteousness. He is the fountain of light, and light from the gates ajar has been shining upon the people of God, that they may lift him up in his glorious character before those who sit in darkness. <HM, November 1, 1893 par. 30>

It is Christ in his fullness as a sin-pardoning Saviour, that the sinner must see; for the unparalleled love of Christ, through the agency of the Holy Spirit, will bring conviction and conversion to the hardened heart. <HM, November 1, 1893 par. 31>

O that we as a people might humble our hearts before God, and plead with him for the endowment of the Holy Spirit! <HM, November 1, 1893 par. 32>

November 1, 1893 Christ Our Helper in the Great Crisis.

*[This reading sent from Australia for this week of prayer, was made up from manuscript already prepared, as the time was too limited to admit of sister White's writing anything especially for the purpose. It will be seen, however, that the matter is especially fitted for the present crisis, and contains the very counsel which the Lord evidently has for us at this time. In reading, it may be borne in mind that the first portion of the article was written in 1887.]

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Reading for Sabbath, December 30.
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"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." <HM, November 1, 1893 par. 1>

It is through one who is "a brother and companion in tribulation" that Christ reveals to his people the fearful conflicts

which they must meet before his second coming. Before the scenes of their bitter struggle are opened to them, they are reminded that their brethren also have drunk of the cup and been baptized with the baptism. He who sustained these early witnesses to the truth will not forsake his people in the final conflict. <HM, November 1, 1893 par. 2>

It was in a time of fierce persecution and great darkness, when Satan seemed to triumph over the faithful witnesses for God, that John in his old age was sentenced to banishment. He was separated from his companions in the faith, and cut off from his labors in the gospel; but he was not separated from the presence of God. The desolate place of his exile proved to him the gate of heaven. He says:-- <HM, November 1, 1893 par. 3>

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book.... and I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man And he had in his right hand seven stars and he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." <HM, November 1, 1893 par. 4>

Christ walks in the midst of the golden candlesticks. Thus is symbolized his relation to the churches. He is in communion with his people. He knows their true state. He observes their order, their vigilance, their piety, and their devotion. Although he is High Priest and Mediator, in the sanctuary above, yet he walks up and down in the midst of the churches on earth. He goes from church to church, from congregation to congregation, from soul to soul. He is represented as walking, which signified untiring wakefulness, unremitting vigilance. He observes whether the light of any of his sentinels is burning dim or going out. If the candlesticks were left to mere human care, the flickering flame would languish and die. But he is the true watchman in the Lord's house, the true warden of the temple courts. His continued watchcare and sustaining grace are the source of life and light. <HM, November 1, 1893 par. 5>

Again the prophet says, "Behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone." The rainbow of God's promise, which was a token of his covenant with Noah, was seen by John encircling the throne on high,--a pledge of God's mercy to every repentant, believing soul. It is an everlasting testimony that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It declares to the whole world that God will never forget his people in their struggles with evil. <HM, November 1, 1893 par. 6>

Once again the Saviour was presented to John, under the symbol of the "Lion of the tribe of Judah," and of "a Lamb as it had been slain." These symbols represent the union of omnipotent power and self-sacrificing love. As the Lion of Judah, Christ will defend his chosen ones and bring them off victorious, because they accepted him as "the Lamb of God, which taketh away the sin of the world." Christ the slain Lamb, who was despised, rejected, the victim of Satan's wrath, of man's abuse and cruelty,--how tender his sympathy with his people who are in the world! And according to the infinite depths of his humiliation and sacrifice as the Lamb of God, will be his power and glory as the Lion of Judah, for the deliverance of his people. <HM, November 1, 1893 par. 7>

To John were opened the great events of the future, that were to shake the thrones of kings, and cause all earthly powers to tremble. "Behold" he said, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." And he heard Christ's promise to the overcomer, "I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." <HM, November 1, 1893 par. 8>

John was now prepared to witness the thrilling scenes in the great conflict between those who keep the commandments of God and those who make void his law. He saw the wonder-working power arise that was to deceive all who should dwell upon the earth, who were not connected with God, "saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Read Rev. 13:14-17. <HM, November 1, 1893 par. 9>

The prophet heard the solemn warning against the worship of this blasphemous power: "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." <HM, November 1, 1893 par. 10>

Of the loyal and true, who do not bow to the decrees of earthly rulers against the authority of the King of heaven, the Revelator says, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Read Rev. 14:1-3,5;15:2-4. <HM, November 1, 1893 par. 11>

These lessons are for our benefit. We need to stay our faith upon God; for there is just before us a time that will try men's souls. Christ upon the Mount of Olives rehearsed the fearful scenes that were to precede his second coming: "Ye shall hear of wars and rumors of wars Nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in divers places. All these are the beginning of sorrows." While these

prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application in the last days. <HM, November 1, 1893 par. 12>

Already the restraining Spirit of God is being withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they may not blow until the servants of God are sealed; but when God shall bid his angels loose the winds, there will be such a scene of strife as no pen can picture.

<HM, November 1, 1893 par. 13>

The important future is before us. To meet its trials and temptations, and to perform its duties, will require great faith and perseverance. But we may triumph gloriously; for all Heaven is interested in our welfare, and awaits our demand upon its wisdom and strength. <HM, November 1, 1893 par. 14>

In the time of trial just before us, God's pledge of security will be placed upon those who have kept the word of his patience. If you have complied with the conditions of God's word, Christ will be to you a refuge from the storm. He will say to his faithful ones: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." The Lion of Judah, so terrible to the rejecters of his grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud will speak terror and wrath to the transgressor of God's law, but light and mercy and deliverance to those who have kept his commandments. The Arm, strong to smite the rebellious, will be strong to deliver the loyal. Every faithful one will surely be gathered. "He shall send his angels with a great sound of a trumpet, and they shall gather together the elect from the four winds, from one end of heaven to the other." <HM, November 1, 1893 par. 15>

Brethren, you to whom the truths of God's word have been opened, what part will you act in this momentous time of the closing scenes of earth's history? Are you awake to these solemn realities? Do you realize the grand work of preparation that is going on in heaven and earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to keep those things that are written therein, "for the time is at hand." Let none now venture to tamper with sin, the source of every misery that has come upon our world. No longer remain in a state of lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know for yourselves that you are fully on the Lord's side. Let the inquiry go forth from sincere hearts and trembling lips, Who shall be able to stand? Have you, in the precious hours of probation mercifully granted you, been putting the best material into your character building? Have you been purifying your souls from every stain? Have you followed the light? Have your works corresponded to your profession of faith? <HM, November 1, 1893 par. 16>

It is possible to be a formal, partial believer, and yet be found wanting, and lose eternal life. It is possible to practice some of the Bible injunctions, and be regarded as a Christian, and yet perish because you are lacking in essential qualifications that constitute Christian character. If the warnings which God has given are neglected or regarded with indifference, if you cherish or excuse sin, you are sealing your soul's destiny; you will be weighed in the balances and found wanting. Grace, peace, and pardon will be withdrawn forever; Jesus will have passed by, never again to come within the reach of your prayers and entreaties. While mercy still lingers, while Jesus is making intercession for us, let us make thorough work for eternity. <HM, November 1, 1893 par. 17>

God's Word must be Held Supreme.

The adherents of truth are now called upon to choose between disregarding a plain requirement of God's word or forfeiting their liberty. If we yield the word of God, and accept human customs and traditions, we may still be permitted to live among men, to buy and sell, and have our rights respected. But if we maintain our loyalty to God, it must be at the sacrifice of our rights among men. For the enemies of God's law have leagued together to crush out independent judgment in matters of religious faith, and to control the consciences of men. They are determined to put an end to the long-continued controversy concerning the Sabbath, to prohibit all further spread of the truth upon this point, and to secure the exaltation of Sunday, in the very face of the injunction of the fourth commandment. <HM, November 1, 1893 par. 18>

The people of God will recognize human government as an ordinance of divine appointment, and will by precept and example teach obedience to it as a sacred duty so long as its authority is exercised within its legitimate sphere. But when its claims conflict with the claims of God, we must choose to obey God rather than men. The word of God must be recognized and obeyed as an authority above that of all human legislation. "Thus saith the Lord," is not to be set aside for a Thus saith the Church or the State. The crown of Christ is to be uplifted above all the diadems of earthly potentates. <HM, November 1, 1893 par. 19>

The principle which we are called to uphold at this time is the same that was maintained by the adherents of the

gospel in the days of the great Reformation. When the princes assembled at the Diet of Spires, in 1529, it seemed that the hope of the world was about to be crushed out. To this assembly was presented the emperor's decree restricting religious liberty, and prohibiting all further dissemination of the reformed doctrines. Would the princes representing the states of Germany accept the decree, and consent that the blessed light of the gospel should be shut out from the multitudes that were still in darkness? Mighty issues for the world depended upon the action of a few heroes of faith. Those who had accepted the truths of the Reformation met together, and their unanimous decision, was, "Let us reject the decree. In matters of conscience the majority has no power." And they drew up their protest, and submitted it to the assembled states. <HM, November 1, 1893 par. 20>

"We protest by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and our people, neither consent nor adhere in any manner whatever to the proposed decree in anything that is contrary to God, to his word, to our right conscience, or to the salvation of our souls. . . . We cannot assert that when Almighty God calls a man to his knowledge, he dare not embrace that divine knowledge. . . . There is no true doctrine but that which conforms to the word of God. The Lord forbids the teaching of any other faith. The Holy Scriptures, with one text explained by other and plainer texts, are, in all things necessary for the Christian, easy to be understood, and adapted to enlighten. We are therefore resolved by divine grace to maintain the pure preaching of God's only Word, as it is contained in the scriptures of the Old and New Testaments, without anything added thereto. This word is the only truth. It is the sure rule of all doctrine and life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the vanities that are set up against it shall fall before the face of God." <HM, November 1, 1893 par. 21>

The banner of truth and religious liberty which these reformers held aloft, God has in this last conflict committed to our hands. Those whom he has blessed with the knowledge of his word are held responsible for this great gift. We are to receive the word of God as supreme authority. We must accept its truths for ourselves, as our own individual act. <HM, November 1, 1893 par. 22>

And we shall be able to appreciate the truth only as we shall search it out for ourselves, by personal study of the word of God. Then as we accept it as the guide of our lives, the prayer of Christ is answered for us, "Sanctify them through thy truth; thy word is truth." The acknowledgment of the truth, both in word and by example, is our confession of faith, and it is only as we thus acknowledge the truth that others can know that we believe the Bible. <HM, November 1, 1893 par. 23>

God will hold men accountable who have the plain teachings of his word, but disregard them and accept the sayings and customs of men. And yet how many are doing this! They reject the light in regard to the Sabbath, and trample upon God's holy day. Ministers and people, with the Bible open before them, show contempt for the words of God in his holy precepts, while they exalt a spurious Sabbath, which has no other foundation than the authority of the Roman Church. The claims of this spurious Sabbath are to be enforced upon the world. The Protestant churches, having received doctrines which the word of God condemns, will bring these to the front, and force them upon the consciences of men, just as the papal authorities urged their dogmas upon the advocates of truth in Luther's time. The same battle is again to be fought, and every soul will be called upon to decide upon which side of the controversy he will be found. <HM, November 1, 1893 par. 24>

When men are not willing to see the truth and receive it, because it involves a cross, they are opening the door to Satan's temptations. He will lead them, as he led Eve in Eden, to believe a lie. The truth through which they might have been sanctified is set aside for some pleasing delusion presented by the destroyer of souls. It is often the case that the most precious truth appears to lie close by the side of fatal errors. The rest that Christ promised to all who should learn of him lies close beside indifference and carnal quietude, and multitudes overlook the fact that this rest is found only in wearing Christ's yoke and bearing his burden, in possessing his meekness and lowliness. The great truth of our entire dependence upon Christ for salvation lies close to the error of presumption. Freedom in Christ is by thousands mistaken for lawlessness; and because Christ came to release us from the condemnation of the law, men declare that the law itself is done away, and that those who keep it are fallen from grace. And thus, as truth and error appear so near akin, minds that are not guided by the Holy Spirit will be led to accept the error, and in so doing place themselves under the power of Satan's deceptions. In thus leading men to receive error for truth, Satan is working to secure the homage of the Protestant world. <HM, November 1, 1893 par. 25>

Every soul needs to be on guard against his devices. We must be Bible readers, and obedient to the Scriptures. However much it may inconvenience us, every question is to be settled by the law and the testimony. <HM, November 1, 1893 par. 26>

The inquiry should rise from every heart, What is truth? If we would stand against the deceptive teaching that now meets us on every side, that is turning the truth of God into a lie, we must have the heavenly anointing. The Holy Spirit alone will enable us to distinguish truth from error, sin from righteousness. It is of the greatest consequence that we avail ourselves of every means and every facility for learning what is truth. And if we seek for the truth as for hid

treasure, we have the assurance that our light shall shine more and more, unto the perfect day. <HM, November 1, 1893 par. 27>

Those reformers whose protest has given us the name of Protestants, felt that God had called them to give the light of the gospel to the world, and in doing this they were ready to sacrifice their possessions, their liberty, and their own lives. Are we, in this the last conflict of the great controversy, as faithful to our trust as were the early reformers to theirs. In face of persecution and death, the truth was spread far and near. The word of God was carried to the people; and all classes, high and low, rich and poor, learned and ignorant, eagerly studied it for themselves; and those who received the light became in their turn messengers to impart it. In those days the truth was brought home to the people through the press. Luther's pen was a power, and his writings, scattered broadcast, stirred the world. <HM, November 1, 1893 par. 28>

The same agencies are at our command, with facilities multiplied a hundredfold. Bibles, publications in many languages, setting forth the truth for this time, are at our hand, and can be swiftly carried to every part of the world. We are to give the last warning of God to men, and what should be our earnestness in studying the Bible, and our zeal in spreading the light! Let every soul who has received the divine illumination seek to impart it. Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls. The preaching of the word will have power in reaching a class who would not receive the truth through reading; but the ministers are few, and where the living preacher cannot come, the published truth can reach. Personal effort will accomplish far more than could be accomplished without it. <HM, November 1, 1893 par. 29>

The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and those who know the truth should make mighty intercessions for help now. The love of Christ must be diffused in their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. While they are consecrating themselves to God, a convincing power will attend their efforts to present the truth to others. We must sleep no longer on Satan's enchanted ground, but call into requisition all our resources, and avail ourselves of every facility with which Providence has furnished us. The last warning is to be proclaimed "before many peoples, and nations, and tongues, and kings;" and the promise is given, "Lo, I am with you always, even unto the end of the world."

Mrs. E. G. White. <HM, November 1, 1893 par. 30>

November 1, 1893 The Call from Destitute Fields.

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The following Testimony has been received, addressed to our brethren in America:-- <HM, November 1, 1893 par. 1>

Wellington, New Zealand, Aug. 1, 1893.

Dear Brethren in America: I am thankful to be able to write to you that I am improving in health; and although I have passed this winter in the city of Wellington, which has not a healthful climate because of constant storms and high winds, yet the Lord has blessed me. I was nearly prostrated for some weeks, about two months since. I had an appointment at Petone, and the subject I thought to speak upon was the necessity of growth in grace; but it was taken from me, and in its place a most solemn warning was given me for the congregation in regard to the withdrawal of the Spirit of God from the world, and the judgments of God, which were plagues of sickness, disasters by sea and by land, destruction everywhere in our world by fire and floods, earthquakes in "divers places," and the words of Christ: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat; they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the days when the Son of man is revealed." <HM, November 1, 1893 par. 2>

I felt deeply the power of God resting upon me as I warned the people that the end of this earth's history was soon to close, and we could see the fulfillment of the words of warning of the Lord Jesus Christ. We are indeed in the time which Christ has foretold would come upon the world. <HM, November 1, 1893 par. 3>

The Spirit of the Lord was upon me, and from that time I have had physical strength. For a while before, I was unable to write, my mental machinery was about ready to stop; but it was quickened by the power of God, and I praise his holy name for what he has done for me in giving me the "balm of Gilead," and the healing power of the great physician. We

see a great work to be done in this field, and long to have facilities to work with. I will speak of Wellington. It is a place where churches are abundant, and there are plenty of ministers. But I have never been in a place where prejudice was so perseveringly and determinedly carried on as it is in this place. This is the capital and great center of New Zealand. A mission should be established here. A church, if ever so humble, should be erected. It will take money to do this. <HM, November 1, 1893 par. 4>

It is not God's plan, although the gold and silver are his own, to send his angels from heaven to build churches in any town or city. He has made man his almoner, his steward and trust, and the Lord's field is a very extensive one. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This was the commission given to the disciples, and here has been a place where the people have determined that the banner of truth should not be lifted. <HM, November 1, 1893 par. 5>

And yet God has a people in this place, and how can we reach them?--Only through a steady, persevering effort, carried on judiciously. A humble house of worship should be erected, that the people may know that they are not to be left out in the cold. Many minds are half persuaded, but dare not make the final decision. Workers are needed, and money is needed to erect a house of worship. If we can get a hold here, then the door is opened to get a hold in other large cities. <HM, November 1, 1893 par. 6>

I cannot express my feelings. Sometimes I think it is best for me to return to America; for we can do so little. When our people in America shall feel that this field is as important as the fields in America, that souls are just as precious here as there, I think they will not take the whole, or nearly all the money from the treasury, to add building to building; and in the face of all our pleading and warnings given in reference to this subject for years, carry so light burden for those foreign fields, tying our hands so we cannot work, only to the greatest disadvantage. We have nothing wherewith we can make even a start by calling out the people. <HM, November 1, 1893 par. 7>

I entreat of you to extend your vision and broaden your ideas. In the place of investing so largely in your supposed necessities, and swallowing up the available means in the treasury, give us something that we may work in cities where there are not any souls who have an interest in the truth, who must be warned and aroused that the kingdom of God may be built up. God does not purpose to do your work; but he requires that you give some chance that the seeds of truth may be sown in places where the soil has never been broken; and the seed sown in these cities will be watered by the Lord of heaven, and there will be an increase. The leaven of truth must be first hidden in the meal before it will leaven the lump. Once get the truth planted in new fields, in cities where they have never heard the message, and then the increase and progress will follow. The people know nothing of the truth. They are ignorant of truth. They know nothing of the reasons of our faith. They believe what the church ministers tell them. And is there, then, to be no effort made, that they shall know what is truth for this time? What can be done in these cities, without money to start the work? And if you continually see places where you think you may use to advantage the means, must these countries be left and the ground not plowed or sown? Will the Lord be pleased with this kind of neglect? The field is the world. America is not the whole world,--only a little piece of it. I know there are many calls for means in all foreign countries; but here there is such a condition of things financially that we cannot depend on any help coming from these fields, until we have some facilities to till the soil and sow the seed. <HM, November 1, 1893 par. 8>

