



RH10 - Review & Herald Articles (4/13/1911 - 6/17/1915)

April 13, 1911 Cornelius, a Seeker for Truth

Mrs. E. G. White

Immediately after the interview with Cornelius, the angel went to Peter, who, at the time, was praying upon the house-top of his lodging in Joppa. "And he became very hungry, and would have eaten: but while they made ready, he fell into a trance." It was not for physical food alone that Peter hungered. As from the housetop he viewed the city of Joppa and the surrounding country, he hungered for the salvation of his countrymen. He had an intense desire to point out to them from the Scriptures the prophecies relating to the sufferings and death of Christ. <RH, April 13, 1911 par. 1>

As he prayed, he became lost to the scene about him. In a vision, "he saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven." <RH, April 13, 1911 par. 2>

In the giving of this vision to Peter may be seen the outworking of God's plan to bring to pass events whereby his great plan might be more fully carried out. Peter had not yet preached the gospel to the Gentiles. Many of them had been interested listeners to the truths which he taught; but in the minds of the apostles, the middle wall of partition, broken down by the death of Christ, still existed; and they regarded the Gentiles as excluded from the blessings of the gospel. Through the labors of the disciples, many of the Greek Jews had become believers in Christ; but the conversion of Cornelius was to be the first of importance among the Gentiles. <RH, April 13, 1911 par. 3>

The time had come for an entirely new phase of work in the church of Christ. The door that many of the Jewish converts had closed against the Gentiles was now to be thrown open. The Gentiles who accepted the gospel were to be looked upon as on an equality with the Jewish disciples, without the necessity of observing the rite of circumcision. <RH, April 13, 1911 par. 4>

How carefully the Lord worked to overcome the prejudice against the Gentiles, which had been so firmly fixed in Peter's mind by his Jewish training! By the vision of the sheet and its contents, he sought to divest the mind of the apostle of prejudice, and to teach the important truth that in heaven there is no respect of persons, that Gentile and Jew are alike precious in God's sight, and that through Christ the heathen are made partakers of the blessings and privileges of the gospel. <RH, April 13, 1911 par. 5>

The vision given to Peter conveyed both reproof and instruction. It showed that by the death of Christ the Gentiles had been made fellow heirs with Israel. Heretofore Peter's labors had been confined to the Jews, and he had looked upon the Gentiles as unclean, excluded from the promises of God. He was now being led to comprehend the world-wide extent of God's plan. <RH, April 13, 1911 par. 6>

While Peter was thinking about the vision, the men sent from the centurion stood before the gate of his lodging-house; and the Spirit said to him: "Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." <RH, April 13, 1911 par. 7>

To Peter this was a trying command. It was with reluctance at every step that he undertook the duty laid upon him, but he dared not disobey. He went down and received the messengers sent by Cornelius. They told him of their singular errand; and in obedience to the directions that he had just received from God, he promised to accompany them on the morrow. He courteously entertained them that night, and on the following morning set out with them for Caesarea, accompanied by six of his brethren. These were to be witnesses of all that he should say or do while visiting the Gentiles; for Peter knew that he would be called to account for so direct an opposition to the Jewish faith and teachings. <RH, April 13, 1911 par. 8>

While the messengers of Cornelius were upon their errand, the centurion gathered as many of his relative as were accessible, that they as well as he might be instructed in the truth. When Peter arrived, he found a large company assembled, eagerly waiting to listen to his words. <RH, April 13, 1911 par. 9>

As Peter entered the house of the Gentile, Cornelius did not salute him as an ordinary visitor, but as one honored of heaven, and sent to him by God. It is an Eastern custom to bow before a prince or other high dignitary, and for children

to bow before their parents; but Cornelius, overwhelmed with reverence for the one delegated by God to teach him, fell at the apostle's feet. Pete was horror-stricken; and he lifted the centurion to his feet, saying, "Stand up; I myself also am a man." He then began to talk with him familiarly, in order to remove the sense of awe and extreme reverence with which the centurion regarded him. <RH, April 13, 1911 par. 10>

To Cornelius and those assembled in his house, Peter spoke first of the custom of the Jews, saying that it was looked upon as unlawful for Jews to mingle socially with the Gentiles, and that this involved ceremonial defilement. "Ye know," he said, "how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me." <RH, April 13, 1911 par. 11>

Cornelius then related his experience and the words of the angel, saying, in conclusion: "Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God." <RH, April 13, 1911 par. 12>

"Then Peter . . . said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." <RH, April 13, 1911 par. 13>

God had favored the Jews above all other nations; but if they rejected the light, failing to live up to their profession, they would be no better in his sight than other nations. Those among the Gentiles who, like Cornelius, feared God and worked righteousness, walking in the light they had, were kindly regarded by God, and their sincere service was accepted. But the faith of Cornelius could not be perfect without a knowledge of Christ; therefore God sent additional knowledge to him, for the further development of his character. Many refuse to receive the light that God sends them, and in excuse, quote the words of Peter to Cornelius, "In every nation he that feareth him, and worketh righteousness, is accepted with him." They maintain that it is of no consequence what men believe, so long as their works are good. Such are in error. Faith and works must be united. We should advance with the light given us. If God brings us into connection with those who have received truth substantiated by his Word, we should accept this truth with joy. Those who claim that faith alone will save them, are trusting to a rope of sand; for faith is made perfect by good works. <RH, April 13, 1911 par. 14>

To that company of attentive hearers Peter preached Christ,--his life, his miracles, his betrayal, his crucifixion, his resurrection, his ascension, and his work in heaven as man's representative and advocate. As the apostle spoke, his heart glowed with the spirit of the truth that he was presenting. His hearers were charmed by the teaching they heard; for their hearts were prepared to receive the gospel. <RH, April 13, 1911 par. 15>

The discourse was interrupted by the descent of the Holy Spirit. "While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God." <RH, April 13, 1911 par. 16>

"Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ." <RH, April 13, 1911 par. 17>

The conversion of Cornelius and his household was but the first-fruits of a harvest to be gathered in. From this household a wide-spread work of grace was carried on in a heathen city. <RH, April 13, 1911 par. 18>

When the brethren in Judea heard that Peter had gone to the house of a Gentile, and preached there, they were surprised and offended. They feared that such a course, which looked to them presumptuous, would tend to contradict his own teachings. When they next saw Peter, they met him with severe censure, saying, "Thou wentest in to men uncircumcised, and didst eat with them." <RH, April 13, 1911 par. 19>

Peter laid the whole matter before them. He related his experience in regard to the vision, and pleaded that it admonished him no longer to observe the ceremonial distinction of circumcision and uncircumcision, nor to look upon the Gentiles as unclean. He told them of the command given him to go to the Gentiles, of the coming of the messengers, of his journey to Caesarea, and of the meeting with Cornelius. He recounted the substance of his interview with the centurion, in which the latter had told him of the vision by which he had been directed to send for Peter. <RH, April 13, 1911 par. 20>

"As I began to speak," he said, in relating his experience, "the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit. If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?" <RH, April 13, 1911 par. 21>

On hearing this account, the brethren were silenced. Convinced that Peter's course was in direct fulfilment of the plan of God, and that their prejudice and exclusiveness were to be utterly destroyed by the gospel, they glorified God, saying, "Then to the Gentiles also hath God granted repentance unto life." <RH, April 13, 1911 par. 22>

Thus, without controversy, prejudice was broken down, and the way was opened for the work to be carried on among

April 13, 1911 A Study of Principles--No. 6

D. E. Robinson

The day following the special meeting referred to in last week's issue, on the Armadale (Australia) camp-ground, in which Mrs. White spoke of the principles that should govern our work where prejudice is strong, she wrote the following letter to one who had strongly urged that to refrain from Sunday labor in the south would be wrong: -- <RH, April 13, 1911 par. 1>

"Dear Brother: Yesterday extracts were read from letters from your pen in reference to our brethren in the Southern field. This subject is a very delicate one to handle, and I would not have anything to say upon it if I did not feel that I dare not withhold light that has been given me. My brother, I was made sad to hear the extracts from your letter. This is not the advice that Jesus gave in his sermon on the mount. <RH, April 13, 1911 par. 2>

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.' <RH, April 13, 1911 par. 3>

"The principles that you present to others, you should first know are faultless because sustained by a 'Thus saith the Lord.' How careful we should be in giving advice, lest our counsel result in great evil and suffering. How much better for the families to go out into some other cities or some other country, but never encourage the spirit of defiance and resistance, even if they are placed in the chain-gang. The bigotry that exists, the prejudice against truth to sustain religious error, is firm; for the human agent is stirred with hellish power from beneath. The Lord sees, the Lord knows, all about the sufferings of his people for the truth's sake. Pray, our Saviour says, for those who entreat you evil, and resist not evil. <RH, April 13, 1911 par. 4>

