



PrT - The Present Truth

November 3, 1885 The Sabbath Reform.

*[From a sermon preached in the Mission Rooms at Grimsby, August 23, 1885.]

By Mrs. E. G. White.

Text: "And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." Rev. 3:7, 8. <PrT, November 3, 1885 par. 1>

Thank God today that there is an open door which Satan and his agents may seek in vain to close. The arm of Almighty Power has opened this door, and no other power can close it. John in holy vision saw a door opened in heaven. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Looking down the stream of time, the prophet sees a people whose attention is directed to that open door, and then to the ark within, which contains the commandments of God. The third angel of Rev. 14 is represented as flying through the midst of heaven, saying with a loud voice, "Here are they that keep the commandments of God, and the faith of Jesus." This angel presents a message that is to be proclaimed to the world just before Christ comes in the clouds of heaven to take his elect to himself. Just prior to this event, then, the attention of the people is to be called to the trampled-down law of God. <PrT, November 3, 1885 par. 2>

The open door in heaven reveals the temple of God, in the most holy place of which is the ark, and in this ark is the law of ten commandments written with the finger of God on tables of stone. The light that shines forth from the open door attracts the attention of the people of God, and they begin to see what that ark contains,--the law of ten commandments. They are seeking for light, and as they trace down that law, precept by precept, they find right in the bosom of the decalogue the fourth commandment as it was instituted in Eden and proclaimed in awful grandeur from Sinai's mount, "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." They then see that instead of observing the seventh day, the day that God sanctified and commanded to be observed as the Sabbath, they are keeping the first day of the week as the Sabbath. But they honestly desire to do God's will, and they begin to search the Scriptures to find the reason for the change. Failing to find this, the question arises, Shall we accept a truth that has become unpopular, and obey the commandments of God? or, shall we continue with the world, and obey the commandments of men? With open Bibles they weep, and pray, and compare scripture with scripture, until they are convinced of the truth, and conscientiously take their stand as commandment-keepers. <PrT, November 3, 1885 par. 3>

I have been connected from the first with those who accepted the light that shone upon the law of God through the open door of the temple in heaven, and I can testify with what burdened hearts they searched the Scriptures to know the truth. And as the Scriptures were opened to these humble seekers for truth, they saw what their work must be. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." <PrT, November 3, 1885 par. 4>

Many and determined efforts were made to overthrow the faith of those who would build up the old waste places, and heal the breach which had been made in the law of God. How hard Satan and men tried to close the door which had

been opened into the sanctuary where Jesus had entered to make atonement for his people, and where the humble, faithful ones followed him by faith. Christ had opened the door, or ministration, of the most holy place, and light was shining from the open door that all who desired might see the claims of the fourth commandment, and believe. God had established his law, and not one jot or tittle of it was to be annulled. <PrT, November 3, 1885 par. 5>

As those who had received the light of truth went forth to present it to others still in the darkness of error, they learned what trials and sufferings were. They met opposition on every hand. They knew what it was to have their names cast out as evil. They suffered privation and want, and yet they could not cease their labors; the message must be given to the world. From the first the work has moved steadily forward. Thousands have accepted the truth in America, and it has been carried to all parts of the world; people of all tongues and nations are taking their stand upon it. It has reached you here in Grimsby. This doctrine may seem strange to many, but we do not ask you to take our word; we want you to search the Scriptures for yourselves, with heart and will in perfect submission to the will of God. <PrT, November 3, 1885 par. 6>

The work is still in its infancy in Europe. Many more will accept the truth, but we must not expect many of the great men of earth to obey; the cross is too heavy for such to lift. How was it in Christ's day? Many of the chief rulers believed his teaching, but they would not acknowledge it for fear of being thrust out of the synagogue. Christ said that they loved the praise of men more than the praise of God. The same spirit exists today; the prejudice against the truth is just as strong, the opposition just as decided, as in Christ's day; and that which prevented the chief rulers from confessing the truth will prevent many from confessing it now. <PrT, November 3, 1885 par. 7>

Many obstacles will arise in this country to prevent people from accepting the truth, and entering the service of Christ, but the questions to be settled are, What is truth? and What is your aim in life? If your object is to meet the world's standard, to believe what they believe, and practice what they practice, my words will have little weight. But if you have an earnest desire to answer the claims that God has upon you, if your aim is to reach the highest round of the ladder of progress, to be connected with God and become his children, then, when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him. But you must have some definite object before you, some standard that you earnestly desire to reach. No one has power to place you on the topmost round of the ladder. It is your own efforts, through Christ, which will bring you perfection of Christian character. When a path of duty is opened before you, you are not to consult your own convenience, but by living faith you are to walk in the path of humble obedience. All who enter heaven will do so as conquerors. You will have a battle to fight; you will have to overcome difficulties by strong, determined effort. But eternal life is worth a life-long, persevering effort. <PrT, November 3, 1885 par. 8>

We are not at liberty to cast our souls away; we are not at liberty to place ourselves under Satan's power, and become slaves to his will. We are God's property. "Ye are not your own; for ye are bought with a price," even the precious blood of the Son of God; "therefore glorify God in your body, and in your spirit, which are God's." God has claims upon us which we cannot throw off; we may ignore them, we may refuse to yield to his wise requirements, but they are nevertheless binding upon us. Says the True Witness, "I know thy works." We have a work to do every day of our lives in improving our God-given abilities. He has given to us reasoning powers, and we cannot in any way weaken those powers without being called to an account by the righteous Judge of all the earth. He has given us talents, which, if rightly employed, will increase our ability to work for the Master. <PrT, November 3, 1885 par. 9>

If we succeed in becoming men and women of God, it will be by determined efforts. And when the light of truth shines upon our path, and conscience is convicted, shall we turn away from the Heaven-sent warnings because all the world will not heed them? Shall we ask our friends and acquaintances whether it is best for us to obey the invitations of the Spirit of God? They may be the chosen instruments of the enemy of souls to turn our attention from things that concern our eternal interest, and when the work shall be brought in review before God, it may stand registered against them that they turned our feet from the path of duty and obedience. But will this excuse us? No; those who made us err cannot pay a ransom for our souls. <PrT, November 3, 1885 par. 10>

None are forced to accept of Jesus and his truth, but all are invited to do so. Life and death are placed before them, and it is for them to choose which they will have. I am so thankful that a few have accepted the truth here in Grimsby. To you the exhortation is given, "Hold that fast which thou hast, that no man take thy crown." The mighty cleaver of truth has taken you out of the quarry of the world and placed you in the workshop of God, where you must submit to be hewed, and squared, and polished, if you would be fitted for the heavenly building. A great work must be done for us all before we will have perfection of Christian character. The law of God is the standard of righteousness. This is the mirror into which we are to look to discern the defects of our character. When we look in a common mirror, it points out to us the defects upon our person, but it does not remove one stain; we must go and wash if we would become clean. So it is with the law of God. It is God's great mirror, or moral detector of sin; but there is no saving quality in law; it has no power to pardon the transgressor. There is a provision made for the sinner: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Then what is the work before the sinner? It is to exercise

repentance toward God, and faith toward our Lord Jesus Christ. In his precious blood the stains of sin may all be washed away. There is a fountain open for Judah and Jerusalem, and the defilement of sin may be removed if they will only wash in this fountain. <PrT, November 3, 1885 par. 11>

Dear friends, you each have a case pending in the court of Heaven. Have you secured an advocate to plead in your behalf? Jesus is man's intercessor, and we must make him our friend or we shall lose the case. Now is the time for us to walk humbly with God, to watch unto prayer, and be diligent students of the Scriptures, that we may know the truth and obey it. <PrT, November 3, 1885 par. 12>

November 19, 1885 The Sufferings of Christ.

By Mrs. E. G. White.

In order to realize the value of redemption, it is necessary to understand what it cost. We should take broader and deeper views of the life, sufferings, and death of God's dear Son. A limited idea of the sacrifice made in our behalf leads many to place a low estimate upon the great work of the atonement. <PrT, November 19, 1885 par. 1>

The glorious plan of man's salvation is a manifestation of the infinite love of God the Father. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The love of God in giving his Son to die for a fallen race, amazed the holy angels. The Saviour was the brightness of his Father's glory, and the express image of his person. He possessed divine majesty and perfection. "It pleased the Father that in him should all fullness dwell." "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." <PrT, November 19, 1885 par. 2>

Christ consented to die in the sinner's stead that man, by a life of obedience, might escape the penalty of the law of God. The death of Christ did not slay the law, lessen its holy claims, or detract from its sacred dignity. He himself declared that he came not to destroy the law, but to fulfill. While the system of sacrificial offerings which prefigured the death of Christ was to expire with him, the moral law remained unchanged. Jesus proclaimed the justice of God in punishing the transgressors of his law, in that he took the penalty upon himself, in order to shield fallen man from its curse. Only by the sacrifice of Christ could man be redeemed, and the authority of the Divine law be maintained. The death of God's dear Son shows the immutability of his Father's law. <PrT, November 19, 1885 par. 3>

In Christ were united the Divine and the human. The Son of God took upon himself man's nature, that with his human arm he might encircle the children of Adam in a firm embrace, while with his Divine arm he grasped the throne of the Infinite, thus uniting earth to heaven, and man to God. Angels who were unacquainted with sin, could not sympathize with man in his peculiar trials; but by taking upon himself human nature, Christ was prepared to understand our temptations and our sorrows. Our Redeemer "was in all points tempted like as we are, yet without sin;" and "in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Oh, matchless condescension! The King of glory subjects himself to man's infirmities, and takes upon himself the burden of man's sins, that he may open the door of hope to a ruined race. Here, indeed, is love that "passeth knowledge." <PrT, November 19, 1885 par. 4>

Let those who would, in some faint degree, appreciate the price paid for our redemption, follow the Son of God in the crowning acts of his great sacrifice. <PrT, November 19, 1885 par. 5>

In The Garden.

Often had Jesus, with the twelve, resorted to Gethsemane for meditation and prayer, but never had he visited the spot with a heart so full of sorrow as upon the night of his betrayal. He had been earnestly conversing with his disciples; but as he neared the garden he became strangely silent. The disciples were perplexed, and anxiously regarded his countenance, hoping there to read an explanation of the change that had come over their Master. They had frequently seen him depressed, but never before so utterly sad and silent. As he proceeded, this strange sadness increased; yet they dared not question him as to the cause. His form swayed as if he was about to fall. The disciples looked anxiously for his usual place of retirement, that their Master might rest. <PrT, November 19, 1885 par. 6>

Upon entering the garden, he said to his companions, "Sit ye here, while I go and pray yonder." Selecting Peter, James, and John to accompany him, he proceeded farther into the recesses of the garden. He had been accustomed to brace his spirit for trial and duty by fervent prayer in this retreat, and had frequently spent the entire night thus. On

these occasions his disciples, after a little season of watching and prayer, would sleep undisturbed at a little distance from their Master until he awoke them in the morning to go forth and labor anew. So this act of Jesus called forth no remark from his companions. <PrT, November 19, 1885 par. 7>

Every step that the Saviour now took was with labored effort. He groaned aloud as though suffering under the pressure of a terrible burden; yet he refrained from startling his three chosen disciples by a full explanation of the agony which he was to suffer. Twice they prevented him from falling to the ground. Jesus felt that he must be still more alone, and he said to the favored three, "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me." His disciples had never before heard him utter such mournful tones. His frame was convulsed with anguish, and his pale countenance expressed a sorrow past all description. <PrT, November 19, 1885 par. 8>

He went a short distance from his companions, not so far but that they could both see and hear him, and fell prostrate with his face upon the earth. He was overpowered by a terrible fear that God was removing his presence from him. He felt himself being separated from his Father by a gulf of sin, so broad, so black and deep, that his spirit shuddered before it. He clung convulsively to the cold, unfeeling ground, as if to prevent himself from being drawn still farther from God. The chilling dews of night fell upon his prostrate form, but the Redeemer heeded it not. From his pale lips wailed the bitter cry, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." <PrT, November 19, 1885 par. 9>

It was not a dread of the physical suffering he was soon to endure that brought this agony upon the Son of God. He was bearing the penalty of man's transgression, and shuddering beneath the Father's frown. He must not exert his Divine power to escape this agony, but, as a man, he must bear the consequences of man's sin and the Creator's displeasure toward his disobedient subjects, and he feared that in his human nature he would be unable to endure the coming conflict with the prince of the power of darkness; in that case the human race would be hopelessly lost, Satan would be victor, and the earth would be his kingdom. The sins of the world weighed heavily upon the Saviour, and bowed him to the earth; and the wrath of God in consequence of sin seemed crushing out his life. <PrT, November 19, 1885 par. 10>

In the conflict of Christ with Satan in the wilderness of temptation, the destiny of the human race had been at stake. But the Son of God had conquered, and the tempter left him for a season. He had now returned for the last fearful conflict. During the three years of Christ's ministry, Satan had been preparing for this final trial. Everything was at stake with him. If he failed here, his hope of mastery was lost; the kingdoms of the earth would finally become Christ's, who would "bind the strong man", Satan, and cast him out. <PrT, November 19, 1885 par. 11>

During this scene of the Saviour's anguish, the disciples were at first much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that exceeded all utterance; but they were very weary, and finally dropped asleep, leaving him to agonize alone. At the end of an hour, Jesus, feeling the need of human sympathy, rose with painful effort, and staggered to the place where he had left his companions. But no sympathizing countenance greeted him after his long struggle; the disciples were fast asleep. Ah! if they had realized that this was their last night with their beloved Master while he lived a man upon earth, if they had known what the morrow would bring him, they would not thus have yielded to the power of slumber. <PrT, November 19, 1885 par. 12>

The voice of Jesus partially aroused them. They discerned his form bending over them, his expression and attitude indicating extreme exhaustion. They hardly recognized in his changed countenance the usually serene face of their Master. Singling out Simon Peter, he addressed him: "Simon, sleepest thou? couldst thou not watch one hour? O Simon, where is now thy boasted devotion? Thou who didst but lately declare thou couldst go with thy Lord to prison or to death, hast left him in the hour of his agony and temptation, and sought repose in sleep!" <PrT, November 19, 1885 par. 13>

John, the loving disciple who had leaned on the breast of Jesus, was also sleeping. Surely the love of John for his Master should have kept him awake. His earnest prayers should have mingled with those of his Saviour in the time of his supreme sorrow. The self-sacrificing Redeemer had passed entire nights in the cold mountains or in the groves, praying for his disciples that their faith might not fail them in the hour of their temptation. Should Jesus now put to James and John the question he had once asked them, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" they would not have ventured to answer, "We can."