I think I shall have to turn my face homeward and go among our churches in America, and see if I cannot arouse an interest that something shall be done; for all I may trace with pen and ink, seems to be regarded as idle tales. I never expect to return to this field; but I can see that some workers, even private families, ought to get the missionary spirit, and come this way. <HM, November 1, 1893 par. 9>

I am reminded of a family of children. One is more prepossessing than the others, and that one is favored. Gifts and considerations are made without stint and partiality, and the others are left to get along as best they can. I think this is a good symbol of the present state of things in America and this country. God knows we have done what we could, but crippled in every way; our hands tied without workers or money. The places that have nothing done in them need money, and devising, and planning to create an interest. I rejoiced when I heard that the Holy Ghost had been poured out upon our people in America, and I have been anxiously waiting new developments in America as was seen after the Holy Spirit descended on the day of Pentecost. I thought similar fruits would be seen, that the missionary spirit of God would burn in the hearts of all upon whom the Spirit of God was manifestly moving. <HM, November 1, 1893 par. 10>

There should be a decided change in the spirit and character of the work. If men and women have received increased light, what are they doing? What are they doing to warn men and women who do not understand that the Lord is soon coming? He goeth out of his place to punish the inhabitants of the world for their iniquity. "The earth also shall disclose her blood, and shall no more cover her slain." Where, I ask, is the burden for souls that are perishing out of Christ? Who will go forth without the camp bearing the reproach? Who will leave pleasant homes and dear ties of relationship, and carry the precious light of truth to lands afar off, but not beyond the domain of God? Every day and every moment

comes to those intrusted with the light of truth with terrible significance, while men and women in every clime and land are fitting themselves for weal or woe, fixing their own destinies for eternity. <HM, November 1, 1893 par. 11>

God has expended amazing sacrifices upon men, and mighty energies for the reclaiming of man from transgression and sin to loyalty and obedience; but I have been shown that he does nothing without the co-operation of human agencies. Every endowment of grace and power and efficiency has been liberally provided, and the strongest motives presented to arouse and keep living in the human heart the missionary spirit, that divine and human agency may be combined. What more has been done in self-denial in moving out of Battle Creek? in carrying the light, the influence of God's Spirit, testifying to the truth in regions where the standard has never yet been lifted? Did the Lord open to you the windows of heaven, and pour you out a blessing at the last Conference? What use have you made of the gift of God? He has supplied the motive forces of which he has made a lodgement in your hearts, that with patience and hope and untiring vigilance you might set forth Jesus Christ and him crucified, that you might send the note of warning that Christ is coming the second time with power and great glory, calling men to repent of their sins. If the brethren in Battle Creek do not now arouse and go to work in missionary fields, they will fall back into death-like slumber. How did the Holy Spirit work upon your hearts? By the energies of the Holy Spirit it was stimulating you to the exercise of the talents God has given you, that every man and woman and youth should employ them to set forth the truth for this time, making personal efforts, going into the cities where truth has never been and lifting the standard. In the blessing God has bestowed upon you, have not your energies been quickened, and the truth been more deeply impressed upon your soul, and its important relation to perishing souls out of Christ? Are ye witnesses for Christ in a more distinct and decided manner, after the manifest revealing of God's blessing upon you? The Holy Spirit's office is to bring decidedly to your minds the important, vital truths. Is this extra endowment to be bound up in a napkin and hidden in the earth?-- No, no, it is to be put out to the exchangers; and as man uses his talents, however small, the Holy Spirit takes the things of God, and presents them anew to the mind. He makes the neglected word to be a vivifying agency. Through the Spirit, it is quick and powerful upon human minds, not because of the smartness, the educational power of the human agency, but because the divine power works with the human, and to the divine belongs all the credit. <HM, November 1, 1893 par. 12>

Shall selfishness and ease, and love of earthly comforts and attractive homes allure us? Shall we cease as moral agencies to use our powers to the saving of souls? Shall our voices be indistinct? *Then God will put his curse upon us that have had so great light, and inscribe upon the walls of our home, "Lovers of pleasure more than lovers of God."* He will put a tongue in the stones, and they will speak; but God demands of you in Battle Creek to go forth. Resolve not in your own strength; but in the strength and grace given of God that you will consecrate to God, now, just now, every power, every ability. You will follow Jesus because he bids you, and you will not ask where, nor what reward shall be given. It is well with you if you obey the words of the Master, "Follow me." Your work is to lead every one to the light by judicious, well-put-forth efforts, under the guardianship of the divine Leader. Will to do, resolve to act, without a moment's delay make terms with God. Let every ray of light that God has been giving you shine forth in good works. You are not alone. God's grace stands forth to work with every effort to enlighten the ignorant and those who do not know that the end of all things is at hand. But he will not be your substitute to do your God-given work. Light may shine in abundance, but the graces given will convert your soul only as they arouse you to co-operate with divine agencies. You are called up to be active soldiers, to put on the divine armor, and put forth energies, divine power working with the human to break the spell of worldly enchantments. <HM, November 1, 1893 par. 13>

Again I call for the help that we ought to have had, the means we must have if anything is accomplished in this country. Let your minds be drawn out for perishing souls. Obey the impulse given by High Heaven. Grieve not the Holy Spirit by delay. Resist not God's methods of recovering poor souls from the thralldom of sin. To every man was given his work. Then do the very best with the powers God has given you, and he will accept your efforts put forth with an eye single to his glory. To every man he has given his work according to his several ability.

Mrs. E. G. White. <HM, November 1, 1893 par. 14>

August 1, 1894 Our Work and the Manner of Doing it.

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(Concluded next week.)

We have a work to do in the world; and if we are followers of Christ, day by day, and hour by hour, we shall copy the model, and by precept and example teach others to be Christlike. Every one of us is exerting an influence for good or for evil; for no man liveth unto himself. Each one composes a part of the great web of humanity, and is continually

exerting a secret, silent influence in spirit, word, or action. If we are converted to God, we shall with heaven-born wisdom seek to put to the best use our capabilities and powers in such a way that we shall glorify God, and benefit humanity. The influence of unselfish work is as far-reaching as eternity. <HM, August 1, 1894 par. 1>

But the truth must be brought into the inner sanctuary of the soul. We must by living faith grasp the arm of Omnipotence; for Christ has said, "Without me ye can do nothing." But if we are laborers together with God, we shall be able to do all things. We shall be tested, we shall be proved to see what kind of material we have brought into our character building. If we have brought material into our life and character that is not of a divine order, this will be made manifest in the moral warfare in which every soul will be called upon to act a part. The truth cannot be justly sustained or defended by words that arouse the unbeliever to resistance and contention. The true spirit that controls the heart will be revealed in a company where ideas are presented that are opposed to ideas that others hold. If those who stand in defense of truth are under the control of the Spirit of Christ, they will be calm and self-possessed, kind and courteous, and will not be betrayed into the use of harsh language. They will not be accusers of those who honestly differ from them in opinion, nor regard their own ideas as infallible, and thus be led to look upon all those who differ with them as enemies and apostates. They will not make them the subjects of jest and ridicule. <HM, August 1, 1894 par. 2>

The defendants of the faith once delivered to the saints, must ever come to Jesus and learn of him who is meek and lowly in heart. He says, "Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." We testify that the yoke of Christ is not grievous to the wearer; for he who bears it, no longer follows his own will, nor does his own pleasure. In difficulties he looks to his Master to direct his course, and follows not the way of his own choosing. The more trying the circumstances under which he is placed, the more closely will he press to the side of Jesus. He understands that God alone is his helper.

<HM, August 1, 1894 par. 3>

If a brother or a sister has followed a wrong course, the true Christian will not speak to others of the wrong he sees in them, but will feel as Christ feels toward them,—a feeling of pity and sorrow, a longing, tender compassion; for he loves their souls. He will not make a jest of their mistakes, or meet them in the spirit of Satan. He will not talk much, for his soul is filled with tender compassion, and his words, his deportment, will testify of the character which he bears. He who is a devoted child of God will reveal this fact in his association with others. <HM, August 1, 1894 par. 4>

Never let him who is named as a child of God, meet another who differs with him in his religious faith with a spirit of ridicule. This was the spirit the persecutors of Protestants had when dealing with those whom they termed "heretics." They could not show where dissenters were in error from "the law and the testimony," and therefore they resorted to ridicule, and some of the faithful found it more difficult to bear a sneer, than to face their enemies in open conflict. Soldiers in the army of Jesus Christ have turned cowards before ridicule, and Satan has worked through cold, unconsecrated professors of his name, to intimidate those with the weapon of jest, who never would have been turned from their loyalty to God if the rack, the stake, the dungeon, and death alone had threatened them. <HM, August 1, 1894 par. 5>

Let no one from among us ever stoop to the use of ridicule when dealing with men who do not believe our doctrines. When this is done, it is evident that the would-be defender of truth is filled with self-importance and self-righteousness and with the very spirit that prompted the Pharisees to reject the light which God had graciously given them from heaven. When those who are claiming to investigate the Scriptures for truth, cease to have the meekness and the lowliness of Christ, and form a confederacy to resist every doctrine and view that differs from what they have regarded as truth, then Satan himself presides in their assemblies; and when this is the case, all who are brought within the sphere of their influence are leavened with the spirit of doubt, of questioning, and of unbelief, even as were the Pharisees in the days of Christ. All heaven is looking down upon the people who are to be defenders of truth, to see if they will follow the same course of action as did the Pharisees, and as have all the churches when new rays of light have been sent to them in messages of warning and exhortation. The Pharisees rejected Christ because he did not come in the very manner in which they had flattered themselves that he would come, and as a consequence, they were fettered in chains of their own forging, and bound themselves in doubt, in questioning, in criticism and unbelief, and worked their own eternal ruin.

Mrs. E. G. White. <HM, August 1, 1894 par. 6>

September 1, 1894 Our Work and the Manner of Doing it

(Concluded.)

There is danger that when the Lord shall send his people special light, they will also place themselves on the side of the Pharisees. But let not one of the people who have had advanced light, take the position that they have all the light that is to be revealed for all time, and that there are no further rays to shine upon their pathway from the word of God.

The more our people search the Scriptures, the more will be revealed the rich and precious gems of truth. Will those who have felt the spirit of oppression from their brethren in the churches, do that which they condemn in others? Will they do as did the self-righteous Pharisees? Will they meet argument with ridicule, jest, and sarcasm? Will they say of the light-bearer as the Pharisees did of the world's Redeemer, "He hath a devil"? Will they be ready to forbid his message, "because he followeth not with us"? Will the messenger whom the Lord shall send with special light be treated with ridicule and contempt, as Paul was treated by the heathen, who said, "Let us hear what this babbling hath to say"? [<HM, September 1, 1894 par. 1>](#)

When we are called upon to differ with others, or others express their difference from our opinion, we should manifest a Christian spirit, and keep this fact prominent that we can afford to be quiet and fair; for the truth will bear investigation. The more it is studied, the more will its light shine forth. The Lord frowns upon everything that savors of harshness and severity, and puts his rebuke upon those who cast contempt and reproach upon those who differ with them in opinion, placing them in the worst possible light. All Heaven looks upon those who do this as Heaven looked upon the Pharisees, and pronounces them as ignorant both of the Scriptures and the power of God. The enemies of truth cannot make truth error. They may trample upon the truth, and think that because they have cast it down, and covered it with rubbish, it is overcome; but God will move upon some of his faithful ones to do as Christ did when he was upon earth, -- brush away the rubbish, and restore the truth to its appropriate setting in the framework of truth. [<HM, September 1, 1894 par. 2>](#)

In companies where the truth is a matter of discussion, there will be those who will oppose everything that they have not held as truth; and while they flatter themselves that they are only battling with error, they have need to hear with unprejudiced ears, that they may understand what is truth, and not misrepresent and misinterpret that which is spoken. They have the example of the men in all ages who have fought against truth, and who in so doing, have rejected the council of God against themselves. Heavy will be the responsibility that will rest upon men who have had great light, and great opportunities, and who have yet failed to be wholly on the Lord's side. Should they venture to be wholly on the Lord's side, they would be preserved in integrity, even when they were called upon to stand alone. He would enable them to stand courageously, in purity and fairness, contending for uncorrupted principles of righteousness. He would sustain them in battling for the right because it is right, though justice were fallen in the street, and equity could not enter. They would understand what would be pure and undefiled, and in accordance with the life of Christ, and would not turn from the purest principles of Christianity in spirit, word, or action, even though they stood in opposition not only to ignorance, but to those who were cultivated and experienced, and who used the weapons of sophistry to silence them. Through all this strife of error against truth, they would be preserved, and enabled to keep such a course that their enemies could not gainsay or resist them. They would stand as a rock to principle, refusing to compromise with any man, and yet preserving the spirit that would characterize every Christian. [<HM, September 1, 1894 par. 3>](#)

He who is a follower of Christ will distinguish between the sacred and the common, and will cling to the true evidence of a man's character and work, for Christ has said, "By their fruits ye shall know them." The Christian will move forward amid all manner of opposition. He will despise flattery because it is born of Satan. He will detest accusation because it is the weapon of the evil one. They will not cherish envy or indulge in self-exaltation because these are the characteristics of the adversary of God and man. They will not be found as spies; for Satan used the despised Jews in doing this work against Jesus. They will not follow their brethren with a flood of questions as the Jews followed Christ for the purpose of entangling him in his words, and provoking him to speak of many things in order that they might make him an offender for a word. [<HM, September 1, 1894 par. 4>](#)

Human nature is still human nature, and the tempter is unchanged. He works by the old methods to produce the results of the past, and ruin thousands of souls as he has in the past. We are not safe at any time, or in any place except as we are closely united with Christ, unless we are constantly praying for wisdom from above to resist temptation, and overcome in the conflict. And whenever you see men lifted up in self-sufficiency, feeling no need of seeking God for help and grace, you may be sure whatever may be their profession, that they have placed themselves on Satan's side of the question. They are moved upon by his power, and their life-actions will produce the fruits of evil. Therefore "watch and pray, lest ye enter into temptation."

E. G. W. [<HM, September 1, 1894 par. 5>](#)

October 1, 1894 Work Appointed for All.

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By Mrs. E. G. White.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The Lord compels no man, woman, or child to give of their substance or their service. He gives us his word, and that reveals to us his requirements. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity [as if compelled to give]; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." <HM, October 1, 1894 par. 1>

The source of all power is presented before us, the One who is rich in resources, so that we "having all sufficiency in all things may abound to every good work." The Lord is bestowing his goods upon his people, and he expects that every individual will make him corresponding returns. We should keep before the mind the fact that Jesus is soon coming, and that solemn obligations rest upon us who have received the light of truth; for we are to let our light shine forth to others who are in darkness. No one will be approved of God if he waits in idle expectancy, dwelling upon the theory or doctrine of Christ's second coming, yet doing little to impart the light which God has graciously given him. Those who have received of the heavenly gift are required of God to impart the same to others. <HM, October 1, 1894 par. 2>

There is great work to be done in warning the world, not alone by precept, but by example. The soul must be prepared through the purifying influence of the truth for the coming of our Lord and Saviour in the clouds of heaven. This great event is before us. The end is near, and words of warning must be given to those who are nigh at hand, and to those who are afar off. We cannot be guiltless before God if we do not show our faith by our works. We should heed the exhortation given to Timothy, "Take heed unto thyself and unto the doctrine; continue in them [having no changeable, fitful experience]: for in doing this thou shalt both save thyself and them that hear thee." "Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." This is the work that every converted soul will aim to do, because God had made him the depository of sacred trusts. <HM, October 1, 1894 par. 3>

We are not to be idle. Those who are not consecrating all their powers to the ministry of the word, are not to be careless in the use of their time. God has made them responsible agents, and they are to be earnest workers, ever keeping the great day of God in view. Those who have not the burden of bearing to the world the solemn truths for this time, are to use their God-given time and ability in becoming channels of light to those who sit in darkness. Have they physical strength? They are guilty before God if they do not use that strength. They should work with their hands, and acquire means for the support of their own families and to supply the treasury of God, which is being continually drawn upon in order to sustain those who give their whole time to the teaching of the truth, going to those who are in darkness, whether they be nigh at hand or in regions beyond. To every man God has given his work. Those who have not felt the responsibility resting upon them to use their God-given faculties in active labor, are not doing their duty, even though they have a competency, and are not actually compelled to labor for a livelihood. God has given them hands and brain power, and he expects them to use both. For this they were created, and useful employment will bring its own daily reward in improved health and spirits. No one is to be idle. Christ said, "My Father worketh hitherto, and I work." <HM, October 1, 1894 par. 4>

There are many who are absorbed in worldly business, and they do not give the Lord that devotion which is essential for their spiritual improvement. They tax brain, bone, and muscle to the uttermost, and gather to themselves burdens which lead them to forget God. Their spiritual powers are not exercised along with their physical powers, and every day they are on the losing side, growing poorer and poorer in heavenly riches. <HM, October 1, 1894 par. 5>

There is another class who meet with loss because they are indolent, and spend their powers in pleasing themselves, in using their tongues, and letting their muscles rust with inaction. They waste their opportunities by inaction, and do not glorify God. They might do much if they would put their time and physical strength to use by acquiring means with which to place their children in favorable positions to acquire knowledge; but they would rather let them grow up in ignorance than to exercise their own God-given ability to do something whereby their children might be blessed with a good education. Such men and women are being weighed in the balances of the heavenly sanctuary and found wanting. <HM, October 1, 1894 par. 6>

There is something for every one to do in this world of ours. The Lord is coming, and our waiting is to be not a time of idle expectation, but of vigilant work. We are not to spend our time wholly in prayerful meditation, neither are we to drive and hurry and work as if this were required in order that we should gain heaven, while neglecting to devote time to the cultivation of personal piety. There must be a combination of meditation and diligent work, as God has expressed it in his word, we are to be "not slothful in business; fervent in spirit, serving the Lord." Worldly activities are not to crowd out the service of the Lord. The soul needs the riches of the grace of God, and the body needs physical exercise, in order to accomplish the work that must be done for the promulgation of the gospel of Christ. <HM, October 1, 1894 par. 7>

Those who cultivate a spirit of idleness commit sin against God every day; for they do not put to use the power God has given them with which to bless themselves, and to be a blessing to their families. Parents should teach their children that the Lord means them to be diligent workers, not idlers in his vineyard. They must make a diligent use of

their time, if they are to be useful working agents, acting their part in the vineyard of the Lord. They are to be faithful stewards, improving every intrusted gift of power that has been bestowed upon them. Let the indolent man and woman consider the fact that God does not design that one class shall carry all the burden of labor, and another class do nothing to share in the work. To every man God has given his work, and each one is to act his part in the great work for humanity. In this way human agents will fulfill the purpose of God. Thus the lamp of the soul will not be neglected, if time is taken to pray and to search the Scriptures. The allotted task may be done, and the lamp of the soul be kept trimmed and burning. <HM, October 1, 1894 par. 8>

December 1, 1894 Respond to Divine Love.