"There is a matter which I have written in regard to, the introduction of the truth among the colored people. This can not be done in any haphazard way, neither can advice be given to the believers and to those who teach the truth to be presumptuous. When the period comes in the Southern States to do as did the three worthies, who refused to bow to Nebuchadnezzar's image, *that time will present decisions for or against the commandments of God*. There is no need of closing up our own way entirely. It will be made more difficult to work the many fields that have not yet been touched. Our policy is, Do not make prominent the objectionable features of our faith, which strike most decidedly against the customs and practises of the people, until the Lord shall give the people a fair chance to know that we are believers in Christ, and in his preexistence. Let the testimony of the world's Redeemer be dwelt upon. 'I Jesus have sent mine angel to testify unto you these things in the churches.' There is need of strictly guarding the words that the pen traces upon paper. The Lord help us to learn in the school of Christ his meekness and his lowliness. <RH, April 13, 1911 par. 5>

"If the majesty of heaven guards his every word lest he should stir up the spirit of Satan and the fallen angels, how much more careful should we be in all things in connection with his work. <RH, April 13, 1911 par. 6>

"I think it would be very becoming to all who claim to follow Christ, to be indeed learning of Christ, his methods, and his meekness and lowliness of heart. We have a decided message to bear. In Jude we have a description of the pollution of the world, and the working agencies of Satan to corrupt the world. 'Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.' <RH, April 13, 1911 par. 7>

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.' Zech. 3:1. These things are written for our benefit, and we are to study the Word in all these things now; for they concern us, particularly. <RH, April 13, 1911 par. 8>

"There is to be a time of trouble such as never was since there was a nation. Our work is to study to weed out of all our discourses everything that savors of retaliation and defiance and making a drive against churches and individuals, because this is not Christ's way and method. He did not pronounce scathing rebukes against those who knew not the truth, but against those whom God had made the depositaries of sacred responsibilities, a people chosen and favored with every temporal and spiritual advantage, and yet bearing no fruit. . . . <RH, April 13, 1911 par. 9>

"The Lord pities the world, his vineyard, which has not been worked. He is sparing the world to let increased light come to it. In the midst of wrath he remembers mercy. His heart of divine mercy is full of love and compassion for the thousands who are in ignorance of the truth. There has been everything done for those who have a knowledge of the

truth, to keep them in the truth; but those who know not the truth have not received one tithe of the advantages that they should have had. And thus it continues to be. God help the people to whom he has given every advantage, as he did the Jewish nation, to receive and impart to those who are in ignorance of the light of truth, instead of rejecting the light and blessing. <RH, April 13, 1911 par. 10>

"I do not know that you understand this. May the Lord help you to discern. It is not the place of those who have had from Jesus light, precious light, to condemn those to whom this light has never come, and to write or speak things which will close the ears and door of the heart; to hedge up the way, so that Satan's power shall take possession of human minds; and to give the imagination a false viewing, that will through any course that we shall pursue bring on a state of things that will prevent us from reaching the world. This the Jewish nation did. They made themselves obnoxious to the world. <RH, April 13, 1911 par. 11>

"How shall correct impressions of what we really do believe be given to our world?--By studying methods, not of contention and condemnation; for there are thousands living up to the best light they have. Every means should be used to get the knowledge of the truth before the thousands who will discern evidence, who will appreciate the likeness of Christ in his people, if they can have an opportunity to see it. There are those among us who, if they would take time to consider, would regard their do-nothing position as a sinful neglect to use the talents which God has given them. God has given his messengers the truth to proclaim. Then the churches are to voice the truth from the lips of the messengers, and use their talent in every way possible to make the ministry a power to communicate truth by their catching the first rays of light, and diffusing the same. <RH, April 13, 1911 par. 12>

"Here is our great sin. We are years behind. The ministers have been seeking the hidden treasure, and have been opening up the casket, and letting the jewels of truth shine forth; but there is not one-hundredth part done or being done by members of the church that God requires of them. They will in that great day be self-convicted and self-condemned for their slothfulness. May the Lord lead them to penitence, and to now see themselves and exclaim, 'Lord, I am that fruitless fig-tree.' May the Lord forgive his people who are not doing the work in his vineyard that he has given them to do. <RH, April 13, 1911 par. 13>

"I Jesus have sent mine angel to testify unto you these things in the churches.' 'I am the root and the offspring of David, and the bright and morning star.' Study this subject; read the next verse. We see that this is the very message that has been going forth to the people of God. <RH, April 13, 1911 par. 14>

"The large halls in our cities should be secured, that the third angel's message may be proclaimed by human lips. Thousands will appreciate the message. While so much time and money have been absorbed in ministerial institutes for those who have the truth and do not appreciate it, thousands are in ignorance of the truth. They know not what is the faith of Seventh-day Adventists. <RH, April 13, 1911 par. 15>

"Why do not the church-members communicate that which they have received? Why this negligence? Why this selfish neglect when the value of souls is at stake? <RH, April 13, 1911 par. 16>

"Why is there not now something being done in a larger measure than has been done? Why are camp-meetings kept year after year in the same locality? Why are they not taken to cities that know nothing of our faith? The plea is, There will be a saving of money and labor. Let the saving be done in other lines. But when souls are to be labored for, and the truth is to come before those who know it not, let us not talk of limiting on this line. <RH, April 13, 1911 par. 17>

"A world is to be warned. Watch, wait, pray, work, and let nothing be done through strife and vainglory. Let nothing be done to increase prejudice, but everything possible to make prejudice less, by letting in light, the bright rays of the Sun of Righteousness, amid the moral darkness. <RH, April 13, 1911 par. 18>

"There is a great work yet to be done. Every effort possible must be made to reveal Christ as the sin-pardoning Saviour, Christ as the sin-bearer, Christ as the bright and morning star: and the Lord will give us favor before the world until our work is done."

Sanitarium, Cal. .

<RH, April 13, 1911 par. 19>

April 20, 1911 The Gospel Message in Antioch

Mrs. E. G. White

After the disciples had been driven from Jerusalem by persecution, the gospel message spread rapidly into the regions lying beyond the limits of Palestine; and many small companies of believers were formed in important centers. Some of the disciples "traveled as far as Phenice, and Cyprus, and Antioch, preaching the word." Their labors were usually confined to the Hebrew and Greek Jews, large colonies of whom were to be found in nearly all the cities of the ancient

Eastern world. <RH, April 20, 1911 par. 1>

Among the places mentioned where the gospel was gladly received is Antioch, the metropolis of Syria. The extensive commerce carried on from that populous center brought to the city many people of various nationalities. Besides, Antioch was favorably known as a resort for lovers of ease and pleasure, because of its healthful situation, its beautiful surroundings, and the wealth, culture, and refinement to be found there. In the days of the apostles, it had become a city of luxury and vice. <RH, April 20, 1911 par. 2>

The gospel was publicly taught in Antioch by certain disciples from Cyprus and Cyrene, who came "preaching the Lord Jesus." "The hand of the Lord was with them," and their earnest labors were productive of fruit. "A great number believed, and turned unto the Lord." <RH, April 20, 1911 par. 3>

"Tidings of these things came unto the ears of the church which was in Jerusalem." Upon hearing the good news, they rejoiced, and determined to strengthen the hands of the believers, and to follow up the interest that had been created, by sending to Antioch one of their tried fellow workers, Barnabas, "a good man, and full of the Holy Ghost and of faith." When, upon arrival at his new field of labor, he saw the work that had already been accomplished by divine grace, he "was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." <RH, April 20, 1911 par. 4>

The labors of Barnabas in Antioch were richly blessed. Many were added to the number of believers there. As the work developed, Barnabas felt the need of suitable help, in order to advance in the opening providences of God; and so he journeyed to Tarsus to seek for Paul, who, after his departure from Jerusalem some time before, had been laboring in "the regions of Syria and Cilicia," proclaiming "the faith which once he destroyed." Barnabas was successful in finding Paul, and in persuading him to return with him as a companion in ministry. <RH, April 20, 1911 par. 5>

In the populous city of Antioch, Paul found an excellent field of labor. His learning, wisdom, and zeal exerted a powerful influence over the inhabitants and frequenters of that city of culture; and he proved to be just the help that Barnabas needed. For a year the two disciples labored unitedly in faithful ministry, bringing to many a saving knowledge of Jesus of Nazareth, the world's Redeemer. <RH, April 20, 1911 par. 6>