(*To be continued.*) <PrT, November 19, 1885 par. 14>

December 3, 1885 The Sufferings of Christ

(Continued from page 298.)

By Mrs E. G. White.

This important night-watch should have been spent by the disciples in noble mental struggles and prayers, which would have brought them strength to witness the terrible agony of the Son of God. It would have prepared them, as they should behold his sufferings upon the cross, to understand in some degree the nature of the overpowering anguish which he endured. They would then have been better able to recall the words he had spoken to them in reference to his sufferings, death, and resurrection; and amid the gloom of that trying hour, some rays of hope would have lighted up the darkness, and sustained their faith. Christ had told them before that these things would take place. He knew the power which the prince of darkness would use to paralyze the senses of the disciples, and he therefore admonished them to watch. <PrT, December 3, 1885 par. 1>

But at the most critical moment, when Jesus was most in need of their sympathy and heartfelt prayers, his chosen companions had given themselves up to slumber. They lost much by thus sleeping. The Saviour's trial and crucifixion was to be a fiery ordeal to his disciples. Their faith needed to be sustained by more than human strength as they should witness the triumph of the powers of darkness. Christ designed to fortify them for this severe test. Had those hours in the garden been spent in watching with the dear Saviour and in prayer to God, the disciples would not have forsaken Jesus in his hour of trial, and Peter would not have been left to his own feeble strength, to deny his Master. <PrT, December 3, 1885 par. 2>

The evidence of the weakness of his disciples excited the pity and sympathy of the Son of God. He questioned their strength to endure the test they must undergo in witnessing his betrayal and death. He did not sternly upbraid them for their weakness, but, in view of their coming trial, exhorted them, "Watch and pray, that ye enter not into temptation." Then, his spirit moving in sympathy with their frailty, he framed an excuse for their failure in duty toward him: "The spirit indeed is willing, but the flesh is weak." <PrT, December 3, 1885 par. 3>

Again Jesus was seized with superhuman agony, and fainting and exhausted, staggered back to the place of his former struggle. Again he was prostrated to the earth. His suffering was even greater than before. The cypress and palm trees were the silent witnesses of his anguish. From their leafy branches dropped heavy dew upon his stricken form, as if nature wept over its Author wrestling alone with the powers of darkness. <PrT, December 3, 1885 par. 4>

A short time before he had stood like a mighty cedar, withstanding the storm of opposition that spent its fury upon him. Stubborn wills, and hearts filled with malice and subtlety, strove in vain to confuse and overpower him. He stood forth in divine majesty as the Son of God. But now he was like a bruised reed beaten and bent by the angry storm. A few hours before, he had poured out his soul to his disciples in noble utterances, claiming unity with the Father, and giving his elect church into his arms in the language of one who had divine authority. Now his voice uttered suppressed wails of anguish, and he clung to the cold ground as if for relief. <PrT, December 3, 1885 par. 5>

The words of the Saviour were borne to the ears of the drowsy disciples: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." The anguish of God's dear Son forced drops of blood from his pores. Again he staggered to his feet, his human heart yearning for the sympathy of his companions, and he repaired to where they were sleeping. His presence roused them, and they looked upon his face with fear, for it was stained with blood, and expressed an agony of mind which was to them unaccountable. <PrT, December 3, 1885 par. 6>

He did not now address them, but, turning away, sought again his retreat and fell prostrate, overcome by the horror of great darkness. The humanity of the Son of God trembled in that trying hour. The awful moment had arrived which was to decide the destiny of the world. The heavenly hosts waited the issue with intense interest. The fate of humanity trembled in the balance. Christ might even then refuse to drink the cup apportioned to guilty men. He might wipe the bloody sweat from his brow, and leave men to perish in their iniquity. Will the Son of the Infinite God drink the bitter potion of humiliation and agony? Will the innocent suffer the consequence of God's curse, to save the guilty? The words fall tremblingly from the pale lips of Jesus: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." <PrT, December 3, 1885 par. 7>

Three times has he uttered that prayer. Three times has humanity shrunk from the last crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish under the Father's displeasure. He sees the power of sin, and the utter helplessness of man to save himself. The woes and lamentations of a doomed world rise before him. He beholds its impending fate, and his decision is made. He will save man at any cost to himself. He accepts his baptism of blood, that perishing millions may through him gain everlasting life. He left the courts of heaven, where all was purity, happiness, and glory, to save the one lost sheep, the one world that had fallen by transgression, and he will not turn from the mission he has chosen. Having made the decision and reached the final crisis, he fell in a dying condition to the earth, from which he had partially risen. Where now were his disciples, to place their hands tenderly beneath the head of their fainting Master,

and bathe that brow, marred indeed more than the sons of men? The Saviour trod the wine-press alone, and of all the people there was none with him. And yet he was not alone. He had said, "I and my Father are one." God suffered with his Son. Man cannot comprehend the sacrifice made by the Infinite God in giving up his Son to reproach, agony, and death. <PrT, December 3, 1885 par. 8>

The angels who had done Christ's will in heaven were anxious to comfort him; but it was beyond their power to alleviate his sorrow. They had never felt the sins of a ruined world, and they beheld with astonishment the object of their adoration subject to a grief beyond all expression. Though the disciples had failed to sympathize with their Lord in the trying hour of his conflict, all heaven was full of sympathy and waiting the result with painful interest. When it was finally determined, an angel was sent from the throne of God to minister unto the stricken Redeemer.

(To be continued.) <PrT, December 3, 1885 par. 9>

December 17, 1885 The Sufferings of Christ

By Mrs. E. G. White.

(*Continued from page 306.*)

The disciples were suddenly aroused from their slumber by a bright light shining upon and around the Son of God. They started up in amazement, and beheld a heavenly being, clothed in garments of light, bending over their prostrate Master. With one hand he lifted the head of the Divine sufferer upon his bosom, and with the other he pointed toward heaven. His voice was like the sweetest music, as he uttered soothing words presenting to the mind of Christ the grand results of the victory he had gained over the strong and wily foe. Christ was victor over Satan; and, as the result of his triumph, millions were to be victors with him in his kingdom. <PrT, December 17, 1885 par. 1>

The glorious vision of the angel dazzled the eyes of the disciples. They remembered the mount of transfiguration, the glory that encircled Jesus in the temple, and the voice of God issuing from the cloud. They saw the same glory here revealed, and had no further fear for their Master, since God had taken him in charge, and an angel was present to protect him from his foes. They were weary and heavy with sleep, and again they dropped into unconsciousness. <PrT, December 17, 1885 par. 2>

The Saviour arose and sought his disciples, and, for the third time, found them fast asleep. His words, however, aroused them: "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. <PrT, December 17, 1885 par. 3>

Even while these words were upon his lips, the footsteps of the mob that was in search of him were heard. Judas took the lead, and was closely followed by the high priest. Jesus turned to his disciples, as his enemies approached, and said, "Rise, let us be going; behold, he is at hand that doth betray me." The countenance of the Saviour wore an expression of calm dignity; no traces of his recent agony were visible as he stepped forth to meet his betrayer. <PrT, December 17, 1885 par. 4>

He stood in advance of his disciples, and inquired, "Whom seek ye?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." As these words were uttered, the mob staggered back; and priests, elders, soldiers, and even Judas, dropped powerless to the ground. This gave Christ ample opportunity to escape from them if he had chosen to do so. But he stood as one glorified amid that coarse and hardened band. When he answered, "I am he," the angel who had lately ministered to him moved between him and the murderous mob, who saw a divine light illuminating the Saviour's face, and a dove-like form overshadowing him. Their wicked hearts were filled with terror. They could not for a moment stand upon their feet in the presence of this Divine glory, and they fell as dead men to the ground. <PrT, December 17, 1885 par. 5>

The angel withdrew; the light faded away; Jesus was left standing, calm and self-possessed, with the bright beams of the moon upon his pale face, and still surrounded by prostrate, helpless men, while the disciples were too much amazed to utter a word. When the angel departed, the Roman soldiers started to their feet, and, with the priests and Judas, gathered about Christ as though ashamed of their weakness, and fearful that he would yet escape from their hands. Again the question was asked by the Redeemer, "Whom seek ye?" Again they answered, "Jesus of Nazareth." The Saviour then said, "I have told you that I am he. If, therefore, ye seek me, let these go their way"--pointing to the disciples. In this hour of humiliation, Christ's thoughts were not for himself, but for his beloved disciples. He wished to save them from any further trial of their strength. <PrT, December 17, 1885 par. 6>

Judas, the betrayer, did not forget his part, but came close to Jesus, and took his hand as a familiar friend, and

bestowed upon him the traitor's kiss. Jesus said to him, "Friend, wherefore art thou come?" His voice trembled with sorrow as he addressed the deluded Judas: "Betrayest thou the Son of man with a kiss?" This most touching appeal should have roused the conscience of the betrayer, and softened his stubborn heart; but honor, fidelity, and human tenderness had utterly forsaken him. He stood bold and defiant, showing no disposition to relent. He had given himself up to the control of Satan, and he had no power to resist him. Jesus did not reject the traitor's kiss. In this he gives us an example of forbearance, love, and pity, that is without a parallel. <PrT, December 17, 1885 par. 7>

Though the murderous throng were surprised and awed by what they had seen and felt, their assurance and hardihood returned as they saw the boldness of Judas in touching the person of Him whom they had so recently seen glorified. They now laid hold upon Jesus, and proceeded to bind those precious hands that had ever been employed in doing good. <PrT, December 17, 1885 par. 8>

When the disciples saw that band of strong men lying prostrate and helpless on the ground, they thought surely their Master would not suffer himself to be taken; for the same power that prostrated that hireling mob could cause them to remain in a state of helplessness until Jesus and his companions should pass unharmed beyond their reach. They were disappointed and indignant as they saw the cords brought forward to bind the hands of Him whom they loved. Peter, in his vehement anger, rashly cut off, with his sword, an ear of the servant of the high priest. <PrT, December 17, 1885 par. 9>

When Jesus saw what Peter had done, he released his hands, though held firmly by the Roman soldiers, and saying, "Suffer ye thus far," he touched the wounded ear, and it was instantly made whole. He then said to Peter, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" "The cup which my Father hath given me, shall I not drink it?" Jesus then turned to the chief priests, and captains of the temple, who helped compose that murderous throng, and said, "Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not; but the Scriptures must be fulfilled." <PrT, December 17, 1885 par. 10>

When the disciples saw that Jesus did not deliver himself from his enemies, but permitted himself to be taken and bound, they were offended that he should suffer this humiliation to himself and them. They had just witnessed an exhibition of his power in prostrating to the ground those who came to take him, and in healing the servant's ear which Peter had cut off, and they knew that if he chose he could deliver himself from that murderous throng. They blamed him for not doing so, and, mortified and terror-stricken by his unaccountable conduct, they forsook him and fled. Alone, in the hands of the hooting mob, the Saviour was hurried from the garden.

(*To be continued.*) <PrT, December 17, 1885 par. 11>

January 7, 1886 The Sufferings of Christ

By Mrs. E. G. White.

(Continued from page 314, Vol. 1.)

At the Cross.