The Bible is a revelation of the divine will and purpose of God. Those who follow its teachings are doers of the words of Christ, and by this means they bring solid timbers into their character building. Let us heed the words of inspiration, which exhort us to "be pitiful, be courteous." Boaz represented the character of the Christian gentleman. Like Abraham, he commanded his household after him to keep the way of the Lord to do justice and judgment. He showed courtesy to all his servants, and as he passed among his workmen in the field, he said unto the reapers, "The Lord be with you. And they answered him, The Lord bless thee." Here is a lesson for both masters and servants, for employers and the employed. The servants are strengthened in their hearts to do righteously, to be faithful to masters who manifest respectful kindness and courtesy towards them. Christians should be the most courteous people in the world. <HM, December 1, 1894 par. 1>

We have not been made merely to please ourselves, to center our thoughts, our praise, our gifts and offerings upon ourselves. As we have opportunity, we are to do good unto all men, and especially unto those who are of the household of faith. The poor and suffering who believe in Jesus Christ have the first claim upon our thoughts and ministry. They have the first claim to words of consolation and gifts of comfort. It is a Christian's duty to seek to help them for Christ's sake, doing good works in the name and for the love of Jesus, loving souls for whom Christ died. At the last great day when each case has been decided for eternal life or death, that which has been done to bless or to curse suffering humanity will be found to be registered as done unto Christ himself. The Son of God has identified his interest with that of suffering humanity. If we are partakers of his divine nature, we shall have his mind, and represent his character in deeds of love and mercy toward others. <HM, December 1, 1894 par. 2>

Those who claim to be Christians, misrepresent Christ to the world when they live to gratify themselves, to indulge every wish, to purchase unnecessary things for their imaginary wants, and pass by those who are in real want. They exalt themselves to a place of supremacy, and say in their heart, "I am better than you. Your servile work makes you of less value in society than myself." It is the duty of every human agent whether rich or poor to be a channel through which the Lord can send his beneficence flowing to the needy, the oppressed, and suffering, for whom he died. A weighty responsibility rests upon all who name the name of Christ; for to them it is given to receive power to become the sons of God, to act as members of the royal family, children of the heavenly King. <HM, December 1, 1894 par. 3>

Through the gift of God to the world, there is provision made that all who believe in him should not perish, but have everlasting life. O what love, what matchless love! Should we not train the lips to speak forth the praises of him who hath called us out of darkness into his marvelous light? If this work of rich grace has been wrought for us, have we not abundant reason to praise God? Let us train and educate our powers to do work of the highest service for him who hath not withheld his only begotten Son from us; but in his holy life has given to every one of us a pattern by which to shape our lives. Let us look unto Jesus until an ambition is awakened in our souls to form a refined, pure, lofty character after the divine similitude. Let us press onward and upward. God expects every one who claims to be his child to reveal to the world not their natural, hereditary, sinful character, but a representation of the character of Christ. The Christian is to be in the world, but not of the world. He is not to look occasionally to the Pattern, but continuously to behold the Lamb of God. He is to be careful that he make no false representation of the religion of Christ, which he has professed to accept. He is to barricade himself with high resolves to be good, and to do good as did Jesus. As he bows in humble worship before God, he makes the pledge that through the grace of Christ he will resist every temptation to evil, and will keep his morals pure. He will not violate the law of God, which is a transcript of his holy character. <HM, December 1, 1894 par. 4>

The truth is all important, and must be carried to regions beyond, and every follower of Christ must take upon him the responsibility of doing his part in supplying the necessary funds to support the laborers in their work of lifting up the standard of truth in the dark regions where the precious light has not yet penetrated. Every one who names the name of Christ should pray and work. "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth

bountifully shall reap also bountifully. . . . And God is able to make all grace abound toward you; that ye, always having all-sufficiency in all things, may abound to every good work: . . . Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." <HM, December 1, 1894 par. 5>

The Spirit of God is moving upon souls in the byways and in the highways and hedges, and the human agent is to cooperate with divine intelligences in saving the souls of men. The Lord would have the light penetrate to those places where there are persons like Cornelius, whose prayers and alms are coming up as a memorial before God, who fear and love God. The precious truth for these last days is to reach these souls in order that they may join the army of workers, and let light shine forth from their households to the homes of others who are in the darkness of error. There are many in our world who are living up to all the light they have, and are serving God the best they know how; but in searching the Scriptures, they realize that there is a work to be done for them and for their neighbors. They are struggling to attain spiritual power; but as yet they are only beginning to see the glimmerings of greater light. They are praying with tears that God will send them the greater light which by faith they discern afar off, which they realize will increase their usefulness. <HM, December 1, 1894 par. 6>

We call upon our people in the name of the Lord to awaken to their duties and their responsibilities. O that the power of God may move upon human hearts, and that his rich grace may set in motion the larger and smaller streams of benevolence. It is thus that the world will know that the truth of God awakens in hearts the energy and benevolence that Christ exemplified in his life. It is thus that the earth will be lightened with the glory of God. The glory of God will shine forth when every one who has accepted the Lord Jesus, Heaven's best gift, is found doing his best to save his own soul and the souls of others. The Lord has enriched the world with a gift so large, so valuable, that there is nothing more held in reserve to give. Christ has linked his interest with that of humanity, and he asks that humanity become one with him for the saving of humanity. He took the nature of man, suffered the inconvenience that humanity is subject to, endured our temptations, and became a partaker of the sorrows, griefs, and disappointments of men. He united divinity with humanity, in order that humanity might become a partaker of the divine nature, and that men might become laborers together with God. He stood in the place where fallen man was to stand under the descending stroke of justice, and, innocent, he suffered for the guilty, in order that those who believe in him as their personal Saviour, should be accounted guiltless. What less can we do than to accept of the great salvation that has been provided, in order to show forth our gratitude and our love? Jesus Christ has been crucified among us, and "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?" As recipients of so matchless a gift as eternal life through Jesus Christ, shall we not respond by gratitude in our own hearts, and seek to awaken gratitude in the hearts of our children and our neighbors? Shall we not love others as God has loved us, and by a life of missionary energy answer the inquiry as to how we shall bear witness to our appreciation of the matchless gift of God's boundless benevolence bestowed upon us? Shall we not bear witness to the goodness of God by walking humbly, by working cheerfully, by gladly learning of Christ, and wearing his yoke? Shall we not work as he worked, and present the truth as it is in Jesus to our friends and neighbors? <HM, December 1, 1894 par. 7>

Christ represents himself as the head of the church, and represents his followers as members of his body. Let every individual member of the church surrender self and all that he has, and work for the conversion of souls. The church of God in heaven with effective agencies co-operates with the church of God on the earth, and heavenly intelligences unite their sympathy, their wisdom and power with those who make advanced movements in upbuilding the kingdom of God on the earth. No Christian is guiltless before God who is unemployed. God calls on the church to set into operation every agency, and co-operate with the angels of God in urging into activity the abilities and talents which God has entrusted to his people. God requires that his agents may put forth practical, personal efforts in doing whatever he calls upon them to do, so that the truth may be set before human minds, and the Holy Spirit have an opportunity to convict and convert the soul. No man can do this part of the work. There has been but a feeble effort made to set into operation every talent in the service of God. <HM, December 1, 1894 par. 8>

The scheme of salvation is a wonderful science, and it is an inestimable privilege and honor to be permitted to be partners with Christ in the wonderful plan of saving the souls of men. This is the greatest honor that can be given to men, and when word comes from the heavenly courts declaring, "Ye are laborers together with God, co-workers with Jesus Christ in the reformation of character, partners in the great firm who are trading upon the Lord's goods," you are honored beyond measure. Can it be possible that any will feel that they have nothing to render back to God, when he has provided so much? He has loved you with an everlasting love, and when you withhold the praise and thanksgiving with which you should respond to his love, you are practicing robbery toward God. Let expressions of praise flow forth from your lips, for the Lord asks, Where is my praise? where is my glory? <HM, December 1, 1894 par. 9>

Parents, as the birthdays of your children come around year after year, what kind of an education are you giving your

little ones? Have you endeavored to turn their thoughts to God? Have you trained them to look upon God as their heavenly Father from whom comes down every good and perfect gift? Have you informed them that the angels have been ministering unto them all through the years, and that it would be fitting for the little ones to lay up something in store for a thank offering to God? Have you educated them to speak words of thanksgiving and praise, and trained them to send gifts of love flowing back to the bountiful Provider of their food, clothing, reason, life, and above all for the gift of his only begotten Son? Have you trained them that they must love others as God has loved them, and in their sphere deny themselves as Jesus has denied himself in his sphere? <HM, December 1, 1894 par. 10>

Man cannot work in his own finite strength, or spirit, or ability, in an acceptable way to God; but when we wear the yoke of Christ, the words can be applied, "We are laborers together with God; ye are God's husbandry, ye are God's building." The Lord invites human agents to become one with him in spirit and works. The Holy Spirit, Christ's representative, is to teach the soul. No truth essential for the enlightenment and salvation of man is to be left untaught, no act of mercy, compassion, and benevolence is to be left unperformed. Every perfection of the divine nature is to come to man's assistance in the work of saving souls. Let the church arise from her stupor, and go to work in earnest, leaving no field destitute of workers. Let consecrated workers be sent forth by consecrated means, and let them labor devotedly, going from house to house, opening the Scriptures, and praying with families that the Spirit of God may be poured out upon his people. <HM, December 1, 1894 par. 11>

Shall not parents and children seek to provoke one another unto love and good works? Shall we not give to Christ our hearts' best and holiest affections? Shall we not receive the gift freely given to us to save the sons and daughters of Adam? Shall we not surrender soul, body, and spirit to Christ, in appreciation of the blessings bestowed upon us by his great love? Divine love has been stirred to its unfathomable depths for the sake of man, and shall the intelligences of heaven behold in the recipients of so great love a mere surface gratitude? Shall they behold them offering cheap offerings that testify to their shallow appreciation of the love of God? Such gratitude is imperceptible to the world, and will fail to awaken in the hearts of others praise and thanksgiving to God. Through the Son of God coming to our world, the infinite resources of heaven are open before us. He was the express image of God, the brightness of the Father's glory, and yet he was made flesh and dwelt among us, and lived out the laws of the kingdom of God in order that he might win to repentance and loyalty the transgressors of the law. To accomplish this, he descended from one depth of humiliation to another, in order that he might reach and rescue man. He died on the shameful cross, and when he could descend no lower, he was laid in Joseph's new tomb, crucified by those whom he came to save. Could heaven have done better than to give Christ? Could humanity have done worse than to insult, reject, and crucify the Majesty of heaven? <HM, December 1, 1894 par. 12>

But he broke the fetters of the tomb, and proclaimed over Joseph's rent sepulcher, "I am the resurrection and the life." He then ascended on high, and led captivity captive, and gave gifts unto men. To supply the place of his presence, he sent his representative, the Holy Spirit, to convince the world of sin, of righteousness, and of judgment to come. Through this agency man was to be sanctified, to be privileged to co-operate with God for the recovery of the lost and perishing race.

Mrs. E. G. White.

Sept. 24, 1894. <HM, December 1, 1894 par. 13>

December 1, 1894

"Brethren and sisters in America, I make an appeal to you. 'God is not mocked; for whatsoever a man soweth, that shall he also reap.' The lives of many are too delicate and dainty; they know nothing of bearing hardness as good soldiers of Jesus Christ. They themselves are obstructions in the way of soul-saving. They have many wants, everything must be convenient, and easy, and nice to suit their taste; they themselves will not move, and those who would move they hinder by their suppositions and imaginary wants and their love of idols. They think themselves Christians, but do not know what the practical Christian life signifies. What is the definition of Christian? It is to be Christ-like. 'He who will come after me,' says Jesus, 'let him deny himself, and take up his cross daily, and follow me.' When the Lord sees his people binding their imaginary wants, practicing self-denial, not in a mournful, regretful spirit, as Lot's wife left Sodom, but joyfully, for Christ's sake, and because it is the right thing to do, then the work will go forward with power. Let nothing, however dear, however loved, absorb your mind and affections, diverting you from the searching of the Scriptures, or from most earnest prayer. Watch unto prayer, live your own requests, co-operate with God by working in harmony with him, expel everything from the soul temple which assumes the form of an idol. Now is God's time, and his time is your time. Fight the good fight of faith, refuse to think unbelief, or to talk unbelief. There is a world to hear

the last warning of mercy." <HM, December 1, 1894 par. 1>

"We are in the very shadow of the time of trouble which is fast approaching, a time of trouble such as never was since there was a nation." <HM, December 1, 1894 par. 2>

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"Calmly and clearly 'preach the word.' (See Scripture.) We must not regard it as our work to create an excitement. The Holy Spirit of God alone can create a healthy enthusiasm. Let God work, and let the human agent walk softly before him, watching, waiting, praying, looking unto Jesus every moment, led and controlled by the precious Spirit which is light and life. <HM, December 1, 1894 par. 1>

"The people want a sign, as in the days of Christ. Then the Lord told them that no sign should be given them. The sign that should be manifest now and always, is the working of the Holy Spirit upon the mind of the teacher, *to make the word* as impressive as possible. The word of God is not a dead, dry theory, but Spirit and life. <HM, December 1, 1894 par. 2>

"Satan would like nothing better than to call minds *away from the word*, to look for and expect something *outside of the word* to make them *feel*. They should not have their attention called to dreams or visions. If they would have eternal life, they must eat the flesh and drink the blood of the Son of God. <HM, December 1, 1894 par. 3>

"In the days of Christ this statement offended many of his professed disciples, so that they went back and walked no more with him. The Lord Jesus explained his own words. He said, 'It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life,' 'Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day.' This living bread of which Jesus spoke is of consequence; *it is his word*, which he has given us. <HM, December 1, 1894 par. 4>

"Teach these things. Educate the people to have a sound, solid experience, and do not create in them an appetite for something new, and strange, and startling. These are the very things which those that are weak in moral power crave as the liquor drinker craves liquor, and the result is that they are not sound *in the understanding of the word*. They have not root in themselves, and when the masterly working of Satan shall be made manifest, and he shall perform miracles to testify that he is Christ, those who have been controlled by feeling, who have fed on the sensational, and have been seeking for strange things, *will be carried away*, because they were not feeding on Christ. <HM, December 1, 1894 par. 5>

"'He that eateth my flesh and drinketh my blood dwelleth in me and I in him.' They received life from Christ, just as the branch receives its nourishment from the vine. God help us to move soundly, solidly, because we are eating and drinking the flesh and blood of the Son of God. <HM, December 1, 1894 par. 6>

"'Preach the word.' Compared with the word, everything else is weakness itself. The word of God is the weapon of our warfare. Educate, train the people to be doers of the word, and they will then abide in Christ, and Christ will abide in them. Then they will discern the delusions of Satan; they will not be ignorant of his devices." <HM, December 1, 1894 par. 7>

December 1, 1894 - Practical Instruction.

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Reading for Sabbath, December 29.

Our Responsibility as Stewards.

I seemed to be in an assembly of our people, and the subject to be presented was that of the opening of new fields, "the regions beyond," that have not yet heard the sound of the third angel's message. The standard of truth is to be uplifted in cities, towns, and villages. The truth is to be carried into the highways and hedges, and all classes are to hear the gospel. Earnest prayer was offered to God for his counsel and guidance. The spirit of the Lord was present, and deep solemnity rested upon all. The Spirit of the Lord was upon me, and I was deeply moved under its influence. I presented before those who were assembled the necessity of all our laborers working in unity, with one mind and one judgment. <HM, December 1, 1894 par. 1>

A great work is to be accomplished in this country (Australia), and ministers and people will need to study carefully

the principles of economy. Ministers and their wives are compelled to take leading positions; but they must be faithful sentinels over themselves, in order that imaginary wants shall not lead them to an extravagant expenditure of means. It will be necessary for every one connected with the cause to practice strict economy, so that every penny that can be spared from their income, may be used to advance the work of God. <HM, December 1, 1894 par. 2>

This testimony was presented before me in clear lines, and is applicable not only to Australia and New Zealand, but also to all other fields. The people of God are continually receiving of his rich bounties, and they should understand that all these rich favors come through Jesus Christ alone, who is the sin-bearer for our world. It was through self-denial and humiliation that Jesus Christ purchased our redemption; for he lived not to please himself. The self-denial of Christ calls for beneficent action on our part. If we represent the character of Christ, every particle of selfishness must be expelled from the soul. In carrying forward the work he gave to our hands, it will be necessary for us to give every jot and tittle of our means that we can spare. Poverty and distress in families will come to our knowledge, and afflicted and suffering ones will have to be relieved. We know very little of the human suffering that exists everywhere about us; but as we have opportunity, we should be ready to render immediate assistance to those who are under a severe pressure. We should invest means in sending the gospel to the poor, and aiding those who have ventured by faith to take their position upon the platform of eternal truth, when by so doing they have placed themselves in an embarrassing situation. Where there are cases of special need, ministers must be prepared to relieve those who are in poverty for the truth's sake. There should not be a careless expenditure of means simply because they have it on hand, tying it up in some investment, so that it cannot be utilized when needed. <HM, December 1, 1894 par. 3>

I have been perplexed to know how we may help those who are doing their best to live and keep the commandments of God. God calls upon us to bind about our wants, to have a genuine experience in daily self-denial. Although we may not be compelled to restrict our appetites, we should show that we do not live to eat, but eat to live. God demands a complete consecration of ourselves, soul, body, and spirit, to his service. Time is precious; strength is precious; no member of the family should be overtaxed because of unnecessary labor, and thus be disqualified to serve God and to keep his or her soul in the love of God. The Lord demands that we shall live simply. Our diet is not to consist of expensive food, or of unnecessary dishes, which require time and strength for preparation. It is profitable for us to consider the time in which we are living. We shall be called upon to engage in enterprises that will work for the salvation of the souls of men, women, and children. We must do this work in the spirit which Christ exercised in his mission, fulfilling the word, "Whosoever will come after me [follow in my footsteps], let him deny himself, and take up his cross, and follow me." So shall he be my disciple. <HM, December 1, 1894 par. 4>