It was in Antioch that the disciples were first called Christians. The name was given them because Christ was the main theme of their preaching, their teaching, and their conversation. Continually they were recounting the incidents that had occurred during the days of his earthly ministry, when his disciples were blessed with his personal company. Untiringly they dwelt upon his teachings, and his miracles of healing. With quivering lips and tearful eyes they spoke of his agony in the garden, his betrayal, trial, and execution, the forbearance and humility with which he endured the contumely and torture imposed upon him by his enemies, and the godlike pity with which he prayed for those who persecuted him. His resurrection and ascension, and his work in heaven as the Mediator for fallen man, were topics upon which they rejoiced to dwell. Well might the heathen call them Christians, since they preached of Christ, and addressed their prayers to God through him. <RH, April 20, 1911 par. 7>

The faithful believers at Antioch realized that God was willing to work in their hearts "both to will, and to do of his good pleasure." Living, as they were, in the midst of a people who seemed to care but little for the things of eternal value, they sought to arrest the attention of the honest in heart, and to bear positive testimony concerning the Lord of glory, whom they loved and served. In their humble ministry, they learned to depend upon the power of the Holy Spirit to make effective the word of life spoken to perishing souls. And so, in their various walks of life, they daily bore testimony to their faith in Christ Jesus, "who, being in the form of God, . . . 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," in order that he might bring "life and immortality to light through the gospel." <RH, April 20, 1911 par. 8>

The example of the followers of Christ at Antioch should be an inspiration to every believer living in the great cities of the world today. While it is in the order of God that chosen workers of consecration and talent should be stationed in important centers of population to lead out in public efforts, it is also necessary that the church-members living in these cities shall exercise, in all humility, their God-given talents in labor for souls. There are rich blessings in store for those who surrender fully to the call of God. As such workers undertake to win souls to Jesus, they will find that many who never could have been reached in any other way are ready to respond to intelligent personal effort. <RH, April 20, 1911 par. 9>

The cause of God in the earth today is in need of living representatives of Bible truth. The ordained ministers, alone, are not equal to the task of warning the great cities. God is calling not only upon the ministers, but also upon physicians, nurses, canvassers, Bible workers, and other consecrated laymen of varied talent who have a knowledge of the truths of the third angel's message, to consider the needs of the unwarned cities. Time is rapidly passing. There is much work to be done before satanic opposition shall close up the way. Every agency must be set in operation, that present opportunities may be wisely improved. <RH, April 20, 1911 par. 10>

In the providence of God, Paul's labors at Antioch, in association with Barnabas, strengthened him in his conviction

that the Lord had indeed called him to do a special work in behalf of the Gentile world. At the time of Paul's conversion, the Lord had declared that he was to be made a minister to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." The angel who appeared to the disciple Ananias said of Paul, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." And the chosen apostle to the Gentiles, later in his Christian experience, while praying in the temple at Jerusalem, was visited by an angel from heaven, who bade him, "Depart: for I will send thee far hence unto the Gentiles." <RH, April 20, 1911 par. 11>

Thus the Lord had given Paul his commission to enter the broad missionary field of the Gentile world. To prepare him for his extensive and difficult work, God had brought him into close connection with himself, and had opened before his enraptured vision glimpses of the beauty and glory of heaven. To him had been given the ministry of making known "the mystery, which was kept secret since the world began,"--"the mystery of his will," "which in other ages was not made known unto the sons of men, . . . that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." <RH, April 20, 1911 par. 12>

Referring in later years to this revelation of the mystery of God that had been made known to him at the beginning of his gospel ministry, Paul declares: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." <RH, April 20, 1911 par. 13>

While the light of the gospel was shining brightly at Antioch, an important work was continued by the apostles who had remained at Jerusalem. Every year, at the time of the festivals, many Jews from all lands came to Jerusalem to worship at the temple. Some of these pilgrims were men of fervent piety, who were earnest students of the prophecies. They were looking and longing for the advent of the promised Messiah, the hope of Israel. When Jerusalem was filled with strangers, the apostles whose work centered in that city preached Christ with unflinching courage, though they knew that in so doing their lives were in constant jeopardy. At such times, many converts to the faith were made; and these, dispersing to their homes in different parts of the world, scattered the seeds of truth through all nations, and among all classes of society. <RH, April 20, 1911 par. 14>

Prominent among the apostles who engaged in this work were Peter, James, and John, who felt confident that God had appointed them to preach Christ among their own countrymen at home. And so they continued to labor in love, testifying of the things that they had seen and heard, and appealing to "a more sure word of prophecy," in an effort to persuade "the house of Israel . . . that God hath made that same Jesus," whom the Jews had crucified, "both Lord and Christ." <RH, April 20, 1911 par. 15>

April 20, 1911 A Study of Principles--No. 7

Instruction Regarding Sunday Labor

D. E. Robinson

Early in 1898, our brethren connected with the publishing-house in Melbourne, Australia, were notified that complaints were being made by some because the office was being operated on Sunday; and it was intimated that unless such work was stopped on that day, prosecution would be the result. Some of the brethren argued that we could not, without sacrificing right principles, change our course in this matter, and that the Sunday work should be continued, whatever might be the consequences. In this crisis, Mrs. White stated that it would be in harmony with instruction that she had received to stop the work that was giving offense, and let the workers in the office devote Sunday to missionary efforts. This advice was accepted. <RH, April 20, 1911 par. 1>

Regarding a similar experience at the Avondale school, Mrs. White says, in "Testimonies for the Church," vol. IX, pages 236-238:-- <RH, April 20, 1911 par. 2>

"At our Avondale school, near Cooranbong, Australia, the Sunday labor question came up for decision. It seemed as if the lines were soon to be drawn so tightly about us that we should not be able to work during Sunday. Our school was situated in the heart of the woods, far from any village or railway station. No one was living near enough to be disturbed in any way by anything we might do. Nevertheless we were watched. The officers were urged to come

around to inspect our premises; and they did come. . . . <RH, April 20, 1911 par. 3>

"When our brethren were threatened with persecution, and thrown into perplexity in regard to what they should do, the same advice was given as was given in answer to the question concerning games. I said: 'Employ Sunday in doing missionary work for God. Teachers, go with your students. Take them into the bush, . . . and visit the people in their homes. Let them know that you are interested in their soul's salvation.' They did so, and, as the result, were greatly benefited themselves, and were able to help others as well. The blessing of God rested upon them as they diligently searched the Scriptures in order to learn how to present the truths of the Word in such a way that these truths would be received with favor." <RH, April 20, 1911 par. 4>

After having faithfully kept the Lord's Sabbath, to refrain from work that might give offense, and to spend the first day of the week in teaching people the message for this time, can be called "Sunday-keeping," as that term is ordinarily understood. Surely one who follows this instruction, not spending the day in idleness, but in earnest efforts to exalt the true Sabbath, would not be regarded as one who is paying homage to the "beast." <RH, April 20, 1911 par. 5>

The reasons for this instruction, and the principles involved in carrying it out, are ably set forth in the following, found in "Testimonies for the Church," vol. IX, pages 232-236:--

Sanitarium, Cal., Aug. 17, 1902. <RH, April 20, 1911 par. 6>

"Dear Brother: I will try to answer your question as to what you should do in the case of Sunday laws being enforced." <RH, April 20, 1911 par. 7>

"The light given me by the Lord at a time when we were expecting just such a crisis as you seem to be approaching, was, that when the people were moved by a power from beneath to enforce Sunday observance, Seventh-day Adventists were to show their wisdom by refraining from their ordinary work on that day, devoting it to missionary effort." <RH, April 20, 1911 par. 8>

"To defy the Sunday laws will but strengthen in their persecution the religious zealots who are seeking to enforce them. Give them no occasion to call you lawbreakers. If they are left to rein up men who fear neither God nor man, the reining up will soon lose its novelty for them, and they will see that it is not consistent nor convenient for them to be strict in regard to the observance of Sunday. Keep right on with your missionary work, with your Bibles in your hands, and the enemy will see that he has worsted his own cause. One does not receive the mark of the beast because he shows that he realizes the wisdom of keeping the peace by refraining from work that gives offense, doing at the same time a work of the highest importance." <RH, April 20, 1911 par. 9>