The Son of God was led to the judgment-hall of an earthly court to be derided and condemned to death by sinful men. "He was wounded for our transgressions, he was bruised for our iniquities." The Majesty of Heaven submitted to insult, mockery, and shameful abuse, "as a reproach of men, and despised of the people." He "gave his back to the smiters, and his cheeks to them that plucked off the hair. He hid not his face from shame and spitting." <PrT, January 7, 1886 par. 1>

Satan instigated the cruel abuse of the debased mob led on by the priests and rulers, to provoke, if possible, retaliation from the world's Redeemer, or to drive him to deliver himself by a miracle from the hands of his persecutors, and thus break up the plan of salvation. One stain upon his human life, one failure of his humanity to bear the terrible test imposed upon it, would make the Lamb of God an imperfect offering, and the redemption of man would be a failure. But He who could command the heavenly hosts, and in an instant call to his aid legions of holy angels, one of whom could have immediately overpowered that cruel mob,--He who could have stricken down his tormentors by the flashing forth of his Divine majesty,--submitted with dignified composure to the coarsest insult and outrage. <PrT, January 7, 1886 par. 2>

"He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." It was in the plan of redemption that he should suffer the scorn and abuse of wicked men, and he consented to all this when he became the Redeemer of man. In the character of humanity he was meekly to endure taunts and stripes, leaving to the children of men an example of patient forbearance. <PrT, January 7, 1886 par. 3>

Angels of God faithfully recorded every insulting look, word, and act directed against their beloved Commander; and the base men who scorned and spit upon the calm, pale face of Christ, were one day to look upon it in its glory, shining brighter than the sun. In that awful time they would pray to the rocks and the mountains: "Hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." <PrT, January 7, 1886 par. 4>

Satan's rage was great as he saw that all the cruelty which he had led the Jews to inflict upon Jesus had not forced from his lips the slightest murmur. Although he had taken upon himself the nature of man, he manifested a Godlike fortitude, and departed in no particular from the will of his Father. <PrT, January 7, 1886 par. 5>

Wonder, O Heavens! and be astonished, O Earth! Behold the oppressor and the oppressed! A vast multitude inclose the Saviour of the world. Mocking and jeering are mingled with the coarse oaths of blasphemy. His lowly birth and his humble life are commented upon by unfeeling wretches. His claim to be the Son of God is ridiculed by the chief priests and elders, and the vulgar jest and insulting sneer are passed from lip to lip. Satan has full control of the minds of his servants. In order to do this effectually, he commenced with the Jewish leaders, and imbued them with religious frenzy. This they communicated to the rude and uncultivated mob, until there was a corrupt harmony in the feelings of all, from the hypocritical priests and elders down to the most debased outcast in the throng. <PrT, January 7, 1886 par. 6>

Jesus, the Son of God, was delivered to the people to be crucified. With shouts of triumph they led the Saviour away toward Calvary. The news of his condemnation had spread through all Jerusalem, striking terror and anguish to thousands of hearts, but bringing a malicious joy to many who had been reproved by his teachings. The priests had been bound by a promise not to molest any of his disciples if Jesus were delivered up to them; so all classes of people flocked to the scene of the outrage, and Jerusalem was left almost empty. <PrT, January 7, 1886 par. 7>

The disciples and believers from the region round about joined the throng that followed Jesus. His mother was also there, her heart stricken with unutterable anguish; yet she, with the disciples, hoped that the painful scene would change, and that Jesus would assert his power, and appear before his enemies as the Son of God. Then again her mother's heart would sink as she remembered words in which he had briefly referred to the things which were that day being enacted. <PrT, January 7, 1886 par. 8>

Jesus had hardly passed the gate of Pilate's house when the cross which had been prepared for Barabbas was brought out and laid upon his bruised and bleeding shoulders. Crosses were also placed upon the companions of Barabbas, who were to suffer death at the same time with Jesus. The Saviour had borne his burden but a few rods, when, from loss of blood and excessive weariness and pain, he fell fainting to the ground. As he lay beneath the heavy burden of the cross, how the heart of his mother longed to place a supporting hand beneath his wounded head, and bathe that brow that had once been pillowed upon her bosom. But, alas! that mournful privilege was denied her. <PrT, January 7, 1886 par. 9>

When Jesus revived, the cross was again placed upon his shoulders, and he was forced forward. He staggered on for a few steps, bearing his heavy load, then fell as one lifeless to the ground. The priests and rulers felt no compassion for their suffering victim; but they saw that it was impossible for him to carry the instrument of torture farther. They were puzzled to find any one who would humiliate himself to bear the cross to the place of execution. <PrT, January 7, 1886 par. 10>

While they were considering what to do, Simon, a Cyrenian, coming from an opposite direction, met the crowd, was seized at the instigation of the priests, and compelled to carry the cross of Christ. The sons of Simon were disciples of Jesus, but he himself had never been connected with him. This occasion was a profitable one for him. The cross he was forced to bear became the means of his conversion. His sympathies were deeply stirred in favor of Jesus; and the events of Calvary, and the words uttered by the Saviour caused him to acknowledge that he was the Son of God. Simon ever after felt grateful to God for the providence which placed him in a position to receive evidence for himself that Jesus was the world's Redeemer. <PrT, January 7, 1886 par. 11>

A great multitude followed the Saviour to Calvary; many were mocking and deriding, but some were weeping and recounting his praise. Those whom he had healed of various infirmities, and those whom he had raised from the dead, declared his marvellous works with earnest voice, and demanded to know what Jesus had done that he should be treated as a malefactor. Only a few days before, they had attended him with joyful hosannas and the waving of palm-branches, as he rode triumphantly to Jerusalem. But many who had then shouted his praise, because it was popular to do so, now swelled the cry of "Crucify him! Crucify him!" <PrT, January 7, 1886 par. 12>

Upon the occasion of Christ's riding into Jerusalem, the disciples had been raised to the highest pitch of expectation. They had pressed close about their Master, and had felt that they were highly honoured to be connected with him. Now

they followed him in his humiliation at a distance. They were filled with inexpressible grief and disappointed hopes. How were the words of Jesus verified: "All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." Yet the disciples still had faint hope that their Master would manifest his power at the last moment, and deliver himself from his enemies.

(To be continued.) <PrT, January 7, 1886 par. 13>

January 21, 1886 The Sufferings of Christ

By Mrs. E. G. White.

(Continued from page 2.)

Upon arriving at the place of execution, the condemned were bound to the instruments of torture. While the two thieves wrestled in the hands of those who stretched them upon the cross, Jesus made no resistance. His mother looked on with agonizing suspense, hoping that he would work a miracle to save himself. Surely He who had given life to the dead would not suffer himself to be crucified. What torture wrung her heart as she witnessed the shame and suffering of her son, yet was not able to minister to him in his distress! How bitter her grief and disappointment! Must she give up her faith that he was the true Messiah? Would the Son of God allow himself to be cruelly slain? She saw his hands stretched upon the cross. And now the hammer and the nails were brought, and as the spikes were driven through the tender flesh and fastened to the cross, the heart-stricken disciples bore away from the cruel scene the fainting form of the mother of Christ. <PrT, January 21, 1886 par. 1>

Jesus made no murmur of complaint; his face remained pale and serene, but great drops of sweat stood upon his brow. There was no pitying hand to wipe the death-dew from his face, nor words of sympathy and unchanging fidelity to stay his human heart. He was treading the wine-press alone; and of all the people there was none with him. While the soldiers were doing their fearful work, and he was enduring the most acute agony, Jesus prayed for his enemies-- "Father, forgive them; for they know not what they do." His mind was borne from his own suffering to the crime of his persecutors and the terrible but just retribution that would be theirs. He pitied them in their ignorance and guilt. No curses were called down upon the soldiers who were handling him so roughly, no vengeance was invoked upon the priests and rulers who were the cause of all his suffering, and were then gloating over the accomplishment of their purpose; the Saviour uttered only a plea for their forgiveness--"for they know not what they do." <PrT, January 21, 1886 par. 2>

Had they realized that they were putting to torture one who had come to save the sinful race from eternal ruin, they would have been overwhelmed with horror and remorse. But their ignorance did not remove their guilt; for it was their privilege to know and accept Jesus as their Saviour. They rejected all evidence, and not only sinned against Heaven in crucifying the King of glory, but against the commonest feelings of humanity in putting to death an innocent man. Jesus was earning the right to become the Advocate for man in the Father's presence. That prayer of Christ for his enemies embraced the world, taking in every sinner who should live, until the end of time. <PrT, January 21, 1886 par. 3>

After Jesus was nailed to the cross, it was lifted by several powerful men, and thrust with great violence into the place prepared for it, causing him the most excruciating agony. And now a terrible scene was enacted. Priests, scribes, and rulers forgot the dignity of their sacred office, and joined with the rabble in mocking and jeering the dying Son of God, saying, "If thou be the King of the Jews, save thyself." And some deridingly repeated among themselves: "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God." "And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself and come down from the cross." <PrT, January 21, 1886 par. 4>

These men, who professed to be the expounders of prophecy, were themselves repeating the very words which Inspiration had foretold they would utter upon this occasion; yet in their blindness they did not perceive that they were fulfilling prophecy. The dignitaries of the temple, the hardened soldiers, the vile thief upon the cross, and the base and cruel among the multitude, all united in their abuse of Christ. <PrT, January 21, 1886 par. 5>

The thieves who were crucified with Jesus suffered like physical torture with him; but one was only hardened and rendered desperate and defiant by his pain. He took up the mocking of the priests, and railed upon Jesus, saying, "If thou be Christ, save thyself and us." The other malefactor was not a hardened criminal; his morals had been corrupted

by association with the base, but his crimes were not so great as were those of many who stood beneath the cross reviling the Saviour. <PrT, January 21, 1886 par. 6>

In common with his nation, he had believed that Messiah was soon to come. He had heard Jesus, and been convicted by his teachings; but through the influence of the priests and rulers he had turned away from him. He had sought to drown his convictions in the fascinations of pleasure. Corrupt associations had led him farther and farther into wickedness, until he was arrested for open crime, and condemned to die upon the cross. During that day of trial he had been in company with Jesus in the judgment-hall and on the way to Calvary. He had heard Pilate declare him to be a just man; he had marked his god-like deportment and his pitying forgiveness of his tormentors. In his heart he acknowledged Jesus to be the Son of God. <PrT, January 21, 1886 par. 7>

When he heard the sneering words of his companion in crime, he "rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." Then, as his heart went out to Christ, heavenly illumination flooded his mind. In Jesus, bruised, mocked, and hanging upon the cross, he saw his Redeemer, his only hope, and appealed to him in humble faith: "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee today, shalt thou be with me in Paradise." <PrT, January 21, 1886 par. 8>

Jesus did not promise the penitent thief that he should go with him, upon the day of their crucifixion, to Paradise; for he himself did not ascend to his Father until three days afterward. See John 20:17. But he declared unto him, "I say unto thee *today*," meaning to impress the fact upon his mind, that at *that time*, while enduring ignominy and persecution, he had the power to save sinners. He was man's Advocate with the Father, having the same power as when he healed the sick and raised the dead to life; it was his Divine right to promise *that day* to the repentant, believing sinner, "Thou shalt be with me in Paradise." <PrT, January 21, 1886 par. 9>

The Saviour, lifted upon the cross, enduring pain and mockery, is sought by a guilty, dying soul with a faith discerning the world's Redeemer in him who is crucified as a malefactor. While the leading Jews deny him, and even the disciples doubt his Divinity, the poor thief, upon the brink of eternity, at the close of his probation, calls Jesus his Lord! Many were ready to call him Lord when he wrought miracles, and also after he had risen from the grave; but none called him Lord as he hung dying upon the cross, save the penitent thief. Never during his entire ministry were words more grateful to the Saviour's ears, than was the utterance of faith from the lips of the dying malefactor, amid the taunts and blasphemy of the mob. <PrT, January 21, 1886 par. 10>

The enemies of Jesus awaited his death with impatient hope. That event they imagined would forever hush the rumours of his Divine power and the wonders of his miracles. They flattered themselves that they would then no longer tremble because of his influence. The unfeeling soldiers who had stretched the body of Jesus upon the cross, divided his clothing among themselves, contending over one garment, which was woven without seam. They finally decided the matter by casting lots for it. The pen of Inspiration had accurately described this scene hundreds of years before it took place: "Dogs have compassed me; the assembly of the wicked have inclosed me; they pierced my hands and my feet." "They part my garments among them, and cast lots upon my vesture." <PrT, January 21, 1886 par. 11>

The mission of Christ's earthly life was now nearly accomplished. His tongue was parched, and he said, "I thirst." They saturated a sponge with vinegar and gall, and offered it him to drink; but when he had tasted it, he refused it. The Lord of life and glory was dying, a ransom for the race.

(To be continued.) <PrT, January 21, 1886 par. 12>

February 4, 1886 The Sufferings of Christ

By Mrs. E. G. White.

(Continued from page 10.)