When the Lord sees that we are copying our Model in spirit and action, and doing our best for the advancement of the cause, then he will be our treasure of resources. New fields are to be entered, and if the work advances into these new fields, then every one who loves Jesus will have to act a part in personal self-denial. The work cannot be done by a few bearing the burden, and others gaining no experience in burden-bearing, and yet all partake of the favor of God. "By their fruits ye shall know them." If every one had a Christian experience after the self-denying order that Christ has enjoined, we should see far less selfish indulgence; we should see men and women giving themselves to the Lord, and working in their positions of trust as the Lord would have them, practicing the self-denial and self-sacrifice which we see in our Redeemer; and this is the will of God concerning us. <HM, December 1, 1894 par. 5>

We should heed the words of the apostle Paul when he said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Those who receive the mercies of God should have a disposition to respond to them. All things belong to God; all the good things which we enjoy are the results of divine love. God is the bountiful giver; in his large love he has given Jesus Christ, heaven's best gift, and how shall he not with him also freely give us all things? In his tender mercy and unspeakable love, he has not only provided for the wants of the soul, but has also not been forgetful to provide for the necessities of our bodies. He has made us his almoners, and has bestowed upon us his gifts, reserving tithes and offerings for the advancement of his work. He does not ask us to give these things because he could not get along without them; for he owns all things; but he reserves them for himself in order to give us, as his stewards, an opportunity to follow his example. He has given us the greatest gift he could possibly make, a gift of infinite value, so that it could not be said he could give a greater gift. In return, he asks that those who have been the recipients of such great love should render back to him a portion of that which he has given them, in order that "there may be meat in mine house." He pronounces the withholding of that which he has reserved, as robbery toward himself. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and

he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." <HM, December 1, 1894 par. 6>

Those who do not return to the Lord a portion of his entrusted goods, will be written in the heavenly records as embezzlers of their Lord's property. The almost empty treasury of the Lord's house testifies against those who have been remiss in their duty in paying to the Lord his own. They are not in a happy spiritual condition, and never can be, no matter what their assertions may profess. "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." <HM, December 1, 1894 par. 7>

The Lord would have every one acknowledge that he is the rightful owner of all the goods which he has lent us to trade upon. He says to us, Render back to me the tithes and gifts, and offerings, as a token of your loyalty to me, and of your dependence upon me, and I will bless you, and you shall be channels of blessing. Your gratitude offerings will be a token of your sense of obligation to me. The gratitude that ends simply in words, has no particular value; for faith is made perfect by works, and without works your profession of faith is of no worth. God is continually giving, and the human agent is continually receiving. When we become weary of returning to the Lord his own, his blessing will be withheld from us. As long as we are dependent upon God's bounty, our obligations to render gratitude offerings to him are upon us. <HM, December 1, 1894 par. 8>

Time and strength and money have been frittered away simply for the gratification of taste, and yet all we have belongs to God, and is to be used for his glory. It is time that as families, and as a people, we should teach by precept and example how to be economical, self-denying, watchful and prayerful. We must lift the cross and follow Jesus. Our table should be a constant educator and enlightener to others, on account of its healthfulness and simplicity. We shall accomplish far more good in all lines of our work, if we live out the truth that we preach. <HM, December 1, 1894 par. 9>

That which brings the highest satisfaction to heavenly intelligences, is engaging in the work of bringing the invitation of mercy to those for whom Christ has given his life. Those who claim to love God and keep his commandments are to be good and to do good. We are to manifest tact and discretion, and be sure that we make such an outlay of means as will work for the greatest good of those whom Christ has purchased with his own blood. The truth will not go to those who are nigh, and to those who are far off, unless every man, woman, and child shall practice strict economy in all their expenditures, and consecrate that which they can save to the advancement of the work of God. <HM, December 1, 1894 par. 10>

I appeal to all our brethren and sisters to bear in mind the words of Christ, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Jesus, the world's Redeemer, gave his precious life to save fallen man; every son and daughter of Adam is his purchased possession. He paid the infinite price, the ransom money in his own precious life, to redeem man; therefore he identifies his interest with suffering humanity. He requires every man to be interested for his fellow-man, making the word of God his standard of duty. With meekness and lowliness of heart we are to show reverence and love to him who hath bought us, giving his own life, that "whosoever believeth on him should not perish, but have eternal life." Then let love and tender regard toward our fellow-men be ever revealed, not merely in words, but in deeds. <HM, December 1, 1894 par. 11>

The children of the heavenly King, should represent the character of the Ruler of the heavenly kingdom. They should cultivate unity and love for one another, each member of the royal family loyally representing the principles of the government of God. Jesus Christ was sent of God; in his character and life he represented every principle of the law of God. What are the two great principles of that law?--Love to God and love to our neighbor. We are to cherish a warm, deep, abiding interest in one another, an unfeigned respect for our brethren and sisters. We are none of us to set ourselves up as critics, to discern defects in those with whom we associate, and then engage in a work of cannibalism, tearing to pieces the reputation of those who may be more precious in the sight of God than we are. Evil-thinking and evil-speaking are a great offense in the sight of God, and those who do these things are not born of the Spirit, but of the flesh. <HM, December 1, 1894 par. 12>

The sad thing in our churches today, is that Jesus is misrepresented in the character of those who profess to be his followers. Many claim to believe in and love Jesus, while they do neither. They advocate the law of God, but are transgressors of its precepts. The first four commandments require supreme love to God. Parents, children, wife, husband, houses, lands, or any other earthly treasure, whether of friends or property, are not to be loved selfishly, and thus become an idol to divert the mind, the time, the service, from God. He that loves and serves mammon, cannot love

and serve God supremely. When friends and relations are loved with inordinate affection, they are taking the place in the heart where God should be. "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Here idolatry is plainly revealed, as existing in those who claim to worship God. The pure, refined, ennobling love is buried up by the love of carnal things. This the True Witness represents as a fearful loss in experience and character-building -- the loss of the first love. "Remember therefore from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent." The True Witness sends forth this warning. Mercy and the love of God are the attributes of his throne. While claiming to be the subjects of the kingdom of God, and yet refusing to be converted from their selfish love, their stern, iron will, their own perverse ways, many are constantly bearing a false testimony of Jesus Christ. <HM, December 1, 1894 par. 13>

I have been for a long time pressed under the burden of the fact that we are not elevating the standard as we should. New fields are continually opening, and the third angel's message must be proclaimed to all kindreds, nations, tongues, and peoples. We must not feel that we are compelled to hover over churches that have received the truth. We must not encourage the people to depend upon ministerial labor in order to preserve spiritual life. Everyone who has received the truth must go to God for his individual self, and decide to live by every word that proceedeth out of the mouth of God. Those who have embraced the third angel's message must not make man their trust, and depend upon the ministers to make their experience for them. <HM, December 1, 1894 par. 14>

Let every one do all in his power to help, both by his means and by his prayers, to carry the burden for souls for whom the ministers are laboring. Earnest prayer sent up to God for his blessing upon the laborers in the field, should follow the laborers as sharp sickles into the harvest field. When the people thus pray for the work, they will not be selfish, and seek to have the ministers preaching to them who know the truth, but will say to the minister, "Go and carry the truth so precious to us, to others, and our prayers shall go with you." This will be a valuable experience to every member of the church. <HM, December 1, 1894 par. 15>

Let the people of God have root in themselves because they are planted in Jesus Christ. There must be no strife for supremacy. Let every one seek God for himself, and know for himself that the truth of God is the sanctifier of soul, life, and character. Let all feel that it is their duty and privilege to speak those things in the church which will edify. No one should try to sermonize, but with hearts filled with the love of God, let each one have something to say that will not savor in the least of self-exaltation, of questions that will cause dissension; but let each one present lessons from the life of Christ, and represent none of self, but all of Jesus. <HM, December 1, 1894 par. 16>

To every man is given his work. One man cannot do the work for which another man has been trained and educated. But the work of every man must begin at the heart, in the character, by surrendering the soul to God, and by co-operating with divine agencies. The root must be holy, or there will be no holy fruit. All are to be workers together with God, and self must not appear. The Lord has entrusted talent and capabilities to every individual, and those who are most highly favored with opportunities and privileges, are under the heaviest obligations to God. Those who are represented as having but one talent have their work to do. By diligent trading, not with pounds, but with pence, they are diligently to employ their ability, determined not to fail nor be discouraged. Those who faithfully trade upon their one talent will hear the gracious commendation given them with as full heartiness as those who have been gifted with many talents, and who wisely improve them, "Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things." He who had but one talent, had an influence to exert, and his work was needed. In perfecting his own character, he was exerting an influence that helped to perfect the character of those who had larger responsibilities, who were in danger of building themselves up, and of neglecting some important little things, which that faithful man with his one talent was regarding with diligent care. By his diligence and unwearied, faithful efforts, he gave lessons worthy of imitation to those who, from outward appearance, seemed to be greatly his superiors. Our various trusts are proportioned to our various abilities. <HM, December 1, 1894 par. 17>

Christ can give his peace to those only who surrender their will and their way to his method and plans. Restless cravings and heart-burnings bring no joy, no happiness, but only sadness and misery to the soul. He who cherishes them, views all things in a distorted light, and thinks that others who do not view matters as he does, do not appreciate his individual importance and worth. We may be complete in Jesus Christ only as we are emptied of self. When our life

is hid with Christ in God, self is lost, submerged in the breadth, length, depth, and height of infinite love. Let the burden of every soul be to know the love of Christ, which passeth knowledge.

Mrs. E. G. White. <HM, December 1, 1894 par. 18>

April 1, 1895 Carry Out the Gospel Commission.

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By Mrs. E. G. White.
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Christ said to his disciples, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." <HM, April 1, 1895 par. 1>

The field is the world, and we know what this saying comprehends better than did the apostles who received from the lips of Christ the commission to preach the gospel to all the world. The whole world is a vast missionary field, and yet we who have long been established in the truth, should be encouraged with the thought that fields which were once difficult of access, are now easily entered. Every church in our land should seek for the revival of the missionary spirit. They should seek for steady growth in zeal and activity. All should pray that the indifference which has caused both men and means to be withheld from the work, may be banished, and that Christ may abide in the soul. For our sake he became poor, that we through his poverty might be made rich. <HM, April 1, 1895 par. 2>

The office work of the Holy Spirit is to convince of sin, and I know that it is a sin for any one of us to be indifferent now. As we look around at the different fields that have been entered, we are led to inquire, "What hath God wrought?" What more could he have done for his vineyard than he has done? God has made provision to supply his rich grace, to give divine power for the performance of his work. Nothing is wanting on the part of God; the lack is on the part of the human agency, who refuses to co-operate with divine intelligences. Through the plan he has devised, nothing can be done for the salvation of man save through the co-operation of man. Sinners who have been blessed with light and evidence, who know that through grace that can be supplied to them, they may meet the conditions upon which salvation is promised, and yet who decline to make the attempt, have but themselves to blame for their own destruction. We feel that of such it may be said that Christ has died for them in vain. But who is to blame for the loss of the souls who know not God, and who have had no opportunity for hearing the reasons of our faith? What obligation rests upon the church in reference to a world that is perishing without the gospel? Unless there is more decided self-denial on the part of those who claim to believe the truth, unless there is more decided faithfulness in bringing all the tithes and offerings into the treasury, unless broader plans are laid than have yet been carried into execution, we shall not fulfill the gospel commission to go into all the world, and preach Christ to every creature. <HM, April 1, 1895 par. 3>

The preaching of the gospel is God's appointed way for converting the souls of men. Men must hear in order to be saved. They cannot hear without a preacher, and the preacher must be sent. This makes it necessary to have funds in the treasury in order to provide means whereby the missionary may reach destitute fields. In the light of this fact, how can those who profess to follow Christ, rob God of his own intrusted talents in tithes and offerings? Is it not refusing bread to starving souls? To withhold the means which God has claimed as his own, whereby he has made provision that souls shall be saved, will surely bring a curse upon those who thus rob God. Souls for whom Christ has died, are denied the privilege of hearing the truth, because men refuse to carry out the measures which God has provided for the enlightenment of the lost. <HM, April 1, 1895 par. 4>

Money is not to be furnished for the carrying out of the work of the gospel in some mysterious way, and through unseen, mysterious agencies. God will not shower money from the windows of heaven to do his appointed work, to spread the truth in our world, and to save souls unto eternal life. He has made his people stewards of his means to be used for his glory in blessing humanity. He says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." God will not pour out gold and silver from the windows of heaven, but that which is of infinitely greater value. He says, "I will pour out my Spirit upon you." The Holy Spirit of God will bless those who are faithful in the discharge of their duty. The Lord continues, "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." <HM, April 1, 1895 par. 5>

What a vast number among us have been blessed with great opportunities, and have been privileged to be educated in

the truth. How many should be employed in communicating to others that which has been communicated to them! In so doing their knowledge would increase. It is not alone the ministers who are needed to let their light shine forth to the world, but both old and young should be light-bearers. To every one of us God has intrusted talents that should be improved in communicating to others the light that has been given to us. This is the very work that the Saviour estimates as of the greatest value. The Lord has provided our churches with wonderful advantages in order that they may be the light of the world, and yet many are idle. Souls are perishing out of Christ, and every one is called to the practice of self-denial, to put forth earnest efforts for the salvation of the world. We must reach the people, not by giving high-flown, flowery descriptions, but by preaching Jesus Christ and him crucified as the only means by which men may enter heaven. The lessons Christ thought essential to give to the world, are the lessons which are now most important for men to understand in order that they may be able to secure eternal life. The people must hear the truth for this time, and especially must children and youth have line upon line and precept upon precept. They must know the conditions upon which their salvation is promised, or they will be lost. Let the shaft be sunk deep into the mine of truth--the word of God--and let the precious ore be discovered. There is need of more carefully, more thoroughly exploring God's mine. To the earnest seeker for truth it will unfold treasures of inestimable value, that will meet the necessities of every human soul. <HM, April 1, 1895 par. 6>

In the name of Christ, I would appeal to the church that has been made the depository of deep and precious truths. God has given treasures to the church, not to be hoarded, not to be buried in the earth, but to be imparted to others, that others may be enriched as well as ourselves. How shall we work? Let both laymen and ministers follow the example of Christ. Let them meet the people where they are. I would entreat you who labor in word and doctrine, Do not get above the simplicity of the work. Do not soar away above the minds of the common people so that they cannot follow you, or if they did follow you, would neither be benefited nor blessed. Teach the simple lessons of Christ. Tell the people the touching story of his life of self-denial and sacrifice. Tell them of his humiliation and death. Tell them of his resurrection and ascension, of his intercession for them in the courts of God. Tell them that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." <HM, April 1, 1895 par. 7>

August 1, 1896 There is Work for All.

There is a great work to be done in this country (Australia). I have spoken to the people upon the camp-ground, and have told them that the work cannot be done by the ordained minister alone. God will accept of any of those who love and serve him, in their efforts to educate those who are in the darkness of error, and thus win souls to Christ. Hundreds and thousands who profess the truth, who are now idlers in the market-places, might be engaged in the work of the Lord. The voice of Christ speaks to them, asking, "Why stand ye here all the day idle?" and adds, "Go work today in my vineyard." Why is it that many more do not respond to this call? Is it because they think themselves excused in that they do not stand in the pulpit? Let them understand that there is a large work to be done outside of the pulpit. God calls upon all who have been drinking of the water of life, to lead others to the Fountain. Jesus said: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." Christ is to be your light, Christ is to be your sufficiency and power. Christ is the root, and he sustains every branch by his power. If you make finite men your dependence, you will certainly fail. He is the bright and morning star. He says, "He that followeth me shall not walk in darkness, but shall have the light of life." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." This commission to bid others to come embraces the entire church, and applies to every one who has accepted Christ as his personal Saviour. Of those who received Christ it is written, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name . . . and of his fulness have we all received, and grace for grace." <HM, August 1, 1896 par. 1>

Every converted soul has a work to do. We are to receive grace in order to freely give grace. We are to let the light shine forth from the bright and morning Star, to shed forth light in works of self-denial and self-sacrifice, following the example that Christ has given us in his own life and character. We are to draw from "the Root" that substance that will enable us to bear much fruit. Every soul who has heard the divine invitation, is to echo the message from hill and valley, saying to those with whom he comes in contact, "Come." From the moment of conversion, those who receive Christ are to become the light of the world. They are to reflect the glory of the bright and morning Star. Jesus would

impress upon the church the fact that they are his brethren, that they are to unite with him as laborers together with God. They are to be a brotherhood for the saving of humanity. Christ expects a very different work from the churches than that which has been given to him. The people of God will not answer the expectation of Christ until they are converted and prepared to obey the commandment of Christ. He says, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." Again he says, "By this shall all men know that ye are my disciples, if ye have love one to another." When this commandment is obeyed, envy, evil surmising, evil thinking, and evil speaking will be banished. In the character of those who love God, these evils will have no part. Love means spiritual growth after the divine model. Christ has given us a pattern in his own example. He would bind his followers to one another and to himself. Their oneness with Christ makes them love one another; for love is the sure fruit of unity with Christ. Christ declared that their love one for another was a sure badge of their discipleship. He is the root, his disciples are the branches. <HM, August 1, 1896 par. 2>

I would that I had the power to present the subject to others as it has been presented to me. Just before he descended to the greatest depths of humiliation, the Saviour lifted up his eyes to heaven, and prayed that his disciples might be one. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." The church will never as a whole receive the latter rain unless they shall put away all envy, evil surmising, and evil speaking. Those who have cherished hatred in the heart until it has strengthened and become part of their character, must have a different experience if they would share in the latter rain. Many are not awake to the fact that the Lord is testing and proving them to make it manifest whether or not they really love Jesus. The spirit and attitude manifested to their brethren, tells their spirit and attitude toward God. Great dishonor is done to Jesus Christ by those who claim to be his disciples. Those who are not branches of the divine Root, who are not partakers of the divine nature, will not and cannot love those for whom Christ has given his life. The evidence that we are accepted in the Beloved, that we have passed from death unto life, is that we "love the brethren." "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." "He that loveth not his brother abideth in death." This is the decision of One who cannot lie. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." But notwithstanding these positive utterances, how little love is expressed among those who profess to be sons and daughters of God! "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" The inference to be drawn from this question is that it is impossible for one to have the love of God, and fail to have compassion for his fellow men. The love of Jesus in the heart will always be revealed in tender compassion for the souls of those for whom Christ paid so dear a price. "Let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. . . . And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." There is no such thing as a loveless Christian. He who is in unity with Christ, in word, in life, and in action, bears the living testimony that he has the mind and spirit of Christ. <HM, August 1, 1896 par. 3>

Those who are truly the followers of Christ love as brethren, and are the salt of the earth, the light of the world. Every true believer catches the beams from the Morning Star, and transmits the light to those who sit in darkness. Not only do they shine amid the darkness in their own neighborhoods, but as a church they go forth to regions beyond. The Lord expects every man to do his duty. Every one who unites with the church is to be one with Christ, diffusing the beams of the Morning Star, and becoming the light of the world. Christ and his people are to be copartners in the great work of saving the world. <HM, August 1, 1896 par. 4>