"When we devote Sunday to missionary work, the whip will be taken out of the hands of the arbitrary zealots who would be well pleased to humiliate Seventh-day Adventists. When they see that we employ ourselves on Sunday in visiting the people and opening the Scriptures to them, they will know that it is useless for them to try to hinder our work by making Sunday laws." <RH, April 20, 1911 par. 10>

"Sunday can be used for carrying forward various lines of work that will accomplish much for the Lord. On this day open-air meetings and cottage meetings can be held. House-to-house work can be done. Those who write can devote this day to writing their articles. Whenever it is possible, let religious services be held on Sunday. Make these meetings intensely interesting. Sing genuine revival hymns, and speak with power and assurance of the Saviour's love. Speak on temperance and on true religious experience. You will thus learn much about how to work, and will reach many souls." <RH, April 20, 1911 par. 11>

"Let the teachers in our schools devote Sunday to missionary effort. I was instructed that they would thus be able to defeat the purposes of the enemy. Let the teachers take the students with them to hold meetings for those who know not the truth. Thus they will accomplish much more than they could in any other way." <RH, April 20, 1911 par. 12>

"God has given us plain directions regarding our work. We are to proclaim the truth in regard to the Sabbath of the Lord, to make up the breach that has been made in his law. We are to do all that we can to enlighten those in ignorance; but we are never to confederate with men of the world in order to receive financial assistance." <RH, April 20, 1911 par. 13>

"Of the children of Israel we read: 'Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted: then I said, I will pour out my fury upon them in the wilderness, to consume them.' <RH, April 20, 1911 par. 14>

"'But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths: for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the

wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.' Eze. 20:10-20. <RH, April 20, 1911 par. 15>

"The Sabbath is the Lord's test, and no man, be he king, priest, or ruler, is authorized to come between God and man. Those who seek to be conscience for their fellow men, place themselves above God. Those who are under the influence of a false religion, who observe a spurious rest day, will set aside the most positive evidence in regard to the true Sabbath. They will try to compel men to obey the laws of their own creation, laws that are directly opposed to the law of God. Upon those who continue in this course, the wrath of God will fall. Unless they change, they can not escape the penalty. <RH, April 20, 1911 par. 16>

"The law for the observance of the first day of the week is the production of an apostate Christendom. Sunday is a child of the Papacy, exalted by the Christian world above the sacred day of God's rest. In no case are God's people to pay it homage. But I wish them to understand that they are not doing God's will by braving opposition when he wishes them to avoid it. Thus they create prejudice so bitter that it is impossible for the truth to be proclaimed. Make no demonstration on Sunday in defiance of law. If this is done in one place, and you are humiliated, the same thing will be done in another place. We can use Sunday as a day on which to carry forward work that will tell on the side of Christ. We are to do our best, working with all meekness and lowliness. <RH, April 20, 1911 par. 17>

"Christ warned his disciples in regard to what they would meet in their work as evangelists. He knew what their sufferings would be, what trials and hardships they would be called upon to bear. He would not hide from them the knowledge of what they would have to encounter, lest trouble, coming unexpectedly, should shake their faith. 'I have told you before it come to pass,' he said, 'that, when it is come to pass, ye might believe.' Their faith was to be strengthened, rather than weakened, by the coming of trial. They would say to one another, "He told us that this would come, and what we must do to meet it.' <RH, April 20, 1911 par. 18>

"Behold,' Christ said, 'I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.' 'Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.' Matt. 10:16, 22. They hated Christ without a cause. Is it any marvel that they hate those who bear his sign, who do his service? They are counted as the offscouring of the earth. <RH, April 20, 1911 par. 19>

"When they persecute you in this city, flee ye into another.' It is not the will of God that your lives shall be carelessly sacrificed. 'Verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.' Matt. 10:23. <RH, April 20, 1911 par. 20>

"The people must be given the truth, straightforward, positive truth. But this truth is to be presented in the spirit of Christ. We are to be as sheep in the midst of wolves. Those who will not, for Christ's sake, observe the cautions he has given, who will not exercise patience and self-control, will lose precious opportunities of working for the Master. The Lord has not given his people the work of making a tirade against those who are transgressing his law. In no case are we to make a raid on the other churches. Let us remember that as a people entrusted with sacred truth, we have been neglectful and positively unfaithful. The work has been confined to a few centers, until the people in them have become gospel-hardened. It is difficult to make an impression on those who have heard so much truth, and yet have rejected it. . . <RH, April 20, 1911 par. 21>

"All this is against us now. Had we put forth earnest efforts to reach those who, if converted, would give a true representation of what present truth would do for human beings, how much farther advanced our work would now be. It is not right that a few places should have all the advantages, while other places are neglected."

Sanitarium, Cal. <RH, April 20, 1911 par. 22>

April 27, 1911 The Deliverance of Peter

Mrs. E. G. White

"Now about that time Herod the king stretched forth his hands to vex certain of the church." <RH, April 27, 1911 par. 1>

At this time the government of Judea was in the hands of Herod Agrippa, subject to Claudius, the Roman emperor. Herod also held the position of tetrarch of Galilee. He was professedly a proselyte to the Jewish faith, and apparently very zealous in carrying out the ceremonies of the law. He was desirous of obtaining the favor of the Jews, hoping thus to make secure his offices and honors. He therefore proceeded to carry out the desires of the Jews by persecuting the church of Christ, spoiling the houses and goods of the believers. He then began to imprison the leading members of the

church. He cast James into prison, and sent an executioner to kill him with the sword, as another Herod had caused the prophet John to be beheaded. Seeing that the Jews were well pleased with his acts, he imprisoned Peter. <RH, April 27, 1911 par. 2>

It was during the Passover that these cruelties were performed. While the Jews were celebrating their deliverance from Egypt, and pretending great zeal for the law of God, they were at the same time transgressing every principle of that law by persecuting and murdering the believers in Christ. <RH, April 27, 1911 par. 3>

James was one of the three disciples who had been brought into the closest relationship with Christ. With Peter and John he had witnessed the transfiguration of the Saviour, and had been with him in Gethsemane during the night of his agony. It was to James and John that Jesus had put the question, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" When James was brought to prison and to death, he understood more fully than ever before these words of the Saviour. <RH, April 27, 1911 par. 4>

The death of James caused great grief and consternation among the believers. When Peter also was imprisoned, the entire church engaged in fasting and prayer. <RH, April 27, 1911 par. 5>

Herod's act in putting James to death was applauded by the Jews, though some complained of the private manner in which it was accomplished, maintaining that a public execution would have more thoroughly intimidated the believers and those sympathizing with them. Herod therefore held Peter in custody, meaning still further to gratify the Jews by the public spectacle of his death. But it was suggested that it would not be safe to bring the veteran apostle out for execution before all the people then assembled in Jerusalem. It was feared that the sight of him being led out to die might excite the pity of the multitude. The priests and elders also dreaded lest Peter, when brought out for execution, might make one of those powerful appeals which had frequently aroused the people to investigate the life and character of Jesus,--appeals which they, with all their arguments, had been totally unable to controvert. The Jews feared that, should Peter make such an appeal, his release would be demanded at the hands of the king. Peter's zeal in advocating the cause of Christ had led many of the Jews to take their stand for the gospel, and the rulers stood in great dread of his having an opportunity to defend his faith in the presence of the multitude who had come to the city to worship. <RH, April 27, 1911 par. 6>

To guard against all chance of his release, the apostle was placed under the charge of sixteen soldiers, who, in different watches, guarded him day and night. But it was in vain that the puny arm of man was lifted against the Lord. By the putting forth of his might, God was about to save the precious life that the Jews were plotting to destroy. <RH, April 27, 1911 par. 7>

While, upon various pretexts, the execution of Peter was being delayed until after the Passover, the members of the church had time for deep searching of heart and earnest prayer. They prayed without ceasing for Peter; for they felt that he could not be spared from the cause. They realized that they had reached a place where, without the special help of God, the church of Christ would be destroyed. <RH, April 27, 1911 par. 8>

Meanwhile worshipers from every nation sought the temple which had been dedicated to the worship of God, and which to all appearance remained the same as when the Shekinah had glorified it. Glittering with gold and precious stones, it was a vision of beauty and grandeur. But God was no longer to be found in that palace of loveliness. Israel as a nation had divorced herself from God. When Christ, near the close of his earthly ministry, looked for the last time upon the interior of the temple, he said, "Behold, your house is left unto you desolate." Hitherto he had called the temple his Father's house; but as the Son of God passed out from those walls, God's presence was withdrawn forever from the temple built to his glory. <RH, April 27, 1911 par. 9>