It was not the dread of death which caused the inexpressible agony of Jesus. To believe this would be to place him beneath the martyrs in courage and endurance; for many of those who have died for their faith, yielded to torture and death, rejoicing that they were accounted worthy to suffer for Christ's sake Christ was the prince of sufferers; but it was not bodily anguish that filled him with horror and despair; it was a sense of the malignity of sin, a knowledge that man had become so familiar with sin that he did not realize its enormity, that it was so deeply rooted in the human heart as to be well-nigh impossible to eradicate. It was the guilt of sin, bringing the Father's wrath upon him as man's substitute,

that broke the heart of the Son of God. Every pang that he endured upon the cross, the blood-drops that flowed from his head, his hands, and feet, the agony that racked his frame, and the unutterable anguish that filled his soul at the hiding of his Father's face, speak to man, saying, It is for love of thee that the Son of God consents to have these heinous crimes laid upon him; for thee he spoils the domain of death, and opens the gates of Paradise and immortal life. He who stilled the angry waves by his word, and walked the foam-capped billows, who made devils tremble, and disease flee from his touch, who opened the eyes of the blind, and raised the dead to life,--offers himself upon the cross as the all-sufficient sacrifice for man. <PrT, February 4, 1886 par. 1>

Satan, with his fierce temptations, wrung the heart of Jesus. Sin, so hateful to his sight, was heaped upon him till he groaned beneath its weight. No wonder that his humanity trembled in that fearful hour. Angels witnessed with amazement the despairing agony of the Son of God, so much greater than his physical pain that the latter was hardly felt by him. The hosts of heaven veiled their faces from the fearful sight. <PrT, February 4, 1886 par. 2>

Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross and all the vicinity. There was no eclipse or other natural cause for this darkness, which was deep as midnight without moon or stars. It lasted three full hours. No eye could pierce the gloom that enshrouded the cross, and none could penetrate the deeper gloom that flooded the suffering soul of Christ. A nameless terror took possession of all who were collected about the cross. The silence of the grave seemed to have fallen upon Calvary. The cursing and reviling ceased in the midst of half-uttered sentences. Men, women, and children prostrated themselves upon the earth in abject terror. Vivid lightnings, unaccompanied by thunder, occasionally flashed forth from the cloud, and revealed the cross and the crucified Redeemer. <PrT, February 4, 1886 par. 3>

Priests, rulers, scribes, executioners, and the mob, all thought their time of retribution had come. After a while, some whispered to others that Jesus would now come down from the cross. Some attempted to grope their way back to the city, beating their breasts and wailing in fear. <PrT, February 4, 1886 par. 4>

At the ninth hour the terrible darkness lifted from the people, but still wrapt the Saviour as in a mantle. The angry lightnings seemed to be hurled at him as he hung upon the cross. Then "Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" As the outer gloom settled about Christ, many voices exclaimed, The vengeance of God is upon him! The bolts of God's wrath are hurled upon him because he claimed to be the Son of God! When the Saviour's despairing cry rang out, many who had believed on him were filled with terror; hope left them; if God had forsaken Jesus, what was to become of his followers, and the doctrine they had cherished? <PrT, February 4, 1886 par. 5>

There, upon the cross, hung the spotless Lamb of God, his flesh lacerated with stripes and wounds; those loving hands, that had ever been ready to relieve the oppressed and suffering, extended upon the cross, and fastened by the cruel nails; those patient feet, that had traversed weary leagues in the dispensing of blessings and in teaching the doctrine of salvation to the world, bruised and spiked to the cross; that royal head wounded by a crown of thorns; those pale and quivering lips, that had ever been ready to respond to the plea of suffering humanity, shaped to the mournful words, "My God, my God, why hast thou forsaken me?" <PrT, February 4, 1886 par. 6>

In silence the people watch for the end of this fearful scene. Priests and rulers look toward Jerusalem, and lo, the dense cloud has settled upon the city, and over Judah's plains, and the fierce lightnings of God's wrath are directed against the fated city. Suddenly the gloom is lifted from the cross, and in clear, trumpet tones, that seem to resound throughout creation, Jesus cries, "It is finished," "Father, into thy hands I commend my spirit." A light encircled the cross, and the face of the Saviour shone with a glory like unto the sun. He then bowed his head upon his breast, and died. <PrT, February 4, 1886 par. 7>

The spectators stood paralyzed, and with bated breath gazed upon the Saviour. Again darkness settled upon the face of the earth, and a hoarse rumbling, like heavy thunder, was heard. This was accompanied by a violent quaking of the earth. The multitude were shaken together in heaps, and the wildest confusion and consternation ensued. In the surrounding mountains, rocks burst asunder with loud crashing, and many of them came tumbling down the heights to the plains below. The sepulchres were broken open, and the dead were cast out of their tombs. Creation seemed to be shivering to atoms. Priests, rulers, soldiers, and executioners were mute with terror, and prostrate upon the ground. <PrT, February 4, 1886 par. 8>

The darkness still hung like a pall over Jerusalem. At the moment in which Christ died, there were priests ministering in the temple before the veil which separated the holy from the most holy place. Suddenly they felt the earth tremble beneath them, and the veil of the temple, a strong, rich drapery that had been renewed yearly, was rent in twain from top to bottom by the same bloodless hand that wrote the words of doom upon the walls of Belshazzar's palace. The most holy place, that had been entered by human feet only once a year, was revealed to the common gaze. God had even before protected his temple in a wonderful manner; but now its sacred mysteries were exposed to curious eyes. No

longer would the presence of God overshadow the earthly mercy-seat. No longer would the light of his glory flash forth upon, or the cloud of his disapproval shadow, the precious stones in the breastplate of the high priest. <PrT, February 4, 1886 par. 9>

When Christ died upon the cross of Calvary, a new and living way was opened to both Jew and Gentile. The Saviour was henceforth to officiate as Priest and Advocate in the heaven of heavens. Henceforth the blood of beasts offered for sin was valueless; for the Lamb of God had died for the sins of the world. The darkness upon the face of nature expressed her sympathy with Christ in his expiring agony. It evidenced to humanity that the Sun of Righteousness, the Light of the world, was withdrawing his beams from the once favoured city of Jerusalem. It was a miraculous testimony given of God, that the faith of after-generations might be confirmed. <PrT, February 4, 1886 par. 10>

Jesus did not yield up his life until he had accomplished the work which he came to do. The great plan of redemption was triumphantly carried out. Through a life of obedience the fallen sons of Adam could finally be exalted to the presence of God. When the Christian comprehends the magnitude of the great sacrifice made by the Majesty of Heaven, then will the plan of salvation be magnified before him, and to meditate upon Calvary will awaken the deepest and most sacred emotions of his heart. Contemplation of the Saviour's matchless love should absorb the mind, touch and melt the heart, refine and elevate the affections, and completely transform the whole character. The language of Paul the apostle is, "I determined not to know anything among you, save Jesus Christ, and him crucified." And we may look toward Calvary and exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

(Concluded next number.) <PrT, February 4, 1886 par. 11>

February 18, 1886 The Sufferings of Christ

By Mrs. E. G. White.

(Continued from page 18.)

The Conflict Ended.

When Jesus cried out, "It is finished," all Heaven triumphed. The controversy between Christ and Satan in regard to the execution of the plan of salvation, was ended. Satan had fully manifested his enmity against the Son of God. It was the cruel cunning of the fallen foe that planned the betrayal, trial, and crucifixion of Christ. His diabolical hatred, carried out in the death of Jesus, placed Satan where his true character was revealed to all created intelligences that had not fallen by sin. The angels were horror-stricken that one who had been of their number could fall so low as to be capable of such cruelty. Every sentiment of sympathy or pity which they had ever felt for Satan in his exile was quenched in their hearts. <PrT, February 18, 1886 par. 1>

Satan had put forth the strongest efforts against Christ from the time when he appeared as a babe in Bethlehem. He had sought in every possible manner to prevent him from developing an unblemished childhood, a true manhood, a holy ministry, and a perfect sacrifice in yielding up his life, without a murmur, for the sins of men. But Satan had been unable to discourage him, or to drive him from the work which he had come on earth to do. The storm of Satan's wrath beat upon him from the desert to Calvary; but the more mercilessly it fell, the more firmly did the Son of God cling to the hand of his Father, and press on in the blood-stained path before him. All the efforts of this mighty foe to oppress and overwhelm him, only brought out in a purer light the spotless character of Christ. <PrT, February 18, 1886 par. 2>

The justice of God was now fully vindicated in his act of banishing from heaven the fallen angel who had once been exalted next to Christ. All Heaven, and the worlds that had not fallen by sin, had been witnesses to the controversy between Christ and Satan. With intense interest had they followed the closing scenes of the conflict. They had beheld the Saviour enter the garden of Gethsemane, his soul bowed down by a horror of darkness that he had never before experienced. An overmastering agony had wrenched from his lips the bitter cry for that cup, if possible, to pass from him. A terrible amazement had filled his Divine spirit with shuddering dread, as he felt his Father's presence removed from him. He was sorrowful, with a bitterness of sorrow exceeding that of the last great struggle with death; the sweat of blood was forced from his pores, and fell in drops upon the ground. Thrice the prayer for deliverance had been wrung from his lips. Heaven had been unable to longer endure the sight, and had sent a messenger of consolation to the

prostrate Son of God, fainting and dying under the accumulated guilt of the world. <PrT, February 18, 1886 par. 3>

Heaven had beheld the victim betrayed and hurried, with mockery and violence, from one earthly tribunal to another. It had heard the sneers of his persecutors because of his lowly birth, and the denial with cursing and swearing by one of his best-loved disciples. It had seen the frenzied work of Satan, and his power over the hearts of men. Oh, fearful scene! the Saviour seized at midnight in Gethsemane as a criminal, dragged to and fro from palace to judgment hall, arraigned twice before the Sanhedrim, twice before Pilate, and once before Herod, mocked, scourged, and condemned, led out to be crucified, bearing the heavy burden of the cross amid the wailing of the daughters of Jerusalem and the jeering of the crowd! <PrT, February 18, 1886 par. 4>

Heaven had viewed with grief and horror Christ hanging upon the cross, blood flowing from his wounded temples, and sweat tinged with blood standing upon his brow. From his hands and feet the blood had fallen, drop by drop, upon the rock drilled for the foot of the cross. The wounds made by the nails had gaped as the weight of his body dragged upon his hands. His laboured breath had grown quick and deep, as his soul panted under the burden of the sins of the world. All Heaven had been filled with amazement when the prayer of Christ was offered in the midst of his terrible suffering,--"Father, forgive them; for they know not what they do." <PrT, February 18, 1886 par. 5>

Christ was the embodiment of God himself. The plan and execution of man's salvation was a demonstration of Divine wisdom and power. The unfathomable love of God for the human race in giving his Son to die for them, was made manifest. Christ was revealed in all his self-sacrificing love and purity. When the justice of God was expressed in judicial sentence, declaring the final disposition of Satan, that he should be utterly consumed with all those who ranked under his banner, all heaven rang with hallelujahs. <PrT, February 18, 1886 par. 6>

In the death of Christ upon the cross, angels had seen the pledge of final victory over the powers of darkness. In the slain Saviour sleeping in Joseph's tomb, angels beheld the mighty Conqueror. Angels guarded the sepulchre of Christ, and acted a part in his resurrection. While Roman sentinels were keeping their watch beside the Saviour's tomb, an angel of the most exalted order was sent from heaven. His countenance was like the lightning, and his garments white as snow. He parted the darkness from his track, and the whole heavens were lit with his resplendent glory. The earth trembled and heaved; soldiers, officers, and sentinels, all fell as dead men prostrate upon the earth. The evil angels, who had triumphantly claimed the body of Christ, fled in terror from the place. Then the mighty angel, with a voice that caused the earth to quake, was heard: Jesus thou Son of God, thy Father calls thee! And He who had earned the power to conquer death and the grave came forth, with the tread of a conqueror, from the sepulchre, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder. <PrT, February 18, 1886 par. 7>

Jesus was the first-fruits of them that slept. When he came forth from the tomb, he called a multitude from the dead, thus settling forever the long-disputed question of the resurrection. In raising this multitude of captives from the dead, he gave evidence that there will be a final resurrection of those who sleep in Jesus. <PrT, February 18, 1886 par. 8>

Satan was bitterly incensed that his angels had fled from the presence of the heavenly angels, and that Christ had conquered death, and shown by this act what his future power was to be. All the triumph that the tempter had experienced in witnessing his own power over men, which had urged them on to insult and murder the Son of God, vanished before this exhibition of the Divine power of Christ. He had dared to hope that Jesus would not take up his life again; but his courage failed him when the Saviour came forth, having paid the full ransom of man, thus enabling him to overcome Satan in his own behalf in the name of Christ, the Conqueror. The archenemy now knew that he must eventually die, and that his kingdom would have an end. <PrT, February 18, 1886 par. 9>

At the death of Jesus the earth was wrapped in profound darkness at midday; but at the resurrection the brightness of the angels illuminates the night, and the inhabitants of heaven sing with great joy and triumph: Thou hast vanquished Satan and the powers of darkness! Thou hast swallowed up death in victory! "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God, day and night." <PrT, February 18, 1886 par. 10>

With joy unutterable, all Heaven welcomed the hour when the Saviour, at the close of his earthly mission, ascended to the celestial courts. As a mighty Conqueror he led the way upward, and the multitude of captives whom he had raised from the dead at the time when he came forth from the tomb, followed him. With songs of joy and triumph, the heavenly host escorted him upward. At the portals of the city of God an innumerable company of angels awaited his coming. As they approached the gates of the city, the angels who were escorting the Majesty of Heaven, in triumphant tones addressed the company at the portals: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in!" <PrT, February 18, 1886 par. 11>

The waiting angels at the gates of the city inquire in rapturous strains, "Who is this King of glory?" The escorting angels joyously reply in songs of triumph, "The Lord, strong and mighty! The Lord, mighty in battle! Lift up your heads, O ye gates, even lift them up ye everlasting doors, and the King of glory shall come in!" Again the waiting

angels ask, "Who is this King of glory?" and the escorting angels respond in melodious strains. "The Lord of hosts! He is the King of glory!" Then the portals of the city of God are widely opened, and the heavenly train pass in amid a burst of angelic music. All the heavenly host surround their majestic Commander as he takes his position upon the throne of the Father. <PrT, February 18, 1886 par. 12>

The Saviour presents the captives he has rescued from the bonds of death, at the price of his own life. His hands place immortal crowns upon their brows; for they are the representatives and samples of those who shall be redeemed by the blood of Christ from all nations, tongues, and people, and come forth from the dead, when he shall call the just from their graves at his second coming. Then shall they see the marks of Calvary in the glorified body of the Son of God. Their greatest joy will be found in the presence of Him who sitteth on the throne; and the enraptured saints will exclaim, My beloved is mine, and I am his! He is the chief among ten thousand, and altogether lovely! <PrT, February 18, 1886 par. 13>

With the deepest joy and adoration, the hosts of angels bow before him, while the glad shout rings through the courts of heaven: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour and glory, and blessing!" Songs of triumph mingle with music from angelic harps, till heaven seems to overflow with joy and praise. The Son of God has triumphed over the prince of darkness, and conquered death and the grave. Heaven rings with voices proclaiming in lofty strains, "Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever!" <PrT, February 18, 1886 par. 14>

November 4, 1886 "Ye are the Light of the World:"

By Mrs. E. G. White.