The churches have not been educated altogether as they should have been educated. They have been educated to depend upon the ministers to pray and open the Scriptures to the people who assemble to worship God. God would have the people hear the voice of God, and go to work for the Master. Thousands might be at work who are not ordained to preach the gospel. If the love of God was a living, abiding element in the soul, there would be love among the brethren, and many who have been indifferent to the great Teacher's commandment, who now bite and devour one another, would be convinced of their mistake, and draw into fellowship. God has made every provision for better things. God's people have close, severe battles to fight; but these battles are not to be against their brethren. All desire to hurt and weaken and destroy the influence of even the weakest of God's workers, is registered in the books of heaven as desire to weaken the influence of Jesus Christ. The warfare we are to undertake is to be waged against the

confederacy of evil, which is arrayed against the people of God. But woe unto those who shall turn their implements of warfare against their own brethren. God reminds us that we are to fight in unison with the angels of heaven, and that more than angels are engaged in the warfare. <HM, August 1, 1896 par. 5>

The Holy Spirit, Christ's representative, arms the weakest with might to press forward unto victory. God has organized his instrumentalities to draw all men unto him. He sends forth to his work many who have not been dedicated by the laying on of hands. He answers objections that would arise against this method of labor, even before they arise. God sees the end from the beginning. He knows and anticipates every want, and provides for every emergency. If finite men to whom he commits his work, do not bar the way, God will send forth laborers into his vineyard. To every converted soul he says: "Go ye into all the world, and preach the gospel to every creature." It is not necessary that the Lord should first sit in earthly legislative councils, and inquire of those who think they must plan for his work, "Will you permit men whom I have chosen, to unite with you in working in some part of my moral vineyard?" Christ was standing only a few steps from his heavenly throne when he gave his commission to his disciples, and included as missionaries all who would believe on his name. Jesus wants every minister to whom he has committed a sacred trust, to remember his injunctions, to consider the vastness of his work, and to place the obligation of preaching the gospel to the world upon the large number to whom it belongs. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." The power of God was to go with those that proclaimed the gospel. If those who claim to have a living experience in the things of God, had done their appointed duty as God ordained, the whole world would have been warned, and the Lord Jesus would have come to our world with power and great glory. <HM, August 1, 1896 par. 6>

God has appointed a day in which he will judge the world. Christ tells us when that day will be ushered in, and says, "And this gospel of the kingdom shall be preached in all the world for a witness, . . . and then shall the end come." Satan has worked in such a way as to blind the understanding of men, and to cause those who profess to be followers of Christ to neglect their weighty responsibilities, and to lose their first love. He has worked in such a way that a hard, selfish, Satanic spirit has taken possession of many who have loved souls for whom Christ died. They might have worked in a variety of ways as God's instrumentalities. They might have visited from house to house, and opened the Scriptures to those whose understanding is darkened. Angels of God would have been close beside them to impress the hearts of those who were thirsting for the waters of life. God would have imbued the workers with his Holy Spirit as they sought to diffuse the light that he had given them. He who works with an eye single to the glory of God will have increased light as he imparts light. He will see and realize the value of souls, and contact with an unconverted soul will lead him to kindle his taper at the divine altar, and bear its light to his fellow men. God will use the most humble men, even if they have not been ordained. Let all open the heart to the voice and the knock of Jesus, and let him in. The Lord has waited long for the missionary spirit to pervade the church, so that every one would work as in the sight of the hosts of heaven. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Determined effort to oppose the spread of the message will be aroused, but we are to remember that Jesus, who is our example, did not fail, and was not discouraged. His method of labor must be our method of labor. He did not hesitate or sermonize, but he instructed men with authority, as a teacher sent from God.

Mrs. E. G. White. <HM, August 1, 1896 par. 7>

November 1, 1896 God's Appointed Messenger.

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From a letter by Mrs. E. G. White, dated June 14, 1896, we extract the following: -- <HM, November 1, 1896 par. 1>

"I cannot see why the canvassing work is not as good and successful a work as can be done for the Lord. Canvassers can become acquainted with the people, they can pray with them, and can understand their true necessities. <HM, November 1, 1896 par. 2>

"From the light which God has given me, there is much responsibility resting upon the canvassers. They should go to their work prepared to explain the Scriptures, and nothing should be said or done to bind their hands. If they put their trust in the Lord as they travel from place to place, the angels of God will be round about them, giving them words to speak which will bring light and hope and courage to many souls. Were it not for the work of the canvassers, many would never hear the truth. <HM, November 1, 1896 par. 3>

"Of all the gifts which God has given to man, none is more noble or a greater blessing than the gift of speech, if it is sanctified by the Holy Spirit. It is with the tongue we convince and persuade; with it we offer prayer and praise to God, and with it we convey rich thoughts of the Redeemer's love. By this work the canvasser can scatter the seeds of truth, causing the light from the word of God to shine into many minds. <HM, November 1, 1896 par. 4>

"I sincerely hope that no mind will receive the impression that it belittles a minister of the gospel to canvass. Hear the apostle Paul's testimony: 'Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.' The eloquent Paul, to whom God manifested himself in a remarkable manner, went from house to house, with all humility of mind, and with many tears and temptations. <HM, November 1, 1896 par. 5>

"I have been shown that the most precious ministry can be done by canvassing, and that by ministers. By doing this work, they will obtain a varied experience, and will be doing the very work that the apostle Paul did. I copy an extract from an appeal made to our brethren in regard to canvassing for our periodicals and books: 'The canvassing work is an important field for labor; and the intelligent, God-fearing, truth-loving canvasser, occupies a position equal to that of the gospel minister.' Then should the canvasser feel at liberty, any more than the ordained minister, to act from selfish motives? Should he be unfaithful to all the principles of missionary work, and sell only those books that are cheapest and easiest to handle, neglecting to place before the people the books which will give most light, because by so doing, he can earn more money for himself? The canvassing work is a missionary work, and the field must be worked from a missionary standpoint. Selfish principles, love of dignity and position should not be once named among us. The thought of seeking to become greatest should never come into our minds." <HM, November 1, 1896 par. 6>

Well organized work must be done in the church, that its members may understand the manner in which they may impart light to others, and thus strengthen their own faith and increase their knowledge.

E. G. W. <HM, November 1, 1896 par. 7>

February 1, 1897 Extract from a late communication from Mrs. E. G. White

We have no time to lose. The end is near. The passage from places to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct our way so we shall not be able to do that which is possible to be done now. We must look our work fairly in the face, and advance as fast as possible in aggressive warfare. I know from the light given me of God that the powers of darkness are working with intense energy from beneath, and with stealthy tread he (Satan) is advancing to take those who are asleep now, as a thief taking his prey. We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine. God help us to keep in the channel of light, to work with our eyes fastened on Jesus our Leader, and patiently, perseveringly press on to gain the victory! <HM, February 1, 1897 par. 1>

April 1, 1897 The Late General Conference

The work has been extended, and the churches need the riches of the grace of God, the sanctification of the Spirit of God, that the members, by a proper division of labor, may develop their capabilities in doing good. A more important matter than this cannot occupy the minds of the members of the General Conference in their deliberations. <HM, April 1, 1897 par. 1>

And yet men in positions of trust have been and are being educated to submit all their plans to the counselors at Battle Creek, to be pronounced upon, approved or disapproved by men. How long shall this departure from the Lord's arrangement continue? Men have such a burning desire to stretch themselves beyond their measure! They wish to be regarded as authority on all things relative to the work of God in all parts of the world. But this is not God's plan. <HM, April 1, 1897 par. 2>

The arrangement that all moneys must go through Battle Creek, and under the counsel of a few men in Battle Creek, is a wrong way of managing. There are altogether too many weighty responsibilities given to a few men. <HM, April 1, 1897 par. 3>

May 1, 1897

"Not only men, but angels, will ascribe honor and glory to the Redeemer, for even they are secure only through the sufferings of the Son of God. It is through the efficacy of the cross that the inhabitants of unfallen worlds have been guarded from apostasy. Not only those who are washed by the blood of Christ, but also the holy angels, are drawn to him by his crowning act of giving his life for the sins of the world." <HM, May 1, 1897 par. 1>

June 1, 1897 A Call to the Work.

The Lord has aggressive work to be done. To every human being he has committed a work, and he would have his servants stand at their post of duty. But many are unwilling to do anything for the Master that will incur self-denial and self-sacrifice. They will hover over the ninety and nine who are safely sheltered from danger, but refuse to go out into the highways and hedges with the gospel message, "Come, for all things are now ready." There must be an awakening among the people of God. The entire church is to be tested. There will be those who will go out into the highways and hedges who will labor with patient earnestness, simplicity, and zeal, united with earnest effort to restore health to the body. On the part of such there will be most decided efforts made to awaken to life the souls that are dead in trespasses and sins. <HM, June 1, 1897 par. 1>

The Lord calls upon the churches who know the truth to be converted,--soul, body, and spirit,--to be sanctified and dedicated to his service. They are not to stand saying, "Who is my neighbor?" They are to bear in mind that their neighbor is the one who most needs their help and sympathy. Those who will stand where the Lord can work through them to communicate light to the world, will be chosen as vessels unto honor. <HM, June 1, 1897 par. 2>

Humility an Essential Qualification.

Many have no heart, no love for the service of Christ. They do not choose to stand on his side. Christ declared, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." The mission of Christ was a constant work of humility. He came from the throne of God in heaven to be cradled in a manger, to follow the blood-stained path to the cross of Calvary. In his life were made manifest the principles that should govern the life of every Christian missionary worker. He is to make the truth of God known in the world. The love of Christ is to be his study. Christ humbled himself to the nature of man; and in his humiliation he made it the duty of man to proclaim salvation to earth's remotest bounds. As new fields are constantly opening before him, more means are required to accomplish the work, to lift the standard of truth and righteousness. The truth is to sanctify the life of the teacher, and through him to be a sanctifying power upon others. The church is to be trained to obtain a knowledge of missionary work. Every member may, by interested study, gain a practical knowledge of how to treat disease. <HM, June 1, 1897 par. 3>

In order to enlarge our ideas of Christian benevolence, it must be worked out. Practical work will accomplish far more than sermons. While on earth Christ sought to sweep away the distinction that had been made by the Jews as to who was their neighbor, and who their enemy. He teaches us to regard every man as our neighbor who is in need of our sympathy, our assistance, and our love. He takes his disciples to the mount of vision, and opens before them the fact that there are no territorial lines, no artificial distinction, no caste, no aristocracy. The only elevation he recognizes is that of pure and undefiled religion, which will constitute them true workers, to make known the word of God, and find their way to the hearts of their fellow men by relieving as far as possible their temporal necessities. This opens the way to present the love of Christ. God's workers are to despair of nothing, and hope for everything. We do not go forth in mere human strength. Christ has promised, "Lo, I am with you always, even unto the end of the world." <HM, June 1, 1897 par. 4>

An Unlimited Field.

The field of labor is vast; agencies of every kind will be set in action to oppose the work of God, and by indifference and unfaithfulness now, we shall range ourselves on the enemy's side. No wall of selfishness is to be erected to prescribe certain limits to any person's work in seeking to get light in any way before the people. One single act in this line is a link in a chain which will extend to others. Let there be no selfish practise in God's work. Let there be no

narrow ideas; for they may shut out opportunities and privileges whereby souls may be reached. Limits may be prescribed which will dishonor God, and encourage selfishness; and the spirit of selfishness is strange fire which should not be mingled with God's sacred service. <HM, June 1, 1897 par. 5>

The work is one in every place the world over; and any selfish ideas and plans that may be allowed to creep in, even in arrangements for the management of the work of God, is a far greater evil than in common worldly matters. There are to be no selfish confines in dealing with God's work. If prosperity attends the work, it will be because there is not a thread of selfishness interwoven with it. If in any case the natural traits of character would lead to narrow and close dealing in business matters, there is danger. This spirit indulged in any manner of deal, opens the door for Satan to come in and strengthen the detestable root of selfishness. God gives to every man his work, and he is to do his best in every place, working for the recovery of the world. He is to sow the seed beside all waters. Not a hand should be raised, not a barrier be placed to prescribe or limit the work. There is to be no cheap figuring; for this will bring the displeasure of God upon the one who indulges in this business. <HM, June 1, 1897 par. 6>

In sending forth the seventy to proclaim the kingdom of God throughout Judea, Christ taught that the piety of his people is to be diffusive. He was educating his church to enlarge the borders of their labor, and eventually to belt the world. "The field is the world." Christ annihilates the ancient distinctions made between Jew and Gentile. There is to be no boundary to our labor. It must take us from the small circle and plans which would narrow the work to the limits which selfishness would prescribe. He presents to our view the inhabitants of the world, who may become enlightened and lay hold upon immortality through faith in Jesus Christ. They are all exposed to the temptations of Satan, who hopes to see them taken in his snare; but the Lord calls those who would be laborers together with him to bring every power into exercise to work for the deliverance of these souls from satanic agencies. <HM, June 1, 1897 par. 7>

Every encouragement is given God's people for unlimited progress and improvement. We are to work as if we knew we were in sight of the whole universe of heaven, and through Christ say, "I will not fail nor be discouraged, but hope for everything in moral advancement and the restoration of the image of God in man." At every step our prayer should ascend to the throne of God, while working as if everything depended upon our diligence and faithfulness. Yet we must make God our only dependence, doing unto others as we would wish them to do to us. This principle is broad and deep. Not one thread of selfishness must tarnish the work of God. Kill the monster as soon as it shows itself. Teach by precept and example that earth can be assimilated to heaven. <HM, June 1, 1897 par. 8>

Co-operation of Heavenly Agencies.

Our means of doing good is never to be limited to any man's ideas or devising. We are empowered of God at every step to work in Christ's lines. Lay hold of the work in any place, and this will set in motion the heavenly agencies to prepare the way for the sowers and the reapers. Study the word. Read it with all your mind, your heart, and your soul; for eternal interests are here involved. Then His lessons will have a voice. They will call to you; they will breathe divine counsels; they will make all who learn of him meek and lowly in heart and wise unto salvation. <HM, June 1, 1897 par. 9>

When Christ declared, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me," he explained the meaning of his words. He said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." It is in eating the words of Christ that we eat the flesh and drink the blood of the Son of God. In obedience to his word, we become partakers of his divine nature in the same way in which we are composed of the food we eat. Those who eat the flesh and drink the blood of the Son of God become one in spiritual life with Christ. No human being can be nourished by the food which another eats. He must eat for himself. <HM, June 1, 1897 par. 10>

God has sent his Son to communicate his own life to humanity. Christ declares, "I live by the Father," my life and his being one. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him," "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man." The head of every man is Christ, as the head of Christ is God. "And ye are Christ's, and Christ is God's." <HM, June 1, 1897 par. 11>

These words greatly offended his disciples, but he did not soften down his symbolical representation. All who desired could trace out the truths concerning his person and his office. He told them that his words would be understood after his crucifixion, his resurrection, and his ascension,--the Holy Spirit will bring all things to your remembrance that I have spoken unto you. But all who had heard and believed in him would not turn away from him, but would prepare

their hearts to receive him. <HM, June 1, 1897 par. 12>

Although the sacramental service is not mentioned here, yet it is embodied in the figures presented. As the believers celebrate the ordinance that keeps before their minds the crucifixion of their Lord, they are eating the flesh and drinking the blood of the Son of God. Through faith these representations of Christ can be clearly understood. The Holy Spirit will prepare the mind and quicken the perceptive faculties to grasp the grand truths conveyed in the figures. <HM, June 1, 1897 par. 13>

"And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Here we see that the Lord in his promises ever binds up bodily health and happiness with the spiritual good he would bestow upon Israel upon condition of obedience to his law. "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." <HM, June 1, 1897 par. 14>

Christ was sent of God to represent God in humanity. When he came to our world, his divinity was clothed with humanity, that humanity might touch humanity, and divinity lay hold of the throne of divinity. Thus moral power was brought to man. When God's word is understood by us, we shall better understand the work and mission of Christ. We are to trace out his working in behalf of humanity. <HM, June 1, 1897 par. 15>

We read that many of his disciples were offended at his word. This was because of the earthliness of their minds which made his words insufferable to them, and they misconstrued his words. "This," they said, "is an hard saying; who can hear it?" Who can consent to any such talk? But Christ asks, "Doth this offend you?" It is only those who do him service from pure, loving hearts, that can receive his word. He continues: "What and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." In giving his flesh and his blood for the life of the world, Christ gives eternal life to all who will receive it in faith. But "from that time many of his disciples went back, and walked no more with him." <HM, June 1, 1897 par. 16>

Labor in Faith.

Christ will receive all who will come unto him by faith. Yet thousands are perishing in their sins, heedless and reckless in their disobedience of God's law. It is the loving and obedient heart that will come unto him, and his promise is, "Him that cometh to me, I will in nowise cast out." Many in their blindness will become offended because they are meeting a false standard. <HM, June 1, 1897 par. 17>

"From that time many of his disciples went back, and walked no more with him." These men had joined themselves to Christ as learners. But their carnal mind interpreted the figure Christ presented as though he meant it literally. They were gross in their understanding. This we shall see fulfilled in every age of the world. Jesus knew all about the disaffection. He said, "But there are some of you that believe not." <HM, June 1, 1897 par. 18>

We need not be surprised if we pass through a similar experience. Men who do not make Christ their all and in all, but have a superficial faith, will not understand the words of Christ. Many unite themselves with Christ expecting to be benefited by some temporal advantage, but the gospel requirements offend them. Having no spiritual life, they do not unite in heart and true faith with Christ to do the will of God. Had they received his word, they would have had understanding. Said Christ, "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." <HM, June 1, 1897 par. 19>

Turning to his disciples, Jesus said, "Will ye also go away?" Simon Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve." <HM, June 1, 1897 par. 20>

The lesson that we are to learn is that every counsel neglected that God chooses to send, will certainly place the human agent in a position of distrust and suspicion. If he does not thoroughly reform the defects in his character; if he does not die to self, he will separate farther and farther from righteousness and truth. As often as his disciples fell into error and were in peril, Christ's word of counsel or reproof recovered them. <HM, June 1, 1897 par. 21>

The Wheat and the Tares.