The day of Peter's execution was at last appointed, but still the prayers of the believers ascended to heaven; and while all their energies and sympathies were called out in fervent appeals for help, angels of God were guarding the imprisoned apostle. In the prison Peter was placed between two soldiers, and was bound by two chains, each chain being fastened to the wrist of one of the guards. He was therefore unable to move without their knowledge. The prison doors were securely fastened, and a strong guard was placed before them. All chance of rescue or escape by human means was thus cut off. But man's extremity is God's opportunity. <RH, April 27, 1911 par. 10>

The apostle was not intimidated by the situation. Since his reinstatement after his denial of Christ, he had unflinchingly braved danger, and had shown a noble courage and boldness in preaching a crucified, risen, and ascended Saviour. As he lay in his cell, he called to mind the words that Christ had spoken to him: "Verily, verily I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." Peter believed that the time had come for him to yield up his life for Christ's sake. <RH, April 27, 1911 par. 11>

The night before the day set for the execution, Peter, bound with chains, slept as usual between two soldiers. Remembering Peter's former escape from prison, Herod on this occasion took double precautions. In order to secure extra vigilance, the soldiers on guard were made answerable for the safekeeping of the prisoner. Peter was confined in a

rock-hewn cell, the doors of which were strongly bolted and barred. But the bolts and bars and the Roman guard, which effectually cut off from the prisoner all possibility of human aid, were but to make more complete the triumph of God in the deliverance of Peter from prison. Herod was lifting his hand against Omnipotence, but he was to be utterly humiliated and defeated in his attempt upon the life of God's servant.

(Concluded next week) <RH, April 27, 1911 par. 12>

April 27, 1911 A Study of Principles -- No. 8

Who Will Receive the Mark of the Beast D. E. Robinson

A careful study of the writings of Mrs. E. G. White will bring to the student convincing evidence that she has consistently taught through the years that the receiving of the mark of the beast involves a serious transgression of God's law, not a mere refraining from ordinary labor on the first day of the week. In many places in her writings it is so clearly pointed out that the sin is in the disregard of the true Sabbath, or a wilful disobedience to the law of God, that it is manifestly unfair for any one to single out a few instances where "Sunday observance" is mentioned by itself as the mark of the beast, and make these passages appear to be contradictory to other statements which more fully and clearly state the issue. <RH, April 27, 1911 par. 1>

We have endeavored to group a sufficient number of references to the great conflict over the binding claims of the law of God, so that the reader may see how, when, and by whom the mark of the beast will be received. The first reference is from an unpublished manuscript written in 1899:-- <RH, April 27, 1911 par. 2>

"It is for the interest of all to understand what the mark of the beast is, and how they may escape the dread threatenings of God. Why are men not interested to know what constitutes the mark of the beast? Ex. 31:12-17. *The Sabbath question* will be the issue in the great conflict in which all the world will act a part. Rev. 13: 4-17. <RH, April 27, 1911 par. 3>

"Christ died to save sinners, not in their sins, but from their sins. The warning given in Revelation shows us the terrible consequence of transgression. By lips that will not lie, God's law is declared to be holy, just, and good. Our duty to obey this law is to be the burden of the last message of mercy to the world. God's law is not a new thing. It is not holiness created, but holiness made known. It is a code of principles expressing mercy, goodness, and love. It presents to fallen humanity the character of God, and states plainly the whole duty of man. <RH, April 27, 1911 par. 4>

"'Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength.' This command contains the principles of the first four precepts. And 'thou shalt love thy neighbor as thyself.' Upon these two great principles, the Word of God declares, hang all the law and the prophets. <RH, April 27, 1911 par. 5>

"These principles are made known by the third angel's message, which declares that the Creator has always required and always will require obedience to his royal law. But this law has been disregarded and transgressed, and is now being ignored by the churches. Human enactments are placed where God's law should be. Sunday, a child of the Papacy, has taken the place of God's holy Sabbath. As Nebuchadnezzar made a golden image, and set it up to be worshiped by all, so Sunday is placed before the people to be regarded as sacred. This day bears not a vestige of sanctity, yet it is held up to be honored by all. <RH, April 27, 1911 par. 6>

"By doing this, men are doing just what Satan wishes them to do. When those who claim to love God *refuse to obey his word as plainly stated in the fourth precept of the decalogue, and accept a common working-day as the Sabbath, they show respect to a day exalted by the enemy of God.* But notwithstanding this, God's law still stands firm. The man of sin has thought to change this law; . . . but not while God holds his throne will he be able to change one jot or tittle of his law. . . . <RH, April 27, 1911 par. 7>

"God gave the Sabbath to man as a memorial of the work of creation; and the Lord of heaven will not hold him guiltless who *sets aside his commands, and teaches others in their place.* He will reward every one according to his works." <RH, April 27, 1911 par. 8>

The following from "Testimonies for the Church," vol. I, pages 353, 354, also clearly points out that the real test will involve the "disregard of the Sabbath of the fourth commandment:"-- <RH, April 27, 1911 par. 9>

"I saw that God will in a wonderful manner preserve his people through the time of trouble. As Jesus poured out his soul in agony in the garden, they will earnestly cry and agonize day and night for deliverance. The decree will go forth that they must *disregard the Sabbath of the fourth commandment, and honor the first day,* or lose their lives; but they

will not yield, and *trample under their feet the Sabbath of the Lord, and honor an institution of Papacy.*" <RH, April 27, 1911 par. 10>

Again, we read, in "Testimonies for the Church," vol. VIII, page 117:-- <RH, April 27, 1911 par. 11>

"The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, the Lord's memorial of creation. . . The mark of the beast is the opposite of this,--the observance of the first day of the week. This mark distinguishes those *who acknowledge the supremacy of the papal authority* from those *who acknowledge the authority of God.*" <RH, April 27, 1911 par. 12>

"A refusal to obey the commandments of God, and a determination to cherish hatred against those who proclaim these commandments, leads to the most determined war on the part of the dragon, whose whole energies are brought to bear against the commandment-keeping people of God. 'He causeth all, both small and great, . . . to receive a mark in their right hand, or in their foreheads.'" *Not only are men not to work with their hands on Sunday, but with their minds are they to acknowledge Sunday as the Sabbath.* "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." <RH, April 27, 1911 par. 13>

A Fearful Issue

The reader will find the issue clearly stated in "Great Controversy," pages 604, 605:-- <RH, April 27, 1911 par. 14>

"Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that all, 'both small and great, rich and poor, free and bond,' *shall conform to the customs of the church by the observance of the false sabbath.* All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's rest-day demands obedience, and threatens wrath against all who transgress its precepts. <RH, April 27, 1911 par. 15>

"With the issue thus clearly brought before him, whosoever *shall trample upon God's law* to obey a human enactment, receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey *instead of God.* The warning from Heaven is: 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.' . . . <RH, April 27, 1911 par. 16>

"*The Sabbath will be the great test of loyalty;* for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve him not. While the observance of the false sabbath in compliance with the law of the state, *contrary to the fourth commandment,* will be an avowal of an allegiance to a power that is in opposition to God, *the keeping of the true Sabbath, in obedience to God's law,* is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God. <RH, April 27, 1911 par. 17>

"Heretofore those who presented the truths of the third angel's message have been often regarded as mere alarmists. . . But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and *the third message will produce an effect which it could not have had before.*" <RH, April 27, 1911 par. 18>

This last statement being true, it is clear that at such a time, when the proclamation of the third message will be especially effective, such a course should be pursued as will not arouse unnecessary prejudice; and every loyal believer should be aroused to act a part in sounding the warning. The following statements indicate that the height of the controversy is not reached by the mere passage of Sunday-rest laws. We read further, on page 607:-- <RH, April 27, 1911 par. 19>

"*As the controversy extends into new fields,* and the minds of the people are called to God's downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light, lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and in this work papists and Protestants unite. As the movement for Sunday enforcement becomes *more bold and decided,* the law will be invoked against commandment-keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence and other rewards and advantages as inducements to *renounce their faith.* . . . *Conscientious obedience to the Word of God will be treated as rebellion.*" <RH, April 27, 1911 par. 20>

Again, in "Great Controversy," pages 448, 449, we read:-- <RH, April 27, 1911 par. 21>

"The enforcement of Sunday-keeping on the part of Protestant churches is an enforcement of the worship of the Papacy--of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false *instead of the true Sabbath,* are thereby paying homage to that power by which alone it is commanded. . . . <RH, April 27,