The world is represented as morally dark, and the object of God is the manifestation of his glory to shine amid the moral darkness and attract men and women to the light. The great and constant work of heavenly intelligences is to manifest God to the world, to dispel doubts from human minds, to enlarge and elevate man's conceptions of God, to reveal the unity of the Son with the Father, and to develop the great plan of salvation to human intelligences. <PrT, November 4, 1886 par. 1>

To recognize God in his works, is true science; to become acquainted with God in his providence, is the soul of religion; and to know Christ as the world's Redeemer, is to lay hold on eternal life as set forth in the gospel. Yet the world in its wisdom knows not God. There is much worldly wisdom among men, but they recognize not God as the first great cause. They behold not his beauty and majesty, his goodness and love in laying the foundations of the earth and establishing the heavens. The footsteps of God can be traced in the works of his hands on all around us. But men who enjoy the benefits and blessings of God see not God in his created works, hear not his Divine and stately steppings, therefore they are in moral darkness, and there is a necessity for channels of light to open the blind eyes, to unclose the senses, to unveil his attributes with messages from his oracles, that men shall not remain in ignorance of God and his majesty. <PrT, November 4, 1886 par. 2>

God says to his messengers and to every individual member of his church, "Ye are the light of the world." Then he uses a symbol to show their true position. "A city set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Thus the injunction is written that Christ's followers are bound to make him manifest to the world. "Darkness shall cover the earth, and gross darkness the people." Paul speaks of the darkness of this earth as pervading and overshadowing all human society. "The god of this world hath blinded the minds of them which believe not." "He that walketh in darkness knoweth not whither he goeth." "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Those who follow Jesus will no more walk in darkness, but will have the light of life. The church who walk in the light are radiant with the truth from God's Word. They are the mediums of heavenly illumination to the world, dispelling the moral darkness. The position of the church is to be the light of the world. Should any be pleased to enjoy the light of truth themselves, and feel indifferent in regard to the welfare of their neighbours, close by their own doors, and make no special effort to reveal to them the light of truth, then they are not obeying the injunctions of the Word of God; their light is hid under a bushel. <PrT, November 4, 1886 par. 3>

Noah, amid the moral darkness prevailing just before the deluge, was the light of the world. God employed him as a channel through which to transmit his light to future generations, to reveal to them the honour, authority, goodness, and

fidelity of God. Abraham was a channel of light in his generation. His life and precepts and example reflected the light from God in bright, clear, strong rays, revealing to them the only living and true God, in holiness, in condescension, in goodness, in mercy, in love, and justice. Joseph was a medium of light, catching the heavenly rays and reflecting them upon a nation of gross idolaters. Moses was God's channel of communication to Pharaoh. The light of heaven was flashed upon the gross darkness of Egypt, revealing a greater than Pharaoh as sovereign of the heavens and the earth in the great "I AM." Israel's marching out of Egypt was a testimony that God rules. The Hebrew host was made a living channel of light to preserve a knowledge of God's law, and to show forth the purposes of God, to establish and maintain a kingdom in the world against the power and craft of Satan; and when scattered in captivity among the idolatrous nations of the world, they were still God's witness--a light amid the moral darkness. <PrT, November 4, 1886 par. 4>

Elijah was a light, blazing forth amid the moral darkness, and testifying to Israel that there was a living God, the only One to be revered and worshipped, the One who could control the heavens and the earth, the One who had power to open the windows of heaven in blessings, and to close them in his wrath. Mordecai was a witness for God in his age. Ezra and Nehemiah were lights shining brightly in the kingdoms of earth. Isaiah, Jeremiah, and Ezekiel gathered rays of light from above, and flashed them upon the darkness of the world. <PrT, November 4, 1886 par. 5>

Daniel and his fellows in the captivity revealed the only One who is mighty in counsel. They gave to future generations an example that, when kings and rulers make laws in contradiction to the law of Jehovah, man must be true to the higher Power, and by precept and example exalt God as the only object of worship, the only power that is supreme. Here the bright light from God's witnesses sent its rays far and near, not only through the kingdom of Babylon, but to the godless nations throughout the world. God's law was acknowledged as authority over the consciences of men; the wiser acknowledged it as supreme. The light flashing from the throne of Heaven ever fulfils its mission. It irradiates even where it does not merit, and gives reverence to God's claims and moulds opinions when it fails to give permanent authority over the life and actions of men. <PrT, November 4, 1886 par. 6>

Daniel also was made a channel of light for generations to come to the end of time. He caught the light of God's purposes, hidden from the great men and the mighty potentates of earth and reflected this on the proud courts of kings and earth's greatest despots, and revealed to them, not only the majesty of God as supreme ruler in the heavens, and over the kingdoms of earth, but revealed truth that stretches far down the stream of time through successive generations to the end of the world. The light of heaven beamed out upon a blind and apostate race in clear, steady, living rays. And when the Light of the World, the Sun of Righteousness, had once risen, its illuminating rays were not only reflecting light to the future, but back through preceding generations, giving significance to the whole plan and purpose of God from Adam's day down through all the patriarchs and prophets. The old ceremonies were lighted up. These luminaries which God had placed in the moral heavens were never more to grow dim, but were to shine with clearer, steadier rays as the light from the cross of Calvary flashed upon the prophetic past. <PrT, November 4, 1886 par. 7>

If the saints of the Old Testament were to be bright and shining lights to the world, we are bound to shine brighter than they, because we have all the light which they had flashing upon our pathway from the prophetic past and the additional light which has come to us in the life of Christ. Fuller prophecies reveal the true Jehovah to those upon whom the ends of the world are come. God has a special light in this age of the world, a special message to give in the proclamation of the third angel's message--the commandments of God and the testimony of Jesus Christ. <PrT, November 4, 1886 par. 8>

Now in this age of moral darkness, of general spiritual declension, the words of Christ come with great force to every one who believes the message of mercy and the truth for this time, "Ye are the light of the world." The gospel as revealed in the Word of God becomes a living reality, and the faith, the doctrine, and the works will correspond. The truth as it is in Jesus will be developed in the character of the sincere followers of Jesus Christ, and this truth is intended of God to be the light that is to reflect its diffusive rays to the world. The light of God's Word is now shining: and ere long it will shine in the cabinets of kings and on the statute books of nations. Their institutions, customs, and practices will be laid beside the law of God's moral government. <PrT, November 4, 1886 par. 9>

The people who obey God's commandments are now the light of the world, the preserver of the Word of God in its purity, and they are elevating and exalting the law of God,--the only true, infallible standard of character in our world,--therefore every man and woman whom Heaven has intrusted with this most sacred truth are required to be active instruments to diffuse the light to others. The church who obeys God's law is to send forth her sons as missionaries and preachers, and her daughters as teachers. The Bible is to be opened and explained to those who are in the darkness of error. The great missionary work is to draw men to Christ. Every individual member of the church is under the claims of God to let this light shine to the world. God is drawing to himself the sinner who sees the way of salvation, that he may communicate to him light, not to be placed under a bed or under a bushel, but to be put on a candlestick. The conversion of a soul is to glorify God by diffusing his light. All heaven looks on with intense interest to see what that soul will do. Whether he will selfishly shut up the light to himself or diffuse it to others. Your conversion disappointed

Satan, but caused joy in heaven to your Heavenly Father, to Jesus your Redeemer, and to the angels of God. Now will that one soul go on shining brighter and brighter unto the perfect day? God made provision that your light should never grow dim, but that you should go on catching more and more the bright beams of light from the throne of God, and let it shine more upon the world of moral darkness. God has set each member in the church, not to be irresponsible agents, not to be neutral, but to be true lights, and as responsible beings to reflect light to others. All our natural abilities are capable of improvement. God has presented before us his truth that it may affect the life and transform the character. He designs that we should be sanctified through the truth, elevated, ennobled, and all our powers increased to do good.

<PrT, November 4, 1886 par. 10>

Christ has bought his church and washed her with his own precious blood, clothing her with garments of salvation. He has made her the depository of his law, and he has transferred to her in a high and holy sense the work to be wrought in his name. That work which Christ did upon the earth through his teachings and miracles his followers are called upon to carry forward by earnest love for souls for whom he has paid an infinite price, by the power and beauty of holiness, by sacrifice, by positive obedience to all of God's commandments, by continual self-denial, and undying zeal. Thus they are to exemplify the life of Christ, and be as a city set on a hill which cannot be hid. <PrT, November 4, 1886 par. 11>

Will the workers see the indifference and carelessness of the world, who seem to be trying to forget that there is a God who has claims upon them, who would urge from their minds the thought of eternity? The workers may be disheartened, but their light is not to grow dim; for God designs that the light shining through his delegated agencies shall keep before the minds of the world God and the judgment. Every true Christian is a bright and shining light, and irradiates the darkness, so that men cannot put God entirely out of their minds. <PrT, November 4, 1886 par. 12>

There is many a church in our land composed of men of intellect, men of power, men of wealth, and may be thought to be a strong church. Its members can do much in worldly enterprises; they can build churches, endow colleges, and do many great works; they may have imposing forms and ceremonies, but these do not emit light from the throne of God to the world. They dazzle, but do not illuminate. That church which does not heed God's Word is weak and dark, it receives not Heaven's light, therefore cannot reflect it to others. <PrT, November 4, 1886 par. 13>

Let all who claim to be united to Christ do their work for time and for eternity by leaving a bright track heavenward. We cannot let our light go out in darkness without being stumbling-blocks to others. Rightly related to the Light of the World, we can reflect His light upon those who are in darkness. <PrT, November 4, 1886 par. 14>

January 30, 1890 How Shall We Draw Near to God?

By Mrs. E. G. White.

"Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." There are many who profess to be the sons and daughters of God, but who are walking in the darkness of unbelief. They say, "I have no light. I do not know that God accepts me." For years they have had a name to live, and ought to be far advanced in experience and in the knowledge of God and our Saviour Jesus Christ. They ought to be able to bear a clear, decided testimony to the effect that they have been justified by faith in Christ. No man has power to save himself. If he is walking in the shadow of unbelief, he must look away from himself to Jesus, and trust in that name which is above every name. <PrT, January 30, 1890 par. 1>

When we yield to the temptations of Satan, and walk in darkness, we say to the world that we have found Christ an insufficient Saviour; we say that the legions of evil angels that surrounded His cross in the hour of His fiercest agony, proved too strong for Him. To indulge in gloomy thoughts and to brood over doubts, will blunt the senses of men, until they have no power to perceive that the Saviour is faithful, and that in the conflict with the powers of darkness, He will work out a complete victory for those who trust in Him. <PrT, January 30, 1890 par. 2>

Satan claimed man as his rightful property, but the Saviour became a ransom, and with His own precious blood paid the penalty of man's transgression. The great theme of redemption can be understood only as we eat the flesh and drink the blood of the Son of God. It is only as we are partakers of the Divine nature that we can comprehend the great plan of salvation. But it is painfully apparent that the higher truths of God's Word are not comprehended by the majority of those who profess to be followers of Christ. It is not a belief in a theory of the atonement that will save the soul; it is faith in the fact that Jesus died for our transgressions, that melts and subdues the heart. When we believe that Christ is our personal Saviour, we realize that His love has a constraining power over us. It is when we behold a dying Redeemer that we can say "He is my trust, my sanctification, my righteousness." <PrT, January 30, 1890 par. 3>

We are not to walk in sparks of our own kindling; for if we do, we shall lie down in darkness. If we look away from self to Jesus, abiding continually in Him, gladly and willingly becoming doers of His Word, we shall walk in the light as He is in the light. But if we fail to do the things that are pleasing in His sight, we cannot expect to be cheered by the enlivening influence of the Holy Spirit, and we cannot say, with assurance, "Christ is my strength and my portion for ever." <PrT, January 30, 1890 par. 4>

Are there any among our readers to whom these words apply? any "that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light?" To you are addressed the words, "Let him trust in the name of the Lord." I hope there are none who are unwilling to be helped to the platform of faith in God. I have met persons who seemed to feel that it was a virtue to be found mourning, and complaining of their darkness and spiritual misery. O that God would enlighten them, that they might see how faith in a dying Saviour is the stimulating power of the Christian's life! The broken body, the shed blood, of Him who died on Calvary, will avail for him who feels his lost condition. O that those who are in darkness might see the love, the forbearance, the goodness, of our heavenly Father! I would repeat these precious promises that are full of comfort, light, and hope. <PrT, January 30, 1890 par. 5>

Jesus is the only hope of the soul. By faith every soul may say with the Psalmist, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee." The moment the sinner lays hold of Christ by faith, his sins are no longer upon him. Christ stands in the sinner's place, and declares, "I have borne his guilt, I have been punished for his transgressions, I have taken his sins, and put My righteousness upon him." In Christ the sinner stands guiltless before the law. But how vain is the hope of entering heaven if we have no present faith in Christ, no delight in spiritual things, no joy in anticipating the joys of heaven. The child of God finds his comfort and peace in Christ. He delights to dwell upon the holiness of his future, immortal home. The Lord commands, "Be ye holy, for I am holy." The Christian's constant endeavour should be to come into perfect conformity to the life of Christ, we must look away from the darkness, and face the light. Do not, by your attitude of unbelief, charge God with partiality or unfaithfulness. Your doubt casts reflections upon the verity of His promises. When in living faith you come to Jesus, and become doers of His Word, you will taste and see that the Lord is good. You will say to all, "By His stripes we are healed." You will think of Jesus, you will talk of Jesus, as One who is willing and able to save to the uttermost all that come unto God by Him. If you believe in Christ as your Saviour, His perfect obedience is set to your account. You are pardoned as you look to Jesus as your substitute and surety. The promise of God is, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." <PrT, January 30, 1890 par. 6>

If you fail to come to Jesus because you are sinful, you will always remain sinful, and will die in your sins. You cannot feel His cleansing power unless you rely upon Him with implicit faith. You can do nothing yourself to remove one stain of sin. Jesus alone is able to make you clean. Will you come to Christ and be made whole, or will you remain away in unbelief, and still mourn over your wretched state? Look and live. By beholding, we become changed into His image. When you look at the darkness, and talk of the darkness, you are scattering seeds of evil. Words of discouragement and complaint are like tares sown in a field. They fall into other minds, and spring up and bear a harvest after their kind; and souls may be lost through your suggestions of unbelief. Long after your period of darkness and temptation has passed, the words forgotten by yourself will live in the memory of others, and when temptation comes upon them, the fruit of the seed sown will appear. <PrT, January 30, 1890 par. 7>

An infinite sacrifice has been made for us; a dear price has been paid. Let us show that we appreciate the great gift bestowed upon us through the merits of Him who shed His blood on the cross of Calvary, and let us permit the Lord to do all that His love has made possible for the sanctification of the soul. We should remember the words of the apostle, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The purchase money has been paid for us, even if we perish. We may degrade the soul by sin, we may enslave the body by lust, but soul and body belong to God. Why not bring to God His own? Why not love Him with undivided affection, and be clothed with His salvation? Why not educate the tongue to praise God, the soul to make melody unto Him? <PrT, January 30, 1890 par. 8>

We claim to belong to the people of God; then why not show forth the praises of Him who hath called us out of darkness into His marvellous light? Never by thought, or word, or action, cast reflection upon God. Tell of His goodness, sing of His matchless love. Never let Satan hear you utter one word of distrust. Never say before him, "My sins are so great the Lord cannot forgive me." Satan delights to have those for whom Christ died, doubt the benefits of Divine grace, and by so doing bring in a testimony of unbelief in the efficacy of the infinite sacrifice made on Calvary. Is God pleased or honoured to have you remain under a cloud, failing to appropriate His rich promises, and saying by your despair that there has not been a sufficient offering made to avail in your case? What a terrible thing it is to bear such a testimony to the world! Away with your unbelief! Begin to work on the faith side of the question. <PrT, January 30, 1890 par. 9>

Many, instead of trusting in God, and resting in Him, are trusting in themselves. They make feeling their criterion. If their emotions are stirred they feel pleased, and build up their hopes upon their impulses. But when their feelings change, they become sad. Feeling is their god, but it will never work their sanctification; for they give evidence through this fact that they are trusting to their works for acceptance and salvation. When those who are walking in darkness take Christ as their Saviour, they will find peace and rest in a new life. Christ takes the place of self, and he who trusts in the Saviour, finds no longer a support in self. Jesus is his whole dependence. He can say with heart and soul, "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." <PrT, January 30, 1890 par. 10>

Every day we are to gather strength from Jesus until we have grown to be like him. Through His grace we can say, "We have feared the Lord, we have obeyed the voice of his servants, we have trusted in the name of the Lord, and stayed upon our God; we do not trust in our own righteousness, we do not boast in our holiness, but we trust in Christ's merit. We accept by faith the robe of Christ's righteousness, and are one with Christ. We are righteous, because He is righteous. We present to the Father the merits of the blood of a crucified and risen Saviour." <PrT, January 30, 1890 par. 11>

Many say, "I am weak and ignorant and sinful. I must be in a different condition before I can come to Jesus." I would say to such, Do not parley with the enemy one moment, but come; for the Spirit of the Lord is drawing you. The Saviour said, "And I, if I be lifted up from the earth, will draw all men unto Me." Christ draws the souls of men, and though many refuse and resist, He still continues to woo them by His tender Spirit, and some respond to His love. You may be ignorant, but Christ invites you to unite your ignorance with His wisdom, your weakness with His strength, your frailty with His enduring might. You must come to Jesus just as you are; it is His grace that will remove the defects from your character. Without His Divine grace you can never do the work of cleansing your heart. Yet there are steps necessary for you to take in order that you may receive the heavenly gift; for you are to work out your salvation with fear and trembling, as God works in you to will and to do of His good pleasure. <PrT, January 30, 1890 par. 12>

God co-operates with man in the work of his salvation, but He can do nothing for man unless man is willing to become a co-labourer with Heaven. We must put our will on the side of God's will, but it is in the strength which Christ imparts, the grace which He gives, that the soul is strengthened and cleansed. If you have been jealous, if malice has had a place in your heart even toward those who have done you wrong, you must put it away, or you cannot come to God with pure desires, lifting up holy hands without wrath and doubting. It is sin that has hedged up the way; it is your own perverse will that has kept you from the favour of God. <PrT, January 30, 1890 par. 13>

We should endeavour to see our deficiencies, and escape from the control of sluggishness, envy, evil surmisings, jealousies, pride, and selfishness. The conscience must be fully aroused, that we may make decided efforts to clear the King's highway. We must not stand as stumbling-blocks to others, and thus hinder the work of God. <PrT, January 30, 1890 par. 14>

The Saviour has said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." There are many who do not follow this instruction, and this is why their prayers are not heard. They ask the Lord to do for them that which they are unwilling to do for others. They ask God to forgive, and then refuse forgiveness to him who has trespassed against them. These are in controversy with God. We must cherish a forgiving spirit in our hearts, or we cannot expect that our heavenly Father will forgive our trespasses. <PrT, January 30, 1890 par. 15>

Jesus says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Brethren, Jesus says, "Come unto Me." He does not say, "Go unto your brethren, and lay your burden upon them." Do you follow the Lord's directions? Do you come with your load of care to the Burden-bearer? Do you lay it at His feet, and wear His yoke and carry His burden? How does His gracious promise of "rest unto your souls" harmonize with your complaints? Your experience of doubt and wretchedness does not agree in the least with this precious promise of rest. Has Jesus made a mistake in giving us such a blessed assurance, that if we will come to Him with our burdens, He will give us rest? The rest He promises is found in learning of Him who is meek and lowly in heart, in wearing His yoke and carrying His burden. <PrT, January 30, 1890 par. 16>

Many are impatient if they do not at once receive special evidences that God has heard their prayers. They will manifest gratitude if all their expectations are met immediately; but they repine and become fretful if they have to wait, and trust in God. The Lord Jesus is the great Teacher, and it is His providence to teach us lessons of patient trust. He does not propose to indulge us as some parents indulge spoiled children. The promises of God are sure, and they act an important part in our spiritual training; but if the promise should be fulfilled in the very way that we had marked out, it might work our ruin. The promise which, if fulfilled when we desired, would work us injury, waits for fulfilment until we are further disciplined, that we may appreciate the blessing when God sees best to bestow it. Special mercies are often withheld for a time, that we may more earnestly supplicate the throne of grace. We must stay ourselves upon

God, and not measure the time by our own finite fancies. Our impulses must not rule over us, but we must rest in the Lord, and wait patiently for Him, nor let our sunshine turn to darkness, our faith to distrust. The Psalmist says, "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Let not your hope languish; only believe that God is true. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it," and shall not we have that patience and faith that will endure the test, and wait for the harvest of God's promises? <PrT, January 30, 1890 par. 17>

It is not best to mark out some special way in which God must work to fulfil your desires. Your ways, your plans, may not be God's ways or God's plans. The promise that you have thought suited to your need will be fulfilled in unlooked-for blessings, greater than you have asked or thought. Remember that you are not to doubt because you do not receive the very thing for which you asked. Paul requested that the troublesome thorn in the flesh might be removed, but the Lord gave that which was more valuable,--grace to endure it patiently. The strength of Jesus was made perfect in weakness, and Paul was able through Christ to bear about in his body the dying of the Lord Jesus. Jesus prayed that if it were possible, the bitter cup might be removed, but He was not released from the obligation of drinking it. Strength was imparted to Him to drain its bitterest dregs. Jesus said, "Not as I will, but as Thou wilt." With these precious examples before us, let us trust in the name of the Lord, and stay upon our God. <PrT, January 30, 1890 par. 18>

We do not glorify God when we walk in sadness and gloom, and complain that we have no light. "Thus saith the Lord, in an acceptable time have I heard thee, and in the day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them." <PrT, January 30, 1890 par. 19>

With such blessed assurances as these, why do we doubt God? Why bring dishonour upon His holy name? Why bring shame and darkness upon our own souls? I repeat the words of the prophet for the comfort and instruction of those who have been bowed down in doubt and sorrow: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." <PrT, January 30, 1890 par. 20>

August 11, 1892 Christ in the Garden.

Often had Jesus, with the twelve, resorted to Gethsemane for meditation and prayer, but never had He visited the spot with a heart so full of sorrow as upon the night of His betrayal. He had been earnestly conversing with His disciples; but as He neared the garden He became unusually silent. The disciples were perplexed and anxiously regarded His countenance, hoping there to read an explanation of the change that had come over their Master. They had frequently seen Him depressed but never before so utterly sad and silent. As He proceeded, this strange sadness increased; yet they dared not question Him as to the cause. His form swayed as if He was about to fall. The disciples looked anxiously for His usual place of retirement, that their Master might rest. <PrT, August 11, 1892 par. 1>

Upon entering the garden, He said to His companions, "Sit ye here, while I go and pray yonder." Selecting Peter, James, and John to accompany Him, He proceeded farther into the recesses of the garden. He had been accustomed to brace His spirit for trial and duty by fervent prayer in this retreat, and had frequently spent the entire night thus. <PrT, August 11, 1892 par. 2>

Jesus felt that He must be still more alone, and He said to the favoured three, "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with Me." His disciples had never before heard Him utter such mournful tones. His frame was convulsed with anguish, and His pale countenance expressed a sorrow past all description. <PrT, August 11, 1892 par. 3>

He went a short distance from His companions, and fell prostrate with His face upon the earth. He was overpowered by a terrible fear that God was removing His presence from Him. He felt Himself being separated from His Father by a gulf of sin, so broad, so black and deep, that His spirit shuddered before it. He clung convulsively to the cold, unfeeling ground, as if to prevent Himself from being drawn still farther from God. The chilling dews of night fell upon His prostrate form, but the Redeemer heeded it not. From His pale lips wailed the bitter cry, "O My Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt." <PrT, August 11, 1892 par. 4>

It was not a dread of the physical suffering He was soon to endure that brought this agony upon the Son of God. He was bearing the penalty of man's transgression, and shuddering beneath the Father's frown. He must not exert His Divine power to escape this agony, but, as a man, He must bear the consequences of man's sin and the Creator's

displeasure toward His disobedient subjects, and He feared that in His human nature He would be unable to endure the coming conflict with the prince of the power of darkness; in that case the human race would be hopelessly lost, Satan would be victor, and the earth would be his kingdom. The sins of the world weighed heavily upon the Saviour, and bowed Him to the earth; and the wrath of God in consequence of sin seemed crushing out His life. <PrT, August 11, 1892 par. 5>