As long as time shall last, the wheat will be found among the tares, and the tares among the wheat. By their fruit they

will be known. The desire of the disciples was to be with Christ. "To whom," said they, "shall we go?" Shall we go back to seek counsel of the formalist? We cannot understand why so many go away. The thought arose in their minds that Christ had made a mistake in speaking words that would offend. These disciples, they thought, might have been held if he had not spoken so decidedly in regard to partaking of his flesh and blood. "But," said they, "shall we leave the great Teacher? The scribes and Pharisees have dealt most unfairly with Christ. Shall we take sides with them in lifeless formalism, in teaching for doctrine the commandments of men? Shall we teach the tradition of the elders?"

<HM, June 1, 1897 par. 22>

Christ yearned over his disciples. He longed to have them come into sacred relationship with himself, and understand him. To believe in Jesus Christ is something more than a mere sentiment. It is a living faith in a personal Saviour who can and will ransom from sin. <HM, June 1, 1897 par. 23>

Christ foresaw that in the hour of temptation every one of his beloved disciples would be severely tested. 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: 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." <HM, June 1, 1897 par. 24>

This assurance of our Saviour should be sufficient to teach us the importance of our living the life of Christ here in this life, that we may lay hold of the future, immortal life. There should be kindled in our hearts an earnest desire to put every faculty of mind and heart to diligent effort proportionate to the reward presented--everlasting life. Our service for God is to decide eternal destiny. "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?" And is it not wholly appropriate that the same question should come to us, How shall we not,--when so great love has been expressed for us in the gift of Christ as our ransom,--how shall we not freely give him all things? What love has been expressed in our behalf! And shall our love and gratitude be only as a ripple on the surface? <HM, June 1, 1897 par. 25>

The Lord requires of every Christian, growth in efficiency and in capability in every sense. He has paid us our wages, even his own blood and suffering to secure our obedience. Do we strive to keep a vital connection with God, that we shall feel our own servitude? Do we feel that all that we have is a loan from Jesus? It is not our own. We are stewards of his grace, placed in charge of his goods. The talent lent must be used, not for self-serving, but in devoted, whole-hearted service. For our sakes Christ became poor, that we through his poverty might be made rich. He descended in humiliation from depth to depth in our behalf until he reached the cross. He could go no farther in self-denial and self-sacrifice. It was impossible for divine condescension to reach a lower depth. This wonderful sacrifice moved all heaven, and can we look upon it without our hearts breaking at the sight? May the Lord have pity upon us in our hardness of heart, and may he give us a new heart to honor and glorify his name.

Mrs. E. G. White. <HM, June 1, 1897 par. 26>

June 1, 1897 Individual Responsibility.

Side by side, wearing the yoke of Christ, the laborers of God must do their appointed work. The question as to who is our neighbor is answered in the mission fields at home and abroad that await our labor. These call for no pharisaical principles, no narrow views. The worker is not to follow his own ideas and plans for work. The Lord's individuality is to be sunk in no living being. Christ's followers are to love God supremely, and their neighbor as themselves. <HM, June 1, 1897 par. 1>

It is as much the privilege of every individual member of the church to know, from the word, God's will in regard to his course of action as it is for the president of the Conference or for any other man in office of trust. The Lord would be sought unto by all who would be instructed and enlightened and worked by the Holy Spirit. God is ready to commune with his people. He declares, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

<HM, June 1, 1897 par. 2>

Every individual must seek by earnest prayer to know the word of God for himself, and then to do it. Only in day by day putting his trust in God, and not in the arm of flesh, will any soul obtain the experience essential to answer the prayer of Christ, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." This is the lesson given to every soul who has commenced the new year. In all your temporal concerns, in all your cares and anxieties, wait upon the Lord. Put not your trust in princes, nor in the sons of man because they may be in positions of trust. The Lord has united your heart with him. If you love him, and are accepted in his service, bring all your burdens, both public and private, to the Lord, and wait upon him. You will then have an individual experience, a conviction of his presence and his readiness to hear your prayer for wisdom and for instruction, that will give you assurance and confidence in the Lord's willingness to succor you in your perplexities. <HM, June 1, 1897 par. 3>

Live as in the presence of God. "Come unto me," is the invitation of Christ. By this he does not mean that you shall go to a far country to inquire of the president of the Conference what your duty is. He would have you rejoice and praise him every day for the privilege granted to you in the words of Christ: "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." Spread out your case before the Lord, and whatever your anxieties and trials, your spirit will be braced for endurance. The way will be opened before you to disentangle yourself from embarrassment and difficulty. You need not go to the next town or to the ends of the earth to learn what course you shall pursue. Trust in God as your present Helper, who will overrule all things as One who knows best. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." <HM, June 1, 1897 par. 4>

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin." This is the truest wisdom, certain, and not disappointing. This is the very essence of all true service, of pure and undefiled religion before God. <HM, June 1, 1897 par. 5>

Christ declares, "All ye are brethren." We are all exposed to the same temptations, the same danger of making mistakes. There is no security, no support in the midst of trial but the conviction that God is present, watching over his people, and ready to answer their cries. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy reward." "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." <HM, June 1, 1897 par. 6>

The apostle Paul says, "Make full proof of thy ministry." In this reference, ministry is not confined to preachers, but to those who are doing God service. A kind and loving Friend and Father is overruling all things. And if this is so of individuals and nations, how much more his church, his chosen ones. His church is built on the rock Christ Jesus; and when men miscalculate their positions of trust, and suppose that this gives them power to rule the minds and work of their fellow men, they have made a great blunder, which the Lord will not sustain. They are drawing men away, and educating them to look to men and depend upon men and receive their instruction almost entirely from finite beings. <HM, June 1, 1897 par. 7>

But the presence of God is guaranteed to the Christian. This Rock of faith is the living presence of God. The weakest may depend upon it. Those who think themselves the strongest may become the weakest unless they depend upon Christ as their efficiency, their worthiness. This is the Rock upon which the church may build successfully. God is near in Christ's atoning sacrifice, in his intercession, his loving, tender, ruling power over the church. Seated by the eternal throne, he watches them with intense interest. As long as the members of the church shall through faith draw sap and nourishment from Jesus Christ, and not from man's opinions and devisings and methods; if, having a conviction of the nearness of God in Christ, they put their entire trust in him, they will have a vital connection with Christ, as the branch has connection with the parent stock. The church is established not on theories of man, on long, drawn-out plans and forms. It depends upon Christ, its righteousness. It is built on faith in Christ, "and the gates of hell shall not prevail against it." <HM, June 1, 1897 par. 8>

"In quietness and in confidence shall be your strength." Take this with you through the year. The strength of every soul is in God and not in man. Quietness and confidence is to be the strength of all who give their hearts to God. Christ has not a casual interest in us, but an interest stronger than a mother's for her child. Says the prophet, "Can a woman forget her sucking child? . . . yea, they may forget, yet will I not forget thee." Our Saviour has purchased us by human

suffering and sorrow, by insult, reproach, abuse, mockery, rejection, and death. He is watching over you, trembling child of God. He will make you secure under his protection. Through his servant he says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." [<HM, June 1, 1897 par. 9>](#)

To the Jewish nation God revealed himself as a watchful, a kind, forbearing father, a God of mercy and truth. He manifested himself to them through his Son. And this Saviour is our Advocate. Our weakness in human nature will not bar our access to the Heavenly Father, for he died to make intercession for us. [<HM, June 1, 1897 par. 10>](#)

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." I entreat of all families and churches to read and study this scripture, and act in accordance with the word of God. [<HM, June 1, 1897 par. 11>](#)

"Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name." Christ is our ruler, and to man is not given power to lord it over the flock of God. The minister is to be one with the believers, not closing himself within himself as a superior of whom his fellow men must be afraid. [<HM, June 1, 1897 par. 12>](#)

The Elder Brother of our race is by the eternal throne, and looks upon every soul who is turning his face toward him as the Saviour. He knows by experience what are the weaknesses of humanity, what are their wants, and where lies the strength of their temptations; for he was tempted in all points like as we are, "yet without sin." Thank the Lord, he is ordained to be our ruler and the judge of all men. [<HM, June 1, 1897 par. 13>](#)

The Lord would have every one come to him as their Refuge, for counsel, and for comfort, and for hope, in all their anxieties. To him you may tell all your griefs. You will never be told, "I cannot help you. Such an one in authority has placed your case before me in such a light that I can do nothing for you." To him all your griefs are worthy of consideration. You may have his help under every difficulty. You may, I may, the weakest one in all the ranks of believers may, trust in a loving, pitiful, faithful High Priest, who is touched with the feelings of our infirmities. He keeps us safe from Satan's power even while we are full of perplexities, discouragements, and trials. Every believer is to keep looking unto Jesus, the author and finisher of his faith. All who will do this, will work calmly and quietly as if in view of the whole universe of heaven. They will trust to no man's opinion of their virtues, but feeling an individual responsibility resting upon them in temporal and eternal things, they will put their trust in God. [<HM, June 1, 1897 par. 14>](#)

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Let the families, the individual Christians, and the churches bear in mind that they are closely allied to heaven. The Lord has a special interest in his church militant here below. The angels who offer the smoke of the fragrant incense are for the praying saints. Then let the evening prayers in every family rise steadily to heaven in the cool sunset hour, speaking before God in our behalf of the merits of the blood of a crucified and risen Saviour. That blood alone is efficacious. It alone can make propitiation for our sins. It is the blood of the only begotten Son of God that is of value for us, that we may draw nigh unto God; his blood alone that taketh "away the sin of the world." Morning and evening the heavenly universe behold every household that prays, and the angel with the incense, representing the blood of the atonement, finds access to God. [<HM, June 1, 1897 par. 15>](#)

When every soul is dependent upon Jesus Christ, our Elder Brother, for mercy and forgiveness of sins, why should one member of the human family exalt himself above another? Why should he feel at liberty to take upon himself prerogatives that his position does not give him? Why should he order about and seek to control his fellow man, and tell what this one should do, and that one should do? These very ones have been required of God to come directly to him and ask for the wisdom they need, and the promise is, If ye believe that ye receive it, ye shall have it. [<HM, June 1, 1897 par. 16>](#)

"Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the

prison-house. I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images."

March 14, 1897.

Mrs. E. G. White. <HM, June 1, 1897 par. 17>

July 1, 1897 Words of Comfort.

In the last scenes of this earth's history, war will rage. There will be pestilence, plague, and famine. The waters of the deep will overflow their boundaries. Property and life will be destroyed by fire and flood. This should show us that the souls for whom Christ has died should be fitting up for the mansions Christ has gone to prepare for them. There is a rest from earth's conflict. Where is it? -- "That where I am, there ye may be also." Heaven is where Christ is. Heaven would not be heaven to those who love Christ if he were not there. Are we individually fitting up characters which will be meet for the society of Christ and the heavenly angels? <HM, July 1, 1897 par. 1>

Philip said to Christ, "Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." <HM, July 1, 1897 par. 2>

Philip's doubt was answered by words of reproof. He wished Christ to reveal the Father in bodily form; but in Christ, God had already revealed himself. Is it possible, Christ said, that after walking with me, hearing my words, seeing my miracles of feeding the five thousand, of healing the sick of the dread disease leprosy, of bringing the dead to life, of raising Lazarus, who was a prey to death, whose body had indeed seen corruption, you do not know me? Is it possible that you do not discern the Father in the works that he does by me? Do you not believe that I came to testify of the Father? "How sayest thou then, Show us the Father?" "He that hath seen me hath seen the Father." I am "the brightness of his glory," "the express image of his person." "How sayest thou then, Show us the Father?" "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works." "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." <HM, July 1, 1897 par. 3>

Christ emphatically impressed upon them the fact that they could see the Father by faith alone. God cannot be seen in external form by any human being. Christ alone can represent the Father to humanity. This representation the disciples had been privileged to behold for over three years. <HM, July 1, 1897 par. 4>

As Christ was speaking these words, the glory of God was shining from his countenance, and all present felt a sacred awe as they listened with wrapt attention to his words. They felt their hearts more decidedly drawn to him, and as they were drawn to Christ in greater love, they were drawn to one another. They felt that heaven was very near them, that the words to which they listened were a message to them from their Heavenly Father. <HM, July 1, 1897 par. 5>

The wonderful works which Christ had done, which were so full of convincing power, ought to have removed prejudice, unbelief, and malice from the hearts of the Jews. Christ had given a convincing proof of his divinity in raising Lazarus from the dead. Through Christ the Father had been revealed to believers and unbelievers. If the disciples believed this vital connection between the Father and the Son, their faith would not forsake them when they beheld Christ's suffering and death to save a perishing world. He desired them to see that their faith must lead up to God, and be anchored there. <HM, July 1, 1897 par. 6>

"Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." Their faith might safely rest upon the evidence given by Christ's works,-- works that no man had ever done or ever could do. They could reason that humanity alone could not do these wondrous works. Christ was seeking to lead them up from their low state of faith to the experience they might have received by seeing what he had done in giving a higher education, and in imparting a knowledge of what he was,--God in human flesh. How earnestly and perseveringly our compassionate Saviour sought to prepare his followers for the storm of temptation that was soon to beat about them. He would have them hid with him in God. <HM, July 1, 1897 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's work was largely confined to Judea. But though his personal ministry did not extend to other lands, people from all nations listened to his teaching, and carried the message to all parts of the world. Many heard of Jesus by hearing of the wonderful miracles he performed. When Christ said that his

disciples would do greater works that he had done, he did not mean that they would make any more exalted exertion of their powers'; he meant that their work would have greater magnitude. He did not refer merely to miracle working, but to all that would transpire under the working of the Holy Spirit. The scenes of his suffering and death, to be witnessed by the large numbers in attendance at the Passover, would be spread from Jerusalem to all parts of the world. The apostles, used as his representatives, would make a decided impression upon all minds. Being humble men would not diminish their influence, but increase it. The minds of their hearers would be carried from the men to the Majesty of heaven, who, though unseen, was still working, and performing miracles upon the suffering and diseased. The teaching of the apostles, the special doctrines taught, their words of trust, would assure all that it was not by their own power that they did their works, but that they were continuing the same line carried forward by the Lord Jesus when he was with them. Humbling themselves, the apostles would declare that the man the Jews had crucified was the Prince of Life, the Son of the living God; and that in his name, they did the works he had done. <HM, July 1, 1897 par. 8>

Greater works that these shall ye do; because I go unto my Father." He would then intercede for them, and would send them his own representative, the Holy Spirit, who would attend them in their work. This representative would not appear in human form, but by faith would be seen and recognized by all who believe in Christ. <HM, July 1, 1897 par. 9>

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments." "This is the confidence that we have in him," writes John, "that, if we ask anything according to his will, he heareth us." <HM, July 1, 1897 par. 10>

These promises are all given on conditions. The ten commandments, "Thou shalt," and, "Thou shalt not," are ten promises, assured to us if we render obedience to the law governing the universe. "If ye love me, keep my commandments." Here is the sum and substance of the law of God. The terms of salvation for every son and daughter of Adam are here outlined. <HM, July 1, 1897 par. 11>

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Here it is plainly stated that the condition of gaining eternal life is obedience to the commandments of God. <HM, July 1, 1897 par. 12>

The whole universe is under the control of the Prince of Life. Fallen man is subject to him. He calls upon them to obey, believe, receive, and live. He has paid the ransom money for the whole world. All may be saved through him. He will present those who believe on him to God as loyal subjects of his kingdom. He will be their Mediator as well as their Redeemer. He would gather together a church embracing the whole human family, if all would leave the black banner of rebellion and apostasy, and place themselves under his banner. He will defend his chosen followers against Satan's power, and will subdue all their enemies. Through him they will be conquerors, and more than conquerors. Paul writes to the Ephesians, "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." <HM, July 1, 1897 par. 13>

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." Those who dishonor God by transgressing his law may talk sanctification, but it is of that value, and just as acceptable, as the offering of Cain. Obedience to all the commandments of God is the only true sign of sanctification. Disobedience is the sign of disloyalty and apostasy. <HM, July 1, 1897 par. 14>

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Christ was about to depart to his home in the heavenly courts. But he assured his disciples that he would send them another Comforter, who would abide with them forever. To the guidance of this Comforter all who believe in Christ may implicitly trust. He is the Spirit of truth, but this truth the world can neither discern nor receive. <HM, July 1, 1897 par. 15>

Before he left them, Christ gave his followers a positive promise that after his ascension he would send them the Holy Spirit. "Go ye therefore," he said, "and teach all nations, baptizing them in the name of the Father [a personal God,] and

of the Son [a personal Prince and Saviour], and of the Holy Ghost [sent from heaven to represent Christ]: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." <HM, July 1, 1897 par. 16>

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." This positive assurance was given to the disciples, to be given to all who should believe on him till the close of this earth's history. <HM, July 1, 1897 par. 17>

Christ desired his disciples to understand that he would not leave them orphans. "I will not leave you comfortless," he declared; "I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." Precious, glorious assurance of eternal life. Even though he was to be absent, their relation to him was to be that of a child to its parent. <HM, July 1, 1897 par. 18>

The influence of the Holy Spirit is the life of Christ in the soul. We do not now see Christ and speak to him, but his Holy Spirit is just as near us in one place as another. It works in and through every one who receives Christ. Those who know the indwelling of the Spirit reveal the fruits of the Spirit,--"love, joy, peace, longsuffering, gentleness, goodness, faith." "Ye have an unction from the Holy One," writes John, "and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. . . . Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." <HM, July 1, 1897 par. 19>

"At that day," said Christ, "ye shall know that I am in my Father, and ye in me, and I in you." Christ sought to impress the minds of the disciples with the distinction between those who are of the world, and those who are of Christ. He was about to die, but he would imprint on their minds the fact that he would live again. And although after his ascension he would be absent from them, yet by faith they might know and see him. And he would have the same loving interest in them that he had. <HM, July 1, 1897 par. 20>

Christ assured his disciples that after his resurrection, he would show himself alive to them. Then every mist of doubt, every cloud of darkness, would be rolled away. They would then understand that which they had not understood,--that there is a complete union between Christ and his Father, a union which will always exist. <HM, July 1, 1897 par. 21>

"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Again Christ repeated the condition of union with him. This promise is made to every sincere Christian. Our Saviour speaks so plainly that no one need fail to understand that true love will always produce obedience. The religion of Jesus Christ is love. Obedience is the sign of true love. Christ and the Father are one, and those who in truth receive Christ, will love God, as the great center of their adoration, and will also love one another.

Mrs. E. G. White.

April 29, 1897. <HM, July 1, 1897 par. 22>

July 1, 1897 "Ye are the Light of the World."

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[Fourth Sabbath Reading for July.]