1911 par. 22>

"When Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall *transgress the command of God*, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. . . . *As men then reject the institution which God has declared to be the sign of his authority*, and honor *in its stead* that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome--'the mark of the beast.' *And it is not until the issue is thus plainly set before the people*, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive 'the mark of the beast.'" <RH, April 27, 1911 par. 23>

The receiving of the "mark of the beast" is thus defined in an article by Mrs. E. G. White, entitled "God's holy Sabbath," published in the Review and Herald for July 13, 1897:-- <RH, April 27, 1911 par. 24>

"To receive this mark means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the Word of God. . . . <RH, April 27, 1911 par. 25>

"If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, *refusing to keep holy the Sabbath* which God calls 'my holy day,' you receive the mark of the beast. *When does this take place?*- When you obey the decree that commands you to *cease from labor on Sunday and worship God*, while you know that there is not a word in the Bible showing Sunday to be other than a common working-day, you consent to receive the mark of the beast, *and refuse the seal of God*. If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those *who conscientiously keep the Sabbath of the Lord*." <RH, April 27, 1911 par. 26>

The following words from "Testimonies to the Church," vol. V. Page 81, are worthy of consideration, as we seek to prepare ourselves for the great test:-- <RH, April 27, 1911 par. 27>

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men." <RH, April 27, 1911 par. 28>

For a further study of this phase of the subject, see "The Seal of God," in "Testimonies for the Church," vol. V, pages 207-216; "The Coming Crisis," id., Pages 449-454; and "Mark of the Beast," "Early Writings," pages 64-67.

Sanitarium, Cal. <RH, April 27, 1911 par. 29>

May 4, 1911 The Deliverance of Peter
(Concluded)
Mrs. E. G. White

On this last night before the proposed execution, a mighty angel is sent from heaven to rescue Peter. The strong gates that shut in the saint of God open without the aid of human hands. The angel of the Most High passes through, and they close noiselessly behind him. He enters the cell; and there lies Peter, sleeping the blessed, peaceful sleep of innocence and perfect trust. The light that surrounds the angel fills the cell, but does not waken the apostle. <RH, May 4, 1911 par. 1>

Peter is not aroused until he feels the touch of the angel's hand, and hears his voice saying, "Arise up quickly." He sees his cell illuminated by the light of heaven, and an angel of great glory standing before him. Mechanically he obeys the word spoken to him, and in rising, lifts his hands, and finds that the chains have fallen from his wrists. Again the voice of the heavenly messenger is heard, "Gird thyself, and bind on thy sandals;" and again Peter mechanically obeys, keeping his wondering gaze riveted upon his visitor, and believing himself to be dreaming or in a vision. Once more the angel commands: "Cast thy garment about thee, and follow me." He moves toward the door, followed by the usually talkative Peter, now dumb with amazement. They step over the guard, and reach the heavily bolted door, which of its own accord swings open and closes again immediately, while the guards within and without are motionless at their post. <RH, May 4, 1911 par. 2>

The second gate, also guarded within and without, is reached. It opens as did the first, with no creaking of hinges, no rattling of iron bolts. They pass through, and it closes again as noiselessly. In the same way they pass through the third gateway, and find themselves in the open street. No word is spoken; there is no sound of footsteps. The angel glides on in front, encircled by a light of dazzling brightness, and Peter, bewildered and still believing himself to be in a dream, follows his deliverer. Street after street is threaded thus, and then, the mission of the angel being accomplished, he suddenly disappears. <RH, May 4, 1911 par. 3>

As the heavenly light faded away, Peter felt himself to be in profound darkness; but as he became accustomed to this, it gradually seemed to lessen, and he saw that he was alone in the silent street, with the cool night air blowing upon his brow. He now realized that it was no dream nor vision which had come to him. He was free, in a familiar part of the city; he recognized the place as one which he had often frequented, and had expected to pass on the morrow for the last time. He tried to recall the events of the last few moments. He remembered falling asleep, bound between two soldiers, with his sandals and outer garments removed. He examined his person, and found himself fully dressed and girded.

<RH, May 4, 1911 par. 4>

His wrists, swollen from wearing the cruel irons, were now free from the manacles; and he realized that his freedom was no delusion, but a blessed reality. On the morrow he was to have been led forth to die; but lo, an angel has delivered him from prison and from death. "And when Peter had come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." <RH, May 4, 1911 par. 5>

The apostle made his way at once to the house where his brethren were assembled, and where they were at that moment engaged in earnest prayer for him. "As Peter knocked at the door of the gate, a damsel came to harken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. . . . And he departed, and went into another place." <RH, May 4, 1911 par. 6>

Joy and praise filled the hearts of the believers because God had heard and answered their prayers, and had delivered Peter from the hands of Herod. <RH, May 4, 1911 par. 7>

In the morning the people gathered to witness the execution of the apostle. Herod sent officers to the prison for Peter, who was to be brought with a great display of arms and guard, in order to insure against his escape, to intimidate all sympathizers, and to show the power of the king. <RH, May 4, 1911 par. 8>

Meanwhile, when the prison guard found that Peter had escaped, they were seized with terror. It had been expressly stated that their lives would be required for the life of their charge; and because of this, they had been especially vigilant. When the officers came for Peter, the soldiers were still at the door of the prison, the bolts and bars were still fast, the chains were still secured to the wrists of the two soldiers within; but the prisoner was gone. The God of heaven had thwarted the purpose of the wicked king, and had delivered his servant. <RH, May 4, 1911 par. 9>

When the report of Peter's escape was brought to Herod, he was exasperated and enraged, and he charged the prison guard with unfaithfulness. They were accordingly put to death. Herod knew that no human power had rescued Peter, but he was determined not to acknowledge that divine power had frustrated his design. Refusing to humiliate himself, he set himself in bold defiance against God. <RH, May 4, 1911 par. 10>

Not long after Peter's deliverance from prison, Herod went to Caesarea. While there, he made a grand festival designed to excite the admiration and applause of the people. This festival was attended by pleasure-lovers from all quarters, and there was much feasting and wine-drinking. With great pomp and ceremony, Herod appeared before the multitude, and addressed them in an eloquent oration. Clad in a robe sparkling with silver and gold, which caught the rays of the sun in its glittering folds, and dazzled the eyes of the beholders, he was a gorgeous figure. The majesty of his appearance and the power of his well-chosen language swayed the assembly with a mighty influence. Their senses were already perverted by feasting and wine; they were dazzled by Herod's decorations and charmed by his deportment and his words; and wild with enthusiasm, they showered adulation upon him, declaring that mortal man, could not present such an appearance, nor command such startling eloquence. They further declared that they had ever respected him as a ruler, but from henceforth they would worship him as a god. <RH, May 4, 1911 par. 11>

Some of those whose voices were now heard glorifying a vile sinner had but a few years before raised the frenzied cry, "Away with Jesus! Crucify him! Crucify him!" The Jews had refused to acknowledge Christ, whose garments, coarse and often travel-stained, covered a heart of divine love, rich with the inward adorning of a meek and quiet spirit. Their eyes, blinded by sin, refused to see, under the humble exterior, the Lord of life and glory, even though his power was revealed in works that no mere man could do. But they were ready to bow down and worship as a god the haughty king, whose splendid garments of silver and gold covered a corrupt, cruel heart. <RH, May 4, 1911 par. 12>

Herod knew that he deserved none of the praise and homage offered him, yet he accepted the idolatry of the people as his due. His heart bounded with triumph, and a glow of gratified pride was on his countenance as he heard the shout ascend, "It is the voice of a god, and not of a man." But suddenly a terrible change came over him. His face became as pallid as death, and was distorted with agony. Great drops of sweat started from his pores. He stood for a moment as if transfixed with pain and terror; then, turning his blanched and livid face to his horror-stricken friends, he cried, in hollow, despairing tones, "He whom you have exalted as a god is stricken with death." <RH, May 4, 1911 par. 13>

Suffering the most excruciating anguish, he was borne from the scene of wicked revelry and display. A moment before he had been the proud recipient of the praise and worship of that vast throng; now he felt that he was in the hands of a Ruler mightier than himself. Remorse seized him; he remembered his relentless persecution of the followers of Christ, his cruel command to slay the innocent James, and his design to put to death the apostle Peter. He remembered how, in his mortification and disappointed rage, he had wreaked an unreasoning revenge upon the prison guards. He felt that God was now dealing with him, the relentless persecutor. He found no relief from pain of body or anguish of mind; and he expected none. Herod was acquainted with the law of God, which says, "Thou shalt have no other gods before me;" and he knew that in accepting the worship of the people, he had filled up the measure of his iniquity, and had brought upon himself the just wrath of Jehovah. <RH, May 4, 1911 par. 14>