In the conflict of Christ with Satan in the wilderness of temptation, the destiny of the human race had been at stake. But the Son of God had conquered, and the tempter left Him for a season. He had now returned for the last fearful conflict. During the ministry of Christ, Satan had been preparing for this final trial. Everything was at stake with him. If he failed here, his hope of mastery was lost; the kingdoms of the earth would finally become Christ's, who would "bind the strong man," Satan, and cast him out. <PrT, August 11, 1892 par. 6>

During this scene of the Saviour's anguish, the disciples were at first much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that exceeded all utterance; but they were very weary, and finally dropped asleep, leaving Him to agonize alone. Ah! if they had realized that this was their last night with their beloved Master while He lived a man upon earth, if they had known what the morrow would bring Him, they would not thus have yielded to the power of slumber. <PrT, August 11, 1892 par. 7>

The voice of Jesus partially aroused them. They discerned His form bending over them, His expression and attitude indicating extreme exhaustion. They hardly recognized in His changed countenance the usually serene face of their Master. Singling out Simon Peter, He addressed him: "Simon, sleepest thou? couldst thou not watch one hour?" O Simon, where is now thy boasted devotion? Thou who didst but lately declare thou couldst go with thy Lord to prison or to death, hast left Him in the hour of His agony and temptation, and sought repose in sleep! <PrT, August 11, 1892 par. 8>

John, the loving disciple who had leaned on the breast of Jesus, was also sleeping. Surely the love of John for his Master should have kept him awake. His earnest prayers should have mingled with those of his Saviour in the time of His supreme sorrow. The self-sacrificing Redeemer had passed entire nights in the cold mountains or in the groves, praying for His disciples that their faith might not fail them in the hour of their temptation. Should Jesus now put to James and John the question He had once asked them, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" they would not have ventured to answer, "We can." <PrT, August 11, 1892 par. 9>

This important night-watch should have been spent by the disciples in noble mental struggles and prayers, which would have brought them strength to witness the terrible agony of the Son of God. It would have prepared them, as they should behold His sufferings upon the cross, to understand in some degree the nature of the overpowering anguish which He endured. They would then have been better able to recall the words He had spoken to them in reference to His sufferings, death, and resurrection; and amid the gloom of that trying hour, some rays of hope would have lighted up the darkness, and sustained their faith. Christ had told them before that these things would take place. He knew the power which the prince of darkness would use to paralyze the senses of the disciples, and He therefore admonished them to watch. <PrT, August 11, 1892 par. 10>

But at the most critical moment, when Jesus was most in need of their sympathy and heartfelt prayers, His chosen companions had given themselves up to slumber. They lost much by thus sleeping. The Saviour's trial and crucifixion was to be a fiery ordeal to His disciples. Their faith needed to be sustained by more than human strength as they should witness the triumph of the powers of darkness. Christ designed to fortify them for this severe test. Had those hours in the garden been spent in watching with the dear Saviour and in prayer to God, the disciples would not have forsaken Jesus in His hour of trial, and Peter would not have been left to his own feeble strength to deny his Master. <PrT, August 11, 1892 par. 11>

The evidence of the weakness of His disciples excited the pity and sympathy of the Son of God. He questioned their strength to endure the test they must undergo in witnessing His betrayal and death. He did not sternly upbraid them for their weakness, but in view of their coming trial, exhorted them, "Watch and pray, that ye enter not into temptation." Then, His spirit moving in sympathy with their frailty, He framed an excuse for their failure in duty toward Him: "The spirit indeed is willing, but the flesh is weak." <PrT, August 11, 1892 par. 12>

Again Jesus was seized with superhuman agony, and fainting and exhausted, staggered back to the place of His former struggle. Again He was prostrated to the earth. His suffering was even greater than before. The cypress and palm trees were the silent witnesses of His anguish. From their leafy branches dropped heavy dew upon His stricken form, as if nature wept over its Author wrestling alone with the powers of darkness. <PrT, August 11, 1892 par. 13>

A short time before He had stood like a mighty cedar, withstanding the storm of opposition that spent its fury upon Him. Stubborn wills, and hearts filled with malice and subtlety, strove in vain to confuse and overpower Him. He stood forth in Divine majesty as the Son of God. But now He was like a bruised reed beaten and bent by the angry storm. A few hours before, He had poured out His soul to His disciples in noble utterances, claiming unity with the Father, and giving His elect church into His arms in the language of one who had Divine authority. Now His voice uttered

suppressed wails of anguish, and He clung to the cold ground as if for relief. <PrT, August 11, 1892 par. 14>

The words of the Saviour were borne to the ears of the drowsy disciples: "O my Father, if this cup may not pass away from Me, except I drink it, Thy will be done." The anguish of God's dear Son forced drops of blood from His pores. Again He staggered to His feet, His human heart yearning for the sympathy of His companions, and He repaired to where they were sleeping. <PrT, August 11, 1892 par. 15>

He did not now address them, but, turning away, sought again His retreat and fell prostrate, overcome by the horror of great darkness. The humanity of the Son of God trembled in that trying hour. The awful moment had arrived which was to decide the destiny of the world. The heavenly hosts waited the issue with intense interest. The fate of humanity trembled in the balance. Christ might even then refuse to drink the cup apportioned to guilty men. He might wipe the bloody sweat from His brow, and leave men to perish in their iniquity. Will the Son of the Infinite God drink the bitter potion of humiliation and agony? Will the innocent suffer the consequence of God's curse, to save the guilty? The words fall tremblingly from the pale lips of Jesus: "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." <PrT, August 11, 1892 par. 16>

Though the disciples had failed to sympathize with their Lord in the trying hour of His conflict, all heaven was full of sympathy, and waiting the result with painful interest. When it was finally determined, an angel was sent from the throne of God to minister unto the stricken Redeemer. <PrT, August 11, 1892 par. 17>

The glorious vision of the angel dazzled the eyes of the disciples. They remembered the mount of transfiguration, the glory that encircled Jesus in the temple, and the voice of God issuing from the cloud. They saw the same glory here revealed, and had no further fear for their Master, since God had taken Him in charge, and an angel was present to protect Him from His foes. They were weary and heavy with sleep, and again they dropped into unconsciousness. <PrT, August 11, 1892 par. 18>

The Saviour arose and sought His disciples, and, for the third time, found them fast asleep. His words, however, aroused them: "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners." <PrT, August 11, 1892 par. 19>

Even while these words were upon His lips, the footsteps of the mob that was in search of Him were heard. Judas took the lead, and was closely followed by the high priest. Jesus turned to His disciples, as His enemies approached, and said, "Rise, let us be going; behold, he is at hand that doth betray Me." The countenance of the Saviour wore an expression of calm dignity; no traces of His recent agony were visible as He stepped forth to meet His betrayer. <PrT, August 11, 1892 par. 20>

He stood in advance of His disciples, and inquired, "Whom seek ye?" They answered, "Jesus of Nazareth." Jesus replied, "I am He." As these words were uttered, the mob staggered back; and priests, elders, soldiers, and even Judas, dropped powerless to the ground. This gave Christ ample opportunity to escape from them if He had chosen to do so. But He stood as one glorified amid that coarse and hardened band. <PrT, August 11, 1892 par. 21>

Again the question was asked by the Redeemer, "Whom seek ye?" Again they answered, "Jesus of Nazareth." The Saviour then said, "I have told you that I am He. If, therefore, ye seek Me, let these go their way"--pointing to the disciples. In this hour of humiliation, Christ's thoughts were not for Himself, but for His beloved disciples. He wished to save them from any further trial of their strength. <PrT, August 11, 1892 par. 22>

When the disciples saw that Jesus did not deliver Himself from His enemies, but permitted Himself to be taken and bound, they were offended that He should suffer this humiliation to Himself and them. They had just witnessed an exhibition of His power in prostrating to the ground those who came to take Him, and in healing the servant's ear which Peter had cut off, and they knew that if He chose He could deliver Himself from that murderous throng. They blamed Him for not doing so, and, mortified and terror-stricken by his unaccountable conduct, they forsook him and fled. Alone, in the hands of the hooting mob, the Saviour was hurried from the garden.

Mrs. E. G. White. <PrT, August 11, 1892 par. 23>

December 29, 1892 Abiding in Christ.

"Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends if ye do whatsoever I command you." "These things I command you, that ye love one another." <PrT, December 29, 1892 par. 1>

In this scripture Christ has plainly taught that we must co-operate with God in the work of our salvation. We have something to do; and yet without Christ all our doing is valueless. Fruit-bearing, it is plainly stated, is the result of abiding in Christ. "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." We have read these words of instruction again and again, but have we taken them into our hearts? Are they practiced in our life, and revealed to all with whom we associate? Not a soul will be lost who will practice the principles of these words of Christ. <Prt, December 29, 1892 par. 2>

Jesus prayed for His disciples, "Sanctify them through Thy truth; Thy word is truth." "I have given them Thy word." It is through the truth that the soul's sanctification is accomplished. In the fear and love of Christ, I would inquire, Do we hear, and do we receive into a good and honest heart these important words? and are we individually determined to know for ourselves what is truth? Do we know by experience what it is to abide in Christ as the branch abides in the parent stock? "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me." Have these words any weight in determining our course of action? Has not self been strangely mingled with all our service? Is not the chief reason why growth in religious experience is so dwarfed and sickly, to be found in the fact that our works are so largely of self, and so little of Jesus? Christ must be our guide, our counselor, our Alpha and Omega. He is all and in all to us, or He is nothing to us. Self must die if Christ abides with us; our very life is to be hid with Christ in God. We are to contemplate the great and important truths of His word, to feed upon them. <Prt, December 29, 1892 par. 3>

Let every soul make sure that the principles which Christ has taught in the words recorded by John are planted in his heart by the Holy Spirit. This instruction has been strangely neglected; and while the Lord's professed people feel so little responsibility to carry out His directions, how can they expect to have the peace of Christ and His love abiding in their hearts? How can the professed teacher of the truth impress upon the people the importance of this work, when the truth has not sufficient weight with him to sanctify his own character and life? Unless the truth is enthroned in the heart, and there is a thorough transition from darkness to light, even those who are attempting to teach the truth will be blind leaders of the blind, clouds without water, carried about of winds; they will be as trees whose fruit withereth, twice dead, to be plucked up by the roots. Let all feel the necessity of self-examination. Let us know for ourselves that we are abiding in Christ, and that His words are dwelling in us. As we near the close of this earth's history, Satan redoubles his efforts to cast his hellish shadow over us, that he may turn our eyes away from Christ. If he can prevent us from beholding Jesus, we shall be overcome; but we must not permit him to do this. <Prt, December 29, 1892 par. 4>

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." What is the glory of the Lord? Moses prayed, "I beseech Thee, show me Thy glory." And the Lord said, "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will show mercy to whom I will show mercy." "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, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." <Prt, December 29, 1892 par. 5>

The glory of God is His character, and to us it is manifest in Christ. It is by beholding Him that we become changed, -by contemplating the character of Christ, learning His lessons, obeying His words. Enlightened by His Spirit, the believer sees no virtue or merit in himself. There is naught but deformity. But he beholds Jesus, and the glory of the Redeemer manifested in His atoning sacrifice, and His justifying righteousness, His fulness of grace, not only to pardon but to sanctify, fills his whole soul with admiration of the holiness and love of God; and in contemplating this goodness and mercy and love, he becomes transformed in character. <Prt, December 29, 1892 par. 6>

Jesus said, "The glory which Thou gavest Me I have given them; that they may be one as we are one." On him who receives Christ, the glory of the Lord hath shined, the Sun of Righteousness has arisen, he rises from his low and worldly state, and shines by reflecting the light of Christ's glory. Thus by looking continually to Jesus, contemplating His beauty, the believer is more and more transformed into the child of light. <Prt, December 29, 1892 par. 7>

"Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples," God is glorified in His children as they in their character represent Christ. Jesus says, "He that abideth in Me, and I in him, the same bringeth forth much fruit." Good works are the fruit borne upon the Christian tree. It is impossible to be a disciple of Christ and be a fruitless branch. But the good works are wrought by Christ Himself through the human agent. And those who are doers of the words of Christ, will not only impart blessings of the highest order to others, but as they by their likeness and obedience to Christ represent His character, they bring joy to the heart of Christ and to all the holy ones of heaven.

January 12, 1893 Witnessing for Christ.

"Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord, of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Isaiah not only beheld the glory of Christ, but he also spake of Him. While David mused, the fire burned; then spake he with his tongue. While he mused upon the wondrous love of God, he could not but speak of that which he saw and felt. Who can by faith behold the wonderful plan of redemption, the glory of the only begotten Son of God, and not speak of it? Who can contemplate that unfathomable love expressed in dying upon the cross of Calvary, that whosoever believeth in Him should not perish but have everlasting life, and have no words to utter to extol the Saviour's glory? Who can become partakers of His love, and not admire and reverence and adore? <PrT, January 12, 1893 par. 1>

As they behold Christ, those who love and fear the Lord will be led to assemble together and speak to one another in words that are full of fervour. "Yea, He is altogether lovely." He is "the chiefest among ten thousand." "In His temple doth every one speak of His glory." The sweet singer of Israel praised Him upon the harp: "I will speak of the glorious honor of Thy majesty, and of Thy wondrous works." "And men shall speak of the might of Thy terrible acts: and I will declare Thy greatness. They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness. . . . They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom." Such will be the conversation of those who are specified in the scripture, "They that feared the Lord spake often one to another." And God is represented as listening to their words and writing them in a book. <PrT, January 12, 1893 par. 2>

The testimony of John the beloved disciple is, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. And these things write we unto you that your joy may be full. This then is the message which we have heard of Him and declare unto you, that God is light, and in Him is no darkness at all." <PrT, January 12, 1893 par. 3>

Surely, those who speak to one another of the goodness of the Lord are highly privileged. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." We have rich themes for thought and conversation, themes that it will interest and encourage and uplift the soul to dwell upon; and if God's witnesses, those who are the subjects of His grace, upon whom the bright beams of the Sun of Righteousness are shining, should hold their peace, the stones would immediately cry out. God will be glorified. <PrT, January 12, 1893 par. 4>

If the members of the church are one with Christ, they will be in union with one another. And this unity of believers will be a living testimony to the world of the power of the Gospel. United in one, they receive bright beams of light from the Sun of Righteousness, and diffuse this light to a world in darkness. Oh, why cannot we see from the lessons and especially from the prayer of Christ, how Christians may be perfect in one, and thus represent the glory of their Redeemer? If those who believe the truth would bring the prayer of Christ into their practical life, they would grow in grace and in the knowledge of the truth. They would grow up unto the full stature of men and women in Christ Jesus. As believers in Christ, "they are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit." <PrT, January 12, 1893 par. 5>

The believer in Christ needs to understand the working of the powers of darkness to bring dissension and division into the church, that its members may not present the oneness for which Christ prayed. God's people have greatly dishonoured His name, and misrepresented the truth by their alienation, their lack of love for one another. As love for God has grown cold, they have lost the childlike simplicity that knit heart to heart in love and tenderness. Hardheartedness has come in. There is a drawing away from one another. Many are saying by their actions I care not for the prayer of Christ. They feel under no special obligation to love one another as Christ has loved them. Jesus can do little for these souls; for His words and Spirit are not permitted to enter into the heart. <PrT, January 12, 1893 par. 6>

Many are in darkness, and know not the cause. They are not at peace with God, they are not one with Christ, nor in

unity with one another. They seem to think they are at liberty to act out the natural feelings of the heart. Words and actions testify that they do not desire to be in union with those who do not exactly meet their minds, even among believers. Now all who entertain these ideas and cherish these feelings need to be converted. They need to live by every word that proceedeth out of the mouth of God. The religion of Christ is not to be controlled by impulse. <PrT, January 12, 1893 par. 7>

Love for one another is not to be manifested in praise and flattery, but in true fidelity. If we see one in danger, we should tell him plainly, kindly, even at the risk of his displeasure. We must lean wholly upon God; we need to pray much. We should hold the truth with firmness, but we are to hold it in righteousness. While we speak the truth with fidelity, we should speak it in love.

Mrs. E. G. White. <PrT, January 12, 1893 par. 8>

January 26, 1893 "Knit Together in Love."

"A new commandment I give unto you, That ye love one another." How much? "As I have loved you, that ye also love one another." Do we regard this commandment sufficiently, so that we permit it to control mind and heart, and mould the character? "By this shall all men know that ye are My disciples, if ye have love one to another." Thus believers may bear to the world the credentials testifying that they are indeed children of God. Jesus says, "The glory which Thou gavest Me I have given them; that they may be one even as we are one. I in them and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." <PrT, January 26, 1893 par. 1>

What can I present before my brethren and sisters more important for their study and practice than the prayer of Christ? The entire seventeenth chapter of John is full of marrow and fatness. Are there not urgent reasons why we should take heed to these words of Christ? Is it not time we sought for the unity for which the Saviour prayed? Shall we open our hearts to the melting love of Jesus? Shall we let that love take the place of the coldness and hardness that have been revealed in our characters? May the Lord have compassion upon us; may He forgive our perversity, and heal our backslidings, and unite the hearts of all that believe the truth in that oneness for which Christ prayed, that which exists between the Father and the Son. <PrT, January 26, 1893 par. 2>

The Gospel has little to fear from open opponents. It is the pretended friends of Christ, those who say, "I go," but do not go, who are its most dangerous foes. They profess to love the Lord Jesus, but through the deceptions of Satan they work against Christ because they fail to be doers of His word. <PrT, January 26, 1893 par. 3>

He who carefully studies the word of God and brings its holy principles into his daily life, making every thought, word, and deed subject to its control will be a man of discernment; he has spiritual eyesight; he is not ignorant of Satan's devices. The love of God is in his heart, and he loves his fellow-men. Who can measure the loss we individually sustain by neglecting to obey the words of Christ? He is life to the dead, and wisdom to the ignorant. It is by His righteousness we are connected with God, and why do we treat so indifferently the prayer of Christ that His disciples may be one as He is one with the Father? Why do we not make most earnest efforts to answer this prayer? <PrT, January 26, 1893 par. 4>

The Saviour says to His professed people, "I have somewhat against thee because thou hast left thy first love." If ever a people needed to repent because they had lost their first love, it is those who have had so great light. You can never understand what the loss means, until you repent of having given so little heed to the words of Christ. "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." There is need of repentance because of the lack of love to God. He has not been loved with the whole heart, with the whole soul, with the undivided affections; and the second commandment has not been obeyed, "Thou shalt love thy neighbour as thyself." <PrT, January 26, 1893 par. 5>

In view of the wonderful manifestation of the love of Christ for fallen man, it is a great sin to misrepresent His character, as it has been misrepresented by every soul who has left the first love. Shall we not repent of this sin? Shall we take these things to heart, and make diligent work? God grant that the precious illumination of His Spirit may no longer be withheld from us. <PrT, January 26, 1893 par. 6>

The word of God cannot bend to men's liking. It requires obedience full and free. Will the church that professes to keep the commandments of God keep them in truth? Shall we be able to select a better guide, a better standard than is given us in the word of God? Why then do we kindle a fire, and walk in the sparks of our own kindling? The Eternal has opened up a path for us to travel which leads to the open gates of Paradise. Can we by following our own will and choosing to walk in our own way find a pleasanter path? What can spread sunshine through the soul as does the sense

of sins forgiven? What can impart true nobility, if not restoration to the favour of God? Pure and undefiled religion means to love God supremely and our neighbour as ourselves. Could we understand the great loss we sustain in not following the Lord fully as directed in the wonderful prayer of Christ, so full of mercy and truth, we would make haste and repent, and be converted. To disregard this prayer is to quench the love of God in our hearts. <PrT, January 26, 1893 par. 7>

If those who profess to believe the present truth loved God supremely, and their neighbour as themselves, would there be so little done in presenting the truth to those about us? Every soul is to seek to be a blessing to others. Souls are perishing for the word of life, but the loss of her first love has left the church in blindness, and destitute of the blessings it is her privilege to enjoy. Lacking the power of God, he fails to accomplish the work of God. When we gather about the great white throne, before the Judge of the living and the dead, what excuse can we render to God for having failed to obey His word, failed to represent Christ before the world? <PrT, January 26, 1893 par. 8>

The man whose religion is planted in the heart is not guided by human opinions but by the verdicts of the unchanging One. In the judgment day it will be found that no one is able to cancel or revise the decisions of God; man cannot judge the word, but the word judges him. Every talent entrusted to men was given that it might be devoted to the work of saving the souls of the lost. If the talents have not been improved, if precious opportunities of enlightening others have been passed by unheeded, then the Lord's gifts have been wasted. To every man are committed talents, and if these are not improved, he will be treated as was the unprofitable servant in the parable. <PrT, January 26, 1893 par. 9>

Let us put away every idol. Let us seek God earnestly, and with the spirit of a little child take hold of our long-neglected work, and redeem the time. When we have less of self, and more of Jesus, we shall view these things in the right light. Let selfishness be uprooted, let the love of Jesus reign in the heart, and many souls will be saved as the result. In the past many have been repulsed, lost to God, lost to His cause, because of the unchristlike spirit and conduct which made it manifest that His professed people had left their first love. May God pity the church; for a great work must be done for its members or they are lost.

Mrs. E. G. White. <PrT, January 26, 1893 par. 10>

September 21, 1893 Seeking to Save.

"Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." <PrT, September 21, 1893 par. 1>

Jesus received publicans and common sinners, and ate with them. The Pharisees murmured. In their self-righteousness they despised these poor sinners who gladly heard the words of Jesus. To rebuke this spirit in the scribes and Pharisees, and leave an impressive lesson for all, the Lord gave the parable of the lost sheep. Notice in particular the following points:-- <PrT, September 21, 1893 par. 2>

The ninety and nine sheep are left, and diligent search is made for the one that is lost. The entire effort is made for this unfortunate sheep. So should the effort of the church be directed in behalf of those members who are straying from the fold of Christ. And if they have apostatized far away, do not wait till they return before you try to help them, but go in search of them. <PrT, September 21, 1893 par. 3>

When the lost sheep was found, with joy it was borne home, and much rejoicing followed. This illustrates the blessed joyful work of labouring for the erring. That church that engages successfully in this work, is a happy church. That man or that woman whose soul is drawn out in compassion and love for the erring, and labours to bring them to the fold of the Great Shepherd, is engaged in a blessed work. And oh! what a soul-rapturing thought, that when one sinner is thus reclaimed, there is more joy in Heaven than over ninety and nine just persons. These selfish, exclusive, exacting souls, who seem to fear to help those in error, as though they would become polluted by so doing, do not taste of the sweets of this missionary work. And that blessedness which fills all Heaven with rejoicing upon the rescue of one who has apostatized more or less, they do not feel. They are shut up to their narrow views and feelings, and are becoming as dry and as unfruitful as the mountains of Gilboa, upon which there was neither dew nor rain. <PrT, September 21, 1893 par. 4>

Take a strong man and shut him away from labour, and he becomes feeble. That church, or those persons who shut

themselves away from bearing burdens for others, who shut themselves up to themselves, will soon suffer spiritual feebleness. It is labour that keeps the strong man strong. And spiritual labour, toil, and burden-bearing, is what will give strength to the church of Christ. <PrT, September 21, 1893 par. 5>

We are not all organised alike. Some have not been educated aright. Their education has been deficient. Some have transmitted to them a quick temper, and their education in childhood has not taught them self-control. With this fiery temper is frequently united envy and jealousy. Others are faulty in other respects. They are dishonest in deal, overreaching in trade. Others are arbitrary in their families--loving to rule. Their lives are far from being correct. Their education was all wrong, and evil fruits were manifested without their being told the sin of being thus controlled. Therefore sin does not appear so exceedingly sinful. Others, whose education has not been so faulty, who have had better training, have developed a much less objectionable character. The Christian life of all is very much affected for good or for evil by their previous education. <PrT, September 21, 1893 par. 6>

Jesus, our advocate, is acquainted with all the circumstances with which we are surrounded, and deals with us according to the light we have had, and the circumstances in which we are placed. Some have a much better organisation than others; while some are continually harassed and afflicted, and in trouble because of the unhappy traits in their character, having to war with internal foes and the corruption of their nature. Others have not half so much to battle against. They pass along almost free from the difficulties their brethren and sisters are labouring under who are not so favourably organised. They do not, in very many cases, labour half as hard to overcome and live daily the life of a Christian as some of those unfortunate ones I have mentioned. The latter appear to disadvantage almost every time, while the former appear much better, because it is natural for them so to do. They may not labour half as hard to watch and keep the body under, yet at the same time they make a comparison of their lives with the lives of others who are unfortunately organised, and badly educated, and flatter themselves with the contrast. They talk of the errors, the wrongs, the failings, of the unfortunate, but do not feel that they have any burden in the matter farther than to dwell upon those wrongs, and shun those who are guilty of them. <PrT, September 21, 1893 par. 7>

We should labour to help those who stand most in need of help--those who are less favourably situated, who are erring and faulty, and who may have injured us and tried our patience to the utmost. It is just such ones whom Jesus pities, because Satan has more power over them, and is constantly taking advantage of their weak points, and driving his arrows to hit them where they are least protected. Jesus exercises His power and mercy for just such pitiable cases. Jesus did not shun the unfortunate, helpless, and weak, but he helped such as needed help. Jesus did not confine His visits and labours to a class more intelligent and less faulty, to the neglect of the unfortunate. He did not inquire whether it was agreeable or pleasant for him to be a companion of the poorest, the most needful. These are the ones whose company He sought--the lost sheep of the house of Israel.

Mrs. E. G. White. <PrT, September 21, 1893 par. 8>