The Lord has made his people the repository of sacred truth. Upon every individual who has had the light of present truth devolves the duty of developing that truth on a higher scale than it has hitherto been done. But should we be in trust of sacred, advanced truth, and yet be satisfied to work in narrow, selfish lines? The Lord will hold us accountable for the influence we might have exerted but did not, because we have not earnestly tried to understand our accountability in this world. We shall either glorify or dishonor God. <HM, July 1, 1897 par. 1>

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded." <HM, July 1, 1897 par. 2>

God has set his people on an elevated position, above the world. He declares of them, "Ye are the light of the world: a

city that is set on a hill cannot be hid." And again, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." <HM, July 1, 1897 par. 3>

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." <HM, July 1, 1897 par. 4>

We need not think that because we are only a tiny light, we need not be particular about shining. The great value of our light lies in its consistency in shining amid the moral darkness of the world, in shining not to please and glorify ourselves, but to honor God with all there is of us. If we are doing service for God, and our work is corresponding with the ability God has given us, that is all he expects of us. <HM, July 1, 1897 par. 5>

"And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. . . . Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." <HM, July 1, 1897 par. 6>

We know that the lamps which give us light have no light in themselves. They cannot fill themselves. So the holy, appointed ones must empty the golden oil into the golden tubes. And the heavenly fire, when applied, makes them burning and shining lights. Our hearts cannot reflect light until there is a vital connection with heaven. This alone can make them burn steadily with holy, unselfish love for Jesus and for all who are the purchase of his blood. And unless we are constantly replenished with the golden oil, the flame will die out. Unless the love of God is an abiding principle in our hearts, our light will go out. <HM, July 1, 1897 par. 7>

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The tiniest lamp, kept replenished with the golden oil, which sends forth its bright beams and discovers the darkness, is of far more value than the large lamp which flashes with brilliancy for a time, then sputters and goes out, leaving souls in darkness, to stumble their way along as best they can. <HM, July 1, 1897 par. 8>

We see children, they may be brothers and sisters, who, if they chance to be pleased, and circumstances are all favorable for them, are in good spirits, kind and courteous; but wait until something unavoidable comes that does not please them, crossing their ideas, and see how passion is expressed in the voice, and their attitude assumes such a character that Satan can control and make most disagreeable impressions. All that you can judge of the tree is by its fruit. Where is the affection, the love, the true Christian politeness? The countenance expresses hatred. Satan delights in these exhibitions. He delights in extinguishing love and kindness. <HM, July 1, 1897 par. 9>

But how does God look upon these things? -- Only with grief and sadness, even in inexperienced children. But when all these objectionable attributes are expressed in grown-up children, when those who have come to years of maturity, who have had great light and knowledge and experience, shall act like children in their fits of malice, it is a sad thing. These are piercing Christ afresh, and putting him to open shame before his adversary. Satan and his confederate angels point to those who profess to be children of God, but who by their disposition and actions show that they are after the similitude of the apostate, and taunt Christ and the heavenly angels. How long shall we thus crucify the Son of God afresh, so that God is ashamed to call us his sons and daughters? Is it not time that we put away childish things? Shall we be of the number who are ever learning, yet never able to come to a knowledge of the truth? <HM, July 1, 1897 par. 10>

It is the golden oil that the heavenly messengers empty into the golden tubes, to be conducted into the golden bowl, that creates a continuous, bright, and shining light. It is the love of God continually transferred to the human agent that keeps him a bright and shining light for God. Then he can communicate light and truth to all who are in darkness and error and sin. The golden oil is not manufactured by any human skill. It is the unseen power of the holy messengers who wait before the throne of God to communicate to every one who is in darkness, that they may diffuse heaven's light. Into the hearts of those united to God by faith, his golden oil of love flows freely, to flow forth again in good works, in real, heartfelt service for God, in being a blessing to their fellow men. Thus they are enabled to shine. <HM, July 1, 1897 par. 11>

The sin of much talking is not small in its result. Words bitter as gall may be spoken in the heat of satanic passion; but when these poor, deluded souls come to their senses, and are as ashamed as they ought to be of their words, why do they not acknowledge their sin, and thus disappoint the enemy? It may be that they have cultivated a spirit of evil-surmising, and communicate their suppositions to others. But those whose hearts are right with God will say, "I cannot hear these evil reports." If you know evil of your brother or your sister, go in the spirit of Christ, and talk it over with them. Get it out of the way. Kill the dragon, and hurry him out of sight, where he will never have a resurrection. Let no flaw in your speech, no defection in your spirit, break the friendship and love which Christ has enjoined upon you to cultivate. Then the golden oil will be emptied into the tubes and conducted into the bowl, that the lamp may burn brightly. <HM, July 1, 1897 par. 12>

"Be ye therefore followers of God, as dear children. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." In that wonderful prayer of Christ's recorded in the seventeenth chapter of John, he said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." <HM, July 1, 1897 par. 13>

"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life: but the wrath of God abideth on him." Here is the whole question settled. All who are eating the flesh and drinking the blood of the Son of God, are abiding in Christ, and Christ in them. "The flesh profiteth nothing," Christ said, "the words that I speak unto you they are spirit and they are life." If there is an appreciation of the word, then the word will be obeyed. <HM, July 1, 1897 par. 14>

"Beware ye of the leaven of the Pharisees, which is hypocrisy," were the words spoken by Christ to his disciples. He besought them to take heed, and not receive the doctrines which were not from God. And of the Pharisees he said, Ye do teach for doctrine the commandments of men. In his lessons Christ used the figure of leaven in two entirely different senses. He likened the gospel, the kingdom of heaven, to leaven. And again he speaks of the leaven of evil-surmising and evil-thinking. As the leaven spreads through the meal in which it is hidden, so will the leaven of evil-surmising and malice pervert the entire being--thoughts, actions, and character--where it is received. With the good leaven, the word of God, true goodness, righteousness, and peace are introduced. This brings the entire affections into conformity to the mind and will of God. <HM, July 1, 1897 par. 15>

Our Lord taught the same truth by the grain of mustard seed. He presents the truth in parables, using varied illustrations and different figures which will meet different minds. Each parable carries its own peculiar lesson. "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." In this parable Christ would teach us that we are individually to be sowers of the seed. No one is to be idle or indifferent. Each has his or her work to do according to his entrusted capabilities; and these capabilities are to grow. <HM, July 1, 1897 par. 16>

"Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." This is another representation of the seeds of truth which work from the inward to the outward. As leaven, or yeast, though hidden in the flour, and deposited only in one place, brings all surrounding it under its leavening process, so the working of truth continues secretly, silently, steadily, pervading all the faculties of the soul and all the kingdoms of the world. <HM, July 1, 1897 par. 17>

The word of truth should ever be in mind and heart, that those who believe the truth shall be prepared to speak a word in season. The seed of truth, sown in a few well-chosen words, may appear to have but a small beginning, but that word spoken from the heart may take root and spring up and bear an abundant harvest of fruit. In ourselves we can do nothing. We are all weak, but if we make the most of the Lord's entrusted talent, his divine power will give us efficiency. <HM, July 1, 1897 par. 18>

The great apostle exclaims, "Who is sufficient for these things?" But many, whose sphere of influence seems narrow and weak, their abilities limited, their opportunities few, their knowledge not extended, their influence small, may, if

they will let the peace of God rule in their hearts, do as much good, and more, than those who have efficiency, especially if they trust to their efficiency. "It is not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The strength and talents belong to God, and who can estimate the great work that may be done in the sowing of the gospel seed? It will be as the morsel of leaven hidden in the meal. <HM, July 1, 1897 par. 19>

Again: the leaven of truth, wherever it goes, makes a change in mind and heart. The entire character is transformed. While there is self-denial and the cross lying directly in the pathway of the gospel missionary, there are results to be seen for their labor. All who will receive into the heart the truth as it is in Jesus, will reveal its leavening power. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." When the kingdom of heaven is established in the heart, the whole character is conformed to the character of Christ; for the truth is a life-giving principle. The power of God is working, like the leaven, to subdue the entire being. Even the thoughts are brought into captivity to the will of Christ. The true believer becomes a new man, a new woman, in Christ Jesus. <HM, July 1, 1897 par. 20>

And there is sure to follow a holy influence. A consistency will run through the whole life like golden threads, showing it to be a work of the heart. There is in the leaven placed in the meal, a sure process of taking hold upon the substance, and subduing it. The gospel is not like the leaven in some things. It meets in the human heart, temptations, and hindrances, and the natural and cultivated tendencies of the human agent. Therefore, Jesus has said, "Watch and pray." We must guard against all selfishness, every species of idolatry. The consistent, pure principles of the Christian will, in pleasant or unpleasant circumstances or surroundings, do much good; for the leaven of good is in him. <HM, July 1, 1897 par. 21>

"A word fitly spoken is like apples of gold in pictures of silver." What changes are wrought all unknowingly to the one who tremblingly brings from the storehouse the precious word upon which he has been feeding. The strength is not his own, it is God's. One heart may be turned to God under the co-operation of the Holy Spirit with the human agent, and that one, converted to God, brought under the power of truth, the Holy Spirit, makes a working agency, a fresh instrument, to communicate the golden oil which has been communicated to him through divine and human agencies. That one lamp, kept steadily burning with the golden oil, will light many candles.

Mrs. E. G. White. <HM, July 1, 1897 par. 22>

October 1, 1897 The Law of Love.

[Reading for last Sabbath in October.]

In all things Christ was made like unto his brethren, that in his human nature he might give to man a perfect example. He alone could bridge the gulf that sin had made. In him, humanity touched humanity, while divinity laid hold upon divinity, that man might become Christlike, a partaker of the divine nature, escaping the corruption that is in the world through lust. <HM, October 1, 1897 par. 1>

Through Christ, God has made every provision that fallen humanity may be restored, and reflect the image of the divine. But we cannot become Christlike if we continue to plan, to work, to live for ourselves, to use all our entrusted capabilities for our own gratification. Our lives were not given to us for this purpose. Jesus did not follow this plan. He did not live to please himself, and he desires us to learn of him. In order to do this, we need to keep away, as far as possible, from the excitement and bustle of the world, close our eyes and ears to things seen, and contemplate, far more than we do, unseen, eternal realities. As we daily conform our lives to his perfect example, we shall, like him, bear precious fruit in good works. <HM, October 1, 1897 par. 2>

"He that hath my commandments, and keepeth them," said Jesus, "he it is that loveth me." This is the genuine test of love, spoken by lips that never falsified. Only in *doing* the will of God can we give to the world a living testimony of the love we bear him. Love is of God, and he who loves him, will manifest that love by obedience to all his commandments. He will keep the first four, which reveal man's duty to love God supremely; he will keep the last six, which require him to love those for whom Christ has died. <HM, October 1, 1897 par. 3>

In answer to the lawyer's question, "Master, what shall I do to inherit eternal life?" Christ said, "What is written in the law? how readest thou?" The man replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus said to him, "Thou hast answered right: this *do* [not believe only], and thou shalt live." <HM, October 1, 1897 par. 4>

But the lawyer, willing to justify himself, said to Jesus, "And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and

wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out twopence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." <HM, October 1, 1897 par. 5>

Thus this question was forever settled in regard to every seeker after truth. God works; but man must co-operate with him in the great plan of salvation. The condition of eternal life is not merely to believe, but to do the words of God. The men, who, from their office work, we might have expected to represent Christ in sympathy and love for those who needed help, "passed by on the other side." They little knew that the universe of heaven was looking upon them, watching their works, reading the intents and purposes of their hearts, and weighing their characters in the scales of the heavenly sanctuary. They little knew that this same scene will be reproduced before them, in the light in which God regards it, in the day of Judgment, when every man shall be judged according to his works. <HM, October 1, 1897 par. 6>

The work of the good Samaritan represents Christ's mission to the world. Our Saviour came to reveal the character of God, to represent his love for man. He acted just as the Father would have done in all emergencies. Christ manifested for us a love that the love of man can never equal. He died to save those who were his enemies; he prayed for his murderers. When we were bruised and dying, he had pity upon us. He did not pass us by on the other side, and leave us, helpless, and hopeless, to perish. He did not remain in his holy, happy home, where he was honored by all the heavenly host, who loved to do his bidding. He beheld our sore need; he undertook our case, and identified his interests with humanity. He became "a man of sorrows, and acquainted with grief. . . . He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." <HM, October 1, 1897 par. 7>

How sad is the contrast between the life of Christ and that of many who profess to be his followers. Many who are handling sacred things are not keeping the commandments of God. They say, and do not; they have ceased to be vessels unto honor in the Master's service. They are unkind, and selfish, and hard of heart. But God's law plainly reveals to us the duty of man to his fellow man. All who neglect their fellow creatures--the very least of those whom Christ calls his brethren--are recorded in the books of heaven as "weighed in the balances" and "found wanting." In disregarding his special commandment, "Thou shalt love thy neighbor as thyself;" in passing by the suffering, the needy, and the wounded, they have left the side of Christ, their example, and taken the side of the enemy of God. In neglecting to clothe the naked, to feed the hungry, to visit those who are in prison, they show what spirit they are of. It would not be safe for such characters to enter heaven; for by their selfishness and hard-heartedness, by their failure to appreciate their brethren here, they plainly reveal the fact that they could not appreciate God, his Son, or the saints in the kingdom of heaven. <HM, October 1, 1897 par. 8>

The law of God is a perfect standard of character. It shows to every man the excellence which he must possess in order to be saved. God has held up before us this great detector, that all may see whom he will commend, and whom he will condemn. <HM, October 1, 1897 par. 9>

The law revealed to Paul his defects of character; but he did not seek to abolish the law because he stood condemned before it. He said, "I was alive without the law once: but when the commandment came [home to his conscience], sin [in his character] revived, and I died. . . . Wherefore the law [that worked so sharply against the natural propensities] is holy, and the commandment holy, and just, and good." To his quickened conscience, sin became exceedingly sinful. This is the work of the law and the Holy Spirit, that convict of sin, of righteousness, and of judgment. <HM, October 1, 1897 par. 10>

Christ has declared, "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." God's character is expressed in his law; and he who keeps that law, must walk even as Christ walked, revealing in his life the excellence of its principles, which are holy, just, and good. But with a large number of church members, very little attention is given to God's great standard of righteousness. They are not doers of the words of Jesus. They neither love God supremely, nor their neighbor as themselves. There is very little Christlike sympathy and compassion, forbearance, and love, woven into their life experience. These are, in truth, commandment breakers, and thus they stand registered in the books of heaven. <HM, October 1, 1897 par. 11>

Christ is not honored by those who are satisfied with a religion that does not reach forth to relieve the suffering and oppressed, that does not seek to save the souls whom he has purchased with his own life. He cannot bestow upon them the fulness of his grace; for they are not prepared for it; they are not cleansed from moral defilement, and could not

make a right use of his grace, according to his purpose. But when the church shall see and acknowledge her sins, and come to God, seeking forgiveness through Jesus the sin-pardoning Saviour, sanctification of the Spirit will come to souls now barren and destitute of the love of God. <HM, October 1, 1897 par. 12>

Probation still lingers. Will not the church improve her last hours in arousing from her deathlike slumber to a sense of the peril of the souls around her? Many of God's purchased inheritance are in danger through her neglect of duty. Many are waiting for light and knowledge that should come to them through the individual members of a wide-awake church, whose light should be shining to the world in clear, steady rays. Then will not God's people awake, and consider what is comprehended in obedience to his law? Its obligations are summed up in the words of Christ, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Mrs. E. G. White. <HM, October 1, 1897 par. 13>

November 1, 1897 Personal Responsibility and Work.

Now I wish to tell you that the Lord is showing that a great weakness has come upon our people by the various ways that lead a man so thoroughly to look to and depend upon his fellow man that the Lord is left out of the question. <HM, November 1, 1897 par. 1>

As the good tree testifies of its value by the fruit it bears, so also the genuine Christian is known by his usefulness. He does not merely blossom out with a pretentious show in professing godliness, but he bears fruit abundantly. There is not a dying twig or a barren bough on the whole tree that grows by the rivers of the grace of Christ. The fruit is yielded in varieties. Whether in foreign fields or in home missions, the fruit appears, ripening in the sunshine of the righteousness of Christ. "Herein is my Father glorified, that ye bear much fruit." <HM, November 1, 1897 par. 2>

How can a Christian sleep in such an age as we are now living in? Knowledge has increased, and facilities are increased for attaining great results for God and humanity. Then we see so many fields opening before us, inviting those of strong faith, and hope, and courage to enter them and secure the harvest. <HM, November 1, 1897 par. 3>

Is there a Christian whose pulse does not beat with quickened action as he anticipates the great events already opening before us? The Lord is coming. We hear the footsteps of an approaching God, as he comes to punish the world for their iniquity. We are to prepare the way for him by acting our part to get a people ready for that great day; and to sleep now is a fearful crime. <HM, November 1, 1897 par. 4>

There is a work to be done, and let every heart as well as every hand be engaged to do this work. When men and women go to the Lord Jesus Christ for their individual selves, and are not educated to look to and trust in men, there will be fewer and fewer committee meetings; for all will be instructed of God. Men and women will understand thoroughly their personal responsibilities, and the important results of personal effort. Nothing in the way of barriers will be erected to keep men from their fellow men. The work of saving souls will be the first great work. The individual believer will reach the individual sinner. We shall all kindle our tapers from the divine altar. All have a lamp, and that lamp, filled with the golden oil received from the heavenly witnesses standing before the throne of God, will shed the most precious, strong, pure, clear rays of light on the sinner's pathway. The word is given from the throne of God, "*Every man to his work, each to do his best.*" The long sessions of committee meetings have confused the senses with words of great things to be done which have not been done at all. We want the mind of Christ, and then each one will indeed become a partner in the great firm with an invincible Jesus. <HM, November 1, 1897 par. 5>

There have been altogether too many looking in upon their own trials and difficulties. But when they forget self, and look upon the suffering necessity of others, there will be no time to magnify their own griefs. Earnest work for the Lord is a recipe for mind ailments; and the helpful hand to lift the burdens Christ has borne for all his heritage, will lessen our burdens, and they will not seem worth mentioning. True, honest work will give healthy action to the mind by giving healthy action to the muscles. It is the constant manufacturing of ills and burdens that kills. We are to be content to bear the strain of daily duties; and the great pressure of tomorrow's liabilities-- leave these cares for the time when we must take them. <HM, November 1, 1897 par. 6>

We are called now to be educated, that we may do the work that God has assigned to us, and it will not crush out our life. The humblest can have a share in the work, and a share in the reward when the coronation shall take place, and Christ, our Advocate and Redeemer, becomes the king of his redeemed subjects. We must now do all in our power to seek personal consecration to God. It is not more mighty men, not more talented men, not more learned men, that we need in the presentation of the truth for this time; but men who have a knowledge of God and Jesus Christ, whom he

has sent. Personal piety will qualify any worker, for the Holy Spirit takes possession of him, and the truth for this time becomes a power, because his every day thoughts, and all his activities are running in Christ's lines. He has an abiding Christ; and the humblest soul, linked with Christ Jesus, is a power, and his work will abide. May the Lord help us to understand his divine will, and do it heartily, unflinchingly, and there will be joy in the Lord.