The same angel who had come from the royal courts to rescue Peter had been the messenger of wrath and judgment to Herod. The angel smote Peter to arouse him from slumber. It was with a different stroke that he smote the wicked king, laying low his pride, and bringing upon him the punishment of the Almighty. Herod died in great agony of mind and body, under the retributive judgment of God. <RH, May 4, 1911 par. 15>

This demonstration of divine justice had a mighty influence upon the people. The tidings that the apostle of Christ had been miraculously delivered from prison and death, while his persecutor had been stricken down by the curse of God, were borne to all lands, and were the means of leading many to believe on Christ. <RH, May 4, 1911 par. 16>

May 4, 1911 A Study of Principles -- No. 9

The Example of Christ D. E. Robinson

"In that He Himself hath suffered being tempted, he is able to succor them that are tempted." <RH, May 4, 1911 par. 1>

Jesus Christ alone is qualified to act as our High Priest and Saviour, because, however difficult it may be to understand, he only has passed through such experiences of test and trial as enable him to know how to meet the needs of every tempted soul. <RH, May 4, 1911 par. 2>

Those who belong to "this generation," which "shall not pass, till all these things be fulfilled," must meet an issue which involves strong temptations. But we may be assured that our perfect Saviour and pattern has met and triumphed over similar temptations. <RH, May 4, 1911 par. 3>

Jesus was the word made flesh. Men may differ as to the meaning of some of the written words of Scripture relative to our duty under certain conditions; but we may always know the true meaning, when his example furnishes a living interpretation. By a study of his methods of encountering opposition, we may learn principles to govern us in our relation to those who oppose the truths that we have to proclaim to the world. <RH, May 4, 1911 par. 4>

Christ came to this world for a purpose,--to perform a divine mission. Every other consideration was subordinated to the fulfilment of this work. "My meat is to do the will of him that sent me," he declared, "and to finish his work." John 4:34. And knowing that the opposition to his labors would wax stronger until finally he must cease, he said, further: "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." John 9:4. And when the sad hour came that cruel hands were laid on the Son of God, on that same night when to the emissaries of the great adversary the words were spoken, "This is your hour, and the power of darkness." Jesus "lifted up his eyes to heaven," and could say to his Father, "I have finished the work which thou gavest me to do." <RH, May 4, 1911 par. 5>

Undoubtedly, behind the opposition of men, there lay the instigation of Satan, whose purpose it was to hinder the work of Christ, and, if possible, to cut it short. In our day it is well, in meeting opposition, to remember that "we wrestle not against flesh and blood." And we should fear lest by an unwise course we place ourselves where our work will be cut short unnecessarily. <RH, May 4, 1911 par. 6>

We read that at one time "Jesus walked in the Galilee: for he would not walk in Jewry, because the Jews sought to kill him." In Galilee he could carry forward his work, whereas at that time in Judea he would have been forced to meet fierce opposition. But by this withdrawal he laid himself open to a charge of weakness by his brethren, who did not believe in him. They considered merely the act, without understanding the motive that actuated him. They urged him tauntingly to go up to the feast of tabernacles. "There is no man that doeth anything in secret," they said, "and he himself seeketh to be known openly. If thou do these things, show thyself to the world." His reply to their taunts and insinuations was, "my time is not yet come." Commenting upon this incident, Mrs. E. G. White says:- <RH, May 4, 1911 par. 7>

"The world for Christ was not a place of ease and self-aggrandizement. He was not watching for an opportunity to seize its power and its glory. It held out no such prize for him. It was the place into which his Father had sent him. He had been given for the life of the world, to work out the great plan of redemption. He was accomplishing his work for the fallen race. But he was not to be presumptuous, not to rush into danger, not to hasten a crisis. Each event in his work had its appointed hour. He must wait patiently. He knew that he was to receive the world's hatred; he knew that his work would result in his death; but to prematurely expose himself would not be the will of his Father."--*"Desire of Ages," page 451.* <RH, May 4, 1911 par. 8>

After his brethren had left for Jerusalem, Jesus did go up to the feast of tabernacles, but he went, "not openly, but as it were in secret." John 7:10. He chose "an unfrequented route by which to go, in order to avoid the travelers who were making their way to the city from all quarters. Had he joined any of the caravans that went up to the feast, public attention would have been attracted to him on his entrance into the city, and a popular demonstration in his favor would have aroused the authorities against him. It was to avoid this that he chose to make the journey alone."--*"Desire of Ages," pages 451, 452.* <RH, May 4, 1911 par. 9>

It was a part of the work of Christ to preach the gospel in the cities of Galilee. See Luke 4:43. Therefore, when he would have been hindered in Judea, he could do effective work in the northern division. But at the time of the feast of tabernacles, the great multitudes that gathered at Jerusalem gave him such an opportunity for teaching that no fear for the consequences would keep him from attending. Suddenly he appeared before them in the very temple. <RH, May 4, 1911 par. 10>

Divine Protection

It is worthy of note that Jesus had given as the reason for his withdrawal from Judea the fact that his hour had not yet come; and yet, when he returned and taught openly, the record is that though "they sought to take him," yet "no man laid hands on him, because *his hour was not yet come.*" John 7:30. It would seem that although when he could carry on his work elsewhere, he himself took wise precautions to shield himself from the wrath of his enemies, yet when duty called him to the place of danger, his Father restrained wicked men from laying hands on him. Yet this divine protection did not lead him to act presumptuously; for when, as a result of his plain teaching, his enemies were angered, and took up "stones to cast at him," he "hid himself, and went out of the temple, going through the midst of them, and so passed by." John 8:59. And when they again sought to take him, "he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode." There he could work quietly with the many who "resorted unto him." John 10:39-41. <RH, May 4, 1911 par. 11>

The example of Christ in meeting opposition was in harmony with the instruction given to his disciples when he sent them on their mission of service. "When they persecute you in this city," he said, "flee ye into another." Well did he know how sorely they were to be tried when bearing witness of his earthly life, and of his triumph over the forces of evil. <RH, May 4, 1911 par. 12>

"So bitter would be the enmity to the gospel that even the tenderest earthly ties would be disregarded. The disciples of Christ would be betrayed to death by the members of their own households. 'Ye shall be hated of all men for my name's sake,' he added; 'but he that shall endure unto the end, the same shall be saved.' But he bade them not to expose themselves unnecessarily to persecution. He himself often left one field of labor for another, in order to escape from those who were seeking his life. When he was rejected at Nazareth, and his own townsmen tried to kill him, he went down to Capernaum, and there the people were astonished at his teaching; 'for his word was with power.' So his servants were not to be discouraged by persecution, but to seek a place where they could still labor for the salvation of souls."--*Id., page 355.* <RH, May 4, 1911 par. 13>

In John 11:47-53, we read of the plots of the priests against Jesus, after the resurrection of Lazarus. "Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness." Verse 54. <RH, May 4, 1911 par. 14>

"The Saviour understood the plotting of the priests. He knew that they longed to remove him, and that their purpose would soon be accomplished. But it was not his place to hasten the crisis, and he withdrew from that region, taking the disciples with him. Thus by his own example Jesus again enforced the instruction he had given to his disciples, 'When they persecute you in this city, flee ye into another.' There was a wide field in which to work for the salvation of souls; and unless loyalty to him required it, the Lord's servants were not to imperil their lives."--*Id., page 541.* <RH, May 4, 1911 par. 15>

At times in his ministry in Galilee where he had been driven by the opposition at Jerusalem, emissaries from the religious leaders came to him seeking to entangle him in some way, and to engage him in a controversy. One such instance is recorded in the fifteenth chapter of Matthew. After he had spoken to these opposers plain truths that would

naturally arouse feelings of resentment in their unconverted hearts, and lead them to take steps against him, the simple record is that "Jesus went thence, and departed into the coasts of Tyre and Sidon." Verse 21. After his return, once more the Pharisees came, "tempting" him. Matt. 16:1. After a straight reply to their questions, "he left them, and departed." On another occasion, he "departed, and did hide himself from them." John 12:36. <RH, May 4, 1911 par. 16>

Other instances might be cited, but these are sufficient to show Christ's manner of carrying forward his work amid opposition that, if antagonized by a defiant, hostile spirit, would have resulted in a shortening of his opportunities for service. <RH, May 4, 1911 par. 17>

A Lesson From The Example Of Paul

The labors of the great apostle Paul are an example of burning zeal for the salvation of souls. In order to be successful in his labors, he willingly yielded many things which the natural man is prone to contend for as his rights. "I take pleasure in infirmities, in reproaches, in necessities, in distresses for Christ's sake," he declared. "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." 1 Cor. 10:33. "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, . . . That I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." <RH, May 4, 1911 par. 18>

The apostle adapted himself to the customs and to the prejudices of those for whom he labored. This is illustrated by his course in the circumcision of Timothy. Paul was at that time on a mission to the churches, carrying with him the decision of the council at Jerusalem that this rite should not be urged upon the Gentile converts. But when he decided to take with him Timothy, whose father was a Greek, he "took and circumcised him because of the Jews which were in those quarters." Acts 16:3. Had this not been done, he would have found no opportunity to preach the gospel to the Jews, who were so zealous for the ceremonial law that at one time they sought to kill Paul, merely because they thought he had taken a Greek into the temple. <RH, May 4, 1911 par. 19>

Later, under different circumstances, the same apostle wrote, "Neither Titus, who was with me, being a Greek, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Jesus Christ, that they might bring us into bondage." Gal. 2:3, 4. <RH, May 4, 1911 par. 20>

These two actions were not inconsistent. The mere act of circumcision was not in itself inherently wrong. "Circumcision is nothing, and uncircumcision is nothing." Yet it was wrong to trust in this rite as a means of salvation; for this would make of no effect the grace of Christ. Gal. 5:4. On the other hand, it was right for one, where no divine principle was involved, to make a concession in this matter, to allay a prejudice among the Jews, in order that the gospel might be preached to them. The circumstances determined whether this action, indifferent in itself, was right or wrong. <RH, May 4, 1911 par. 21>

May not this same general principle be applied in determining the attitude that should be assumed by individual believers, under varying circumstances, toward the question of Sunday labor? To refrain from ordinary, secular labor on Sunday is not in itself inherently wrong. It is certainly commendable to concede our just rights in this matter, when no divine principle is involved, in order to engage in missionary work, when such a course will allay prejudice and keep open doors that would otherwise be closed to the entrance of the truth. But when circumstances are such that refraining from such secular labor on Sunday is necessarily coupled with a violation of the law of God, then there can be no question as to the duty of those who desire to remain loyal to the divine ruler. <RH, May 4, 1911 par. 22>

The Lord is the hope and strength of his people; and those who trust fully in him will have wisdom under changing circumstances to discern their duty from day to day. In times of trial and test, when called upon to render homage to that which God has forbidden to honor, they will be given the fortitude and the courage necessary for maintaining their allegiance to the Divine Sovereign. 6:34, margin; 1 Chron. 12:18; 2 Chron. 24:20. And lastly the greater prophets are called men of God. 1 Sam. 2:27; 9:6; 1 Kings 12:22; 13:1, 2. <RH, May 4, 1911 par. 23>

Coming to the New Testament, the same meaning continues. Here *Barnabas*, literally "the son of prophesying," is called the son of exhortation, or consolation, as in the Authorized Version. Acts 4:36. In this is recognized the object of prophecy. It is God's means of bringing *consolation* to wandering souls in distress. It "came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. It is well therefore to "despise not prophesyings" (1 Thess. 5:20), but to take heed unto them "as unto a light that shineth in a dark place;" that is, in the heart. 2 Peter 1:19.

Mountain View, Cal. <RH, May 4, 1911 par. 24>

May 11, 1911 Separated Unto the Gospel

Mrs. E. G. White

"There were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, . . . and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." <RH, May 11, 1911 par. 1>

God had abundantly blessed the labors of Paul and Barnabas during the year they remained with the believers in Antioch; but neither of them had as yet been formally ordained to the gospel ministry. They had now reached a point in their Christian experience where God was about to entrust them with the carrying forward of a difficult missionary enterprise, in the prosecution of which they would need every advantage that could be obtained through the agency of the church. Therefore, before being sent forth as missionaries to the heathen world, these apostles were solemnly dedicated to God by fasting and prayer and the laying on of hands. Thus they were authorized by the church not only to teach the truth, but to perform the rite of baptism, and to organize churches, being invested with full ecclesiastical authority. <RH, May 11, 1911 par. 2>

The Christian church was at this time entering upon an important era. The work of proclaiming the gospel message was now to be prosecuted with vigor among the entiles; and the church, as a result, was to be strengthened by a great ingathering of souls. The apostles who had been appointed to lead out in this special work, would be exposed to suspicion, prejudice, and jealousy. Their teachings concerning the breaking down of the middle wall of partition that had so long been maintained between the Jewish and the Gentile world, would naturally subject them to the charge of heresy; and their credentials as ministers of the gospel would be questioned by many zealous, believing Jews. God foresaw the difficulties that his servants would be called upon to meet; and in order that their work should be above challenge, he caused them to be invested with unquestionable authority from his established church. Their ordination was a public recognition of their divine appointment to bear to the Gentiles the glad tidings of the gospel. <RH, May 11, 1911 par. 3>

Both Paul and Barnabas had already received their commission from God himself, and the ceremony of the laying on of hands added no new grace nor virtual qualification. It was merely setting the seal of the church upon the work of God--an acknowledged form of designation to an appointed office, and a recognition of one's authority in that office. <RH, May 11, 1911 par. 4>

To the Jews, this form was a significant one. When a Jewish father blessed his children, he laid his hands reverently upon their heads. When an animal was devoted to sacrifice, the hand of the one invested with priestly authority was laid upon the head of the victim. Therefore, when the ministers of the church of believers in Antioch laid their hands upon Paul and Barnabas, they, by that action, asked God to bestow his blessing upon the chosen apostles, in their devotion to the specific work to which they had been appointed. <RH, May 11, 1911 par. 5>

At a later date, the rite of ordination by the laying on of hands was greatly abused; unwarrantable importance was attached to the act, as if a power came at once upon those who received such ordination, which immediately qualified them for any and all ministerial work. But in the setting apart of these two apostles, there is no record indicating that any virtue was imparted by the mere act of laying on of hands. There is only the simple record of their ordination, and of the bearing that it had on their future work. <RH, May 11, 1911 par. 6>

The circumstances connected with the separation of Paul and Barnabas by the Holy Spirit to a definite line of service, show clearly that the Lord works through appointed agencies in his organized church, as well as through individuals. Years before, when the divine purpose concerning Paul was first revealed to him by the Saviour himself, Paul was immediately afterward brought into contact with members of the newly organized church at Damascus. Furthermore, the church at that place was not long left in darkness as to the personal experience of the converted Pharisee. And now, when the divine commission given at that time was to be more fully carried out, the Holy Spirit, in a special manner, again bore witness concerning Paul as a chosen vessel to bear the gospel to the Gentiles. As the leaders of the church in Antioch "ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." <RH, May 11, 1911 par. 7>

God has made his church on the earth a channel of light, and through it he communicates his purposes and his will. He does not give to one of his servants an experience independent of, and contrary to, the experience of the church itself. Neither does he give one man a knowledge of his will for the entire church, while the church, Christ's body, is left in darkness. In his providence, he places his servants in close connection with his church, in order that they may have less confidence in themselves, and greater confidence in others whom he is leading out to advance his work. <RH,

May 11, 1911 par. 8>

There have ever been in the church those who are constantly inclined toward individual independence. These seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in himself, and to trust in his own judgment rather than to respect the counsel and highly estimate the judgment of his brethren, especially of those in the offices that God has appointed for the saving of his people. God has invested his church with special authority and power that no one can be justified in disregarding and despising; for he who does this despises the voice of God. <RH, May 11, 1911 par. 9>

Those who are inclined to regard their individual judgment as supreme are in grave peril. It is Satan's studied effort to separate such ones from those who are as channels of light, through whom God has communicated his will, and through whom he has wrought in building up and extending his work in the earth. To neglect or despise those whom God has appointed to bear the responsibilities of leadership in connection with the advancement and spread of the truth, is to reject the means that he has ordained for the help, encouragement, and strength of his people. For any worker in the Lord's cause to pass these by, and to think that his light must come through no other channel than directly from God, is to place himself in a position where he is liable to be deceived by the enemy, and overthrown. The Lord in his wisdom has arranged that by means of the close relationship that should be maintained by all believers in Christian fellowship, Christian shall be united to Christian, and church to church. Thus the human instrumentality will be enabled to co-operate with the divine. Every agency will be subordinate to the Holy Spirit, and all the believers will be united in an organized and well-directed effort to give to the world the glad tidings of the grace of God. <RH, May 11, 1911 par. 10>

Paul regarded