"Sunnyside," Cooranbong, N.S.W., March 15, 1897. <HM, November 1, 1897 par. 7>

In what sense can it be said that God is reconciled to the sinner? Will he excuse my guilt if I continue to transgress? We may all understand the meaning of this reconciliation. Through Christ every obstruction is removed, and access to God is secured. Man is urged and welcomed to the pardoning love of God. By his love for fallen men, God is honored and glorified and magnified through Jesus Christ. God can be just, and yet pardon the transgressor. O what love, what matchless love! The justice, holiness, and truth of Christ are vindicated in the law, and therefore there is nothing to hinder God's mercy from descending, abundant, free, and full, in pardon, taking away sin, and imputing the righteousness of Christ. Those who accept this pardon form themselves into a glorious copartnership with Christ, and they become channels to communicate the grace of pardoning love to those who are in the darkness of error. <HM, November 1, 1897 par. 8>

God justly condemns all who will not receive and believe in Christ as their personal Saviour. Christ is standing at the door of our hearts, longing to pardon all who will come unto him that they may have life. O what words, what precious words are these! He is not merely merciful, but is faithful and just to forgive us our sins, and cleanse us from all unrighteousness. Our work is to hear his voice, open the door of our hearts, and welcome the heavenly guest. We then stand before God and the whole heavenly universe innocent, though ourselves undeserving, while Jesus carries our guilt. He takes the load which it was the lot of the sinner to bear. What responsive love, what gratitude, what thank-offerings should ascend to God, because Christ has died to make reconciliation for our sins, and by his complete obedience bring in everlasting righteousness. <HM, November 1, 1897 par. 9>

Christ has paid all that man owes to God from the beginning of his life. Sin is the transgression of the law, and through Christ man must now render perfect obedience to that law. By his righteousness of active obedience, Christ clothes me with his righteousness, in order that I shall not continue in sin, but perfect a character after the similitude of Christ. <HM, November 1, 1897 par. 10>

November 1, 1897 A Decided Message.

I have a decided message from the Lord for the people. I cannot but present before them their danger. There are many who, though members of churches, are unconverted. But there is no excuse for any one remaining in a cold, lifeless state spiritually. Christ has warned us, "Be not ye the servants of men;" but there is danger that we shall serve men instead of serving the Lord Jesus. <HM, November 1, 1897 par. 1>

The Bible is God's voice speaking to us just as surely as though we could hear him with our ears. The word of the living God is not merely written, but spoken. Do we receive the Bible as the oracle of God? If we realized the importance of this word, with what awe would we open it, and with what earnestness would we search its precepts! The reading and contemplation of the Scriptures would be regarded as an audience with the Most High. <HM, November 1, 1897 par. 2>

God's word is a message to us to be obeyed, a volume to be perused diligently, and with a spirit willing to take in the truths written for the admonition of those upon whom the ends of the world are come. It must not be neglected for any other book. If we do not eat the word of God, we need converting. If we practise this word, it will exert an elevating influence on our mental, moral, and physical life. Eternal interests are involved in this work; the truth must do something for the receiver. Let us study and eat the word of God, for we are built up from that which we eat. When we open the Bible, let us compare our lives with its requirements, measuring our character by the great moral standard of righteousness, God's holy law. <HM, November 1, 1897 par. 3>

The message to the church at Ephesus is a close, decided personal testimony to them for leaving their first love, and an earnest call to repentance, lest their candlestick be moved out of its place. We need to heed these words of warning, and repent of our sins. But you cannot depend upon ministers to come and help you, for *they must go to places where the word of God has never been heard*. The last message of mercy must be given to the world. The members of our churches must read and study the word of God for themselves, praying to him for light and guidance. <HM, November 1, 1897 par. 4>

It is not enough in the Christian life that *some* changes be made. The work of reform must be deep and thorough. True Christians will not close their eyes to their own defective characters. Wrong habits which have been formed must

be changed. Much talking that in no way glorifies God, is done by professed Christians. Many gossip over the faults committed by others; but those who do this do not engage in Christian conversation with the one they think in the wrong. They have no desire to meet him face to face, and in a kindly Christ-like way tell him his faults, and pray with him, and then leave the whole matter with God. <HM, November 1, 1897 par. 5>

As long as the church in any location shall feel at liberty to handle character as they have done in the past, and to act as judges of one another, God cannot bless them. We must keep off the enemy's ground. He is the accuser of the brethren, and accuses them before God day and night. He tempts them to sin, and constantly leads them to transgress the law of God. Then he presents their defection and transgression as a reason why he should work his will to destroy them, and why God should not interpose his power against Satan's power. <HM, November 1, 1897 par. 6>

I tell you, in the name of the Lord God of heaven, that some who profess to believe the truth need that transformation of character that will build up and encourage the church, in the place of weakening and destroying it. Jesus is the Restorer; Satan is the destroyer. You cannot afford to sow one seed of doubt; for one seed of doubt sown will spring up in other minds, and bear a harvest that you will not care to garner. <HM, November 1, 1897 par. 7>

We have no time to spend in cultivating and cherishing our unlovely traits of character. The hour of grace is fast passing. Christ has borne long with the world, but the cup of long-deferred wrath is fast filling. God has given us light, great light. Have we walked in the light? Have we lived the light? Have not some, fully satisfied with their own unsanctified, irreligious lives, walked directly contrary to the light? <HM, November 1, 1897 par. 8>

I would ask you to look back and review the history of your lives. How is it with you in your families? Have your words been true and kind and pure and edifying, or have the words you have spoken been of a repining, complaining character? Have you gathered up the objectionable features and the defects in the characters of others, and made them apparent, while you yourselves were unholy and unsanctified in thought and word and action? There is great weakness where there should be strength. <HM, November 1, 1897 par. 9>

Time is passing. Christ speaks to your individual hearts, as he spoke to Philip, "Have I been so long time with you, and yet hast thou not known me, Philip?" But thank God it is not yet too late to repent. Mercy still lingers. Will you, in this your day, heed the words of invitation and mercy? Will you know the things which belong unto your peace? The gracious invitation is still sounding. The things which belong unto your peace are still presented to you for acceptance. <HM, November 1, 1897 par. 10>

This generation is making itself guilty of the rejection of Christ. He presents invitations and warnings. Shall these solemn warnings be rejected? Bear in mind that if they are, you yourselves are responsible. "Ye will not come to me, that ye might have life." The world is rushing on madly, blindly, infatuated with amusements, with horse-racing, and with gambling, without a thought of the final retribution that is coming. Whole cities are being destroyed by fire and tempest. Is your house built securely on the solid Rock? <HM, November 1, 1897 par. 11>

As a church, will you work intelligently and considerately for God? As sons and daughters of God, will you prove yourselves to be the light of the world, shining amid moral darkness? Will you keep the standard of truth uplifted, testifying to the pure light of truth by your words and your influence? Will you help one another? Like faithful stewards of the grace of God, will you build up one another in the most holy faith? Will you strive to strengthen those who are weak in the faith? <HM, November 1, 1897 par. 12>

Some have a strong, masterly spirit for the wrong. They are dead weights, stumbling-blocks in the pathway of others, causing them to fail in doing their God-appointed work for time and for eternity. But shall the temple of the human soul be thus wrecked for eternity? Will not those in this house of worship rise up in their God-given, moral independence, and say: "I will no longer give God a divided heart. I will serve him with undivided affections. I will no longer misrepresent his sacred truth. I will arise and shine. I will sanctify myself through the truth. I will obey the truth." Will you not make this resolve today, Dec. 25, 1897? Will you not today pledge yourselves before God to seek him with all your heart, to cease from all evil-speaking, to put away every trait of character that has dwarfed and crippled your religious life? Will you not resolve to be fully on the Lord's side? <HM, November 1, 1897 par. 13>

Pardon and peace is yours today if you will reach forth your hand and take it as the free gift of God. If today in simple faith and sincerity of soul you cast yourselves prostrate before the mercy-seat, you will receive the pardoning love of Jesus. Notwithstanding your past ingratitude and unthankfulness, and your resistance of warnings and invitations, Jesus will receive you just as you are, if you will receive him. Henceforth, wearing his yoke and lifting the cross, you will be able to say, "I live; yet not I, but Christ liveth in me." Let it be recorded in the books of heaven that this day, Dec. 25, 1897, this church made a covenant with God by sacrifice. <HM, November 1, 1897 par. 14>

November 1, 1897 Our Work at this Time.

The power of the Lord came upon me, and I spoke most earnestly upon the parable of the invitation to the royal supper, the refusal of those who were invited, and the commission given to call another class of guests; for not one who had been called should taste of the supper. Then still another class was to be called,--the poor, the maimed, the halt, and the blind. Then the messengers went into the highways and the byways. This is the work for every church to do, for each family to be interestedly engaged in, to give the last message of mercy to the world. This feast is not for an hour, but a lifetime; and the invitation is to go from human lips or persons co-operating with God. <HM, November 1, 1897 par. 1>

The invitation is to be given to classes that have not heard the constant efforts made to urge ministers and people, so constantly and at great expense, to hear the word of God and do it. These efforts have not accomplished the work it was supposed they would; because the Lord could not sanction this constant effort and expenditure of time and means for weeks, with the idea of helping the ministers to do more perfect work. They were enjoying a rich feast to repletion, and were cloyed, while other souls who had never heard the truth were in most deplorable need, and the time and money should have been expended to feed hungry souls starving for the bread of life. <HM, November 1, 1897 par. 2>

The invitation is to go to all, without limitation or restriction. Bad, yes, evil men and women, old and young, rich and poor, white and black--all are to be called, but only those will be chosen who truly receive 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." Those who truly accept, and in so doing yield themselves up to God, to be and to do as he wills, obeying the commandments, and living as he has given them an example in his life, will wear the wedding garment. <HM, November 1, 1897 par. 3>

This royal banquet is not a thing of an hour, but lasts through a lifetime, and stretches into eternity. None can endure to be with God if they are not constantly conforming their minds and hearts to his will and developing characters after the divine similitude. None can have forgiveness without living the purity of character exemplified in Christ. No man need expect *happiness* without the *holiness* of God. They cannot partake of the feast without the garment of Christ's righteousness, woven in the loom of heaven. Privileges and opportunities *improved*, will give every soul a fitness to obey the law of his kingdom. <HM, November 1, 1897 par. 4>

Imagine, if possible, the nature and degree of Christ's suffering. This suffering in humanity was to prevent the outpouring of the wrath of God upon those for whom Christ died. Yea; for the church this great sacrifice will be efficacious throughout eternity. Can we compute the amount of her transgressions in figures?--Impossible! Then who can approach to a conception of what Christ endured when standing as surety for his church, in the solemn hour of atonement, when he yielded up his life as a sacrificial offering? Never, never can it be that God will again so manifest his holiness, his spotless purity; the sin that sprung up in heaven and its inconceivably heinous character; his utter hatred of sin, his solemn purpose to punish it, and that in the only one who could bear the strokes in behalf of the sinner, and because of his innocence would not be consumed. <HM, November 1, 1897 par. 5>

How did the glory of God magnify itself in glorious perfection on that day when Christ's life was given as a sacrifice for the world! When he cried out, "It is finished," there was a mighty earthquake, the rocks rent, the graves flew open, and Christ bowed his head, and died. In the sacrifice of God's only begotten Son is demonstrated the awful glory of divine justice and holiness. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins." In consideration of the great work which God has done to redeem, to uplift, to bring back the moral image of God in man, what is the human agent doing on his part as a worker together with God? <HM, November 1, 1897 par. 6>

The Lord has been speaking through Testimonies to Seventh-day Adventists. Who have heeded the word given, that the Lord requires every soul to communicate to others the light that has been given to him? --It has not been done. Those who have had great light have been largely the subjects of labor. What an account thousands will have to render for their selfish living to please themselves, when their lives ought to be a living sacrifice to God. Those who have received so much labor have not been glorifying God; they have a work to do in giving the invitation to the gospel feast, "Come; for all things are now ready." <HM, November 1, 1897 par. 7>

Thousands are groping in darkness who ought to have had light long ago. Time and money have been consumed unnecessarily, and voices that could speak have been silent when they should have been giving the last message of mercy to the world. O how much the people of God have yet to learn before they will realize that it is *not those who know the truth who are to be forever favored with the work of the ministers*; but the ministers should work with their God-given ability to erect the standard of truth among those who have not even heard that there is such a people in the world as Seventh-day Adventists. <HM, November 1, 1897 par. 8>

The religion of Jesus Christ will reveal an earnest working Christian; and in working and exercising his talents, he gains other talents also. Every soul that he instructs will have the opportunities the Lord designed he should have from

his brother. The Holy Spirit is given to every earnest worker as a helper, if the human agent will be moved upon. <HM, November 1, 1897 par. 9>

There are human beings of low tendencies, but they have some most excellent traits of character; and they long for help, for strength; and the voice of God through his servants who are willing to minister, imparts encouragement and strength so that they will venture to lay hold upon the help presented to them. Through human instrumentalities, they are enabled immediately to co-operate with divine power. But men who profess to know God are asleep, doing nothing. Those who flatter themselves that they are the children of God, are yet indifferent to perishing souls around them. Ignorant, you may say they are; yes, and so would you be, if you had been in their place. But if they are ignorant, they need enlightenment; they need the very information their brethren can impart to them of the way of life. <HM, November 1, 1897 par. 10>

The church ought to have taken up this work in every conference. And if the powers of thought which have been so fully occupied in devising plans which cannot succeed, and which have not the endorsement of Heaven, had been put into devising plans to carry out the very work the Lord has been calling them to do in reaching the people where they are, the work would have been borne by many instead of by the few. This work is the work the churches have left undone, and *they cannot prosper until they have taken hold of this work in the cities, in highways, and in hedges*. Then angels of God will co-operate with human instrumentalities, and a religious system will be inaugurated to relieve the necessities of suffering human beings who are in physical, mental, and moral need. <HM, November 1, 1897 par. 11>

The moral apathy that is prevailing in the churches today, would be largely corrected, if they would consider that they are under service to God to do the very work Christ did when he was upon the earth and "went about doing good." The very work Dr. Kellogg has been managing is the kind of work *the whole of our churches are bound to do under covenant relation to God*. They are to love God supremely and their neighbor as themselves. They are to realize "all ye are brethren." There are no favorites with God. <HM, November 1, 1897 par. 12>

There are some who withhold themselves from their fellow men, and shut themselves within themselves, and the gospel of Jesus Christ is made void by their practise. Their words go as far as *expressions* of warmth, but the poor are not clothed, nor fed, nor warmed, nor taught, nor given personal labor. These indolent, slothful servants are abundant; but they say, and do not. They themselves are destitute of hope, faith, and love, and they are not helped by the gospel, because they are not doers of the word. Some moral expressions are made, and some frozen exhibitions are shown, but the bright beams of the Sun of Righteousness do not penetrate the heart, brighten the life, and give vitality to their religious experience. They do not know what service, unselfish service, to God means. Many consider that it will sometime be their duty; but it cannot be now. They contemplate it afar off, as something we are not ready for, when it should have been brought into their life at the very beginning of their religious experience. <HM, November 1, 1897 par. 13>

The moral attitude of these believers is at variance with correct reason, and with the Bible instruction that points out the whole duty of man, which is to love God supremely and our neighbor as ourselves. Just in proportion as this is done, there will be a doing of the word, and the convictions of the Holy Spirit are in proportion to their unselfish service to him. In the Lord's moral vineyard a great work has been waiting to be done. What has hindered this work?-- The want of co-operation on the part of the human agent, the failure to become a channel through which the Lord can communicate to those who are in moral darkness. It seems that Satan has lulled them to sleep. <HM, November 1, 1897 par. 14>

The word of God is to be acted, it is to be lived, it is to be practised. How long shall the Lord wait for the churches to take up the work he has appointed them! If they had done their part, Dr. Kellogg would have had only his proportionate part; but those who ought to have taken a large part in this line of work are content to watch and criticize and conjecture. Far better would it have been for their spiritual and eternal good, had they learned what true, unselfish service to God means. Have those who have professed to be servants of Jesus Christ forgotten the words of Inspiration, "Ye are laborers together with God," to break up, by every means in their power, the infatuation that is holding the world away from faith in God? <HM, November 1, 1897 par. 15>

Man is a being with strong passions, which need to be brought under the control of God. Who will become partners with Christ in this great work? Satan is working diligently; he is determined to battle to the last for supremacy. The Christian united with Christ, must exert an influence that will be a positive power to counter-work the deceiving power of Satan over human souls. The Lord calls for faithful workers, who will give direct personal labor to reach men and women where they are, and educate and train the trembling sinner to look to Christ and live. Bear in mind that no one becomes virtuous or pure or holy without seeking most earnestly and continually to be thus. <HM, November 1, 1897 par. 16>

Help is needed. There are many minds, that, if proper labor were bestowed upon them in faith, would develop fine specimens of redeemed humanity for God's glory, and would become true, apt workers to win other souls to Christ. They would know the better by their own experience, the needs of those in moral darkness, without God, without hope in the world. <HM, November 1, 1897 par. 17>

The courage of the soldier rises as he puts on his uniform. We all need to put on Christ, in order to reveal Christ. It is a working church that is a living church. My brethren in America, in the place of questioning and criticizing Dr. Kellogg because he is doing the class of work he is, when you do your God-given service, you will be heart and soul engaged in doing the same kind of work, which will be of far more account in the sight of God than for so many to flock into Battle Creek, where they become religious dwarfs because they do not do the work God has appointed them. Had the Testimonies God has given been heeded, we should have had today churches full of zeal, earnest to save souls who have not had any personal efforts made in their behalf. <HM, November 1, 1897 par. 18>

In reaching after the most hopeless, you reach after many who have once held high positions--physicians, ministers, mechanics, merchants, men of every degree, high and low. The Lord has appointed that these shall have a chance, and one soul that has been forgiven much because he received Christ, will be prepared to give the same kind of labor to other perishing souls. This will give far more character to the work than will your imposing buildings. *God will put his signature upon such work.* The churches in America should have seen that this kind of work needed to be done. And it needs to be done here [in Australia], if we had any means that we could use to set in operation such a work. <HM, November 1, 1897 par. 19>

The blessed Jesus, our Redeemer, received his appointed work, his priestly office, by the Lord setting him apart. He did not live to glorify himself, but to serve his fellow men.

"Sunnyside," Cooranbong, N.S.W., Jan. 1, 1897. <HM, November 1, 1897 par. 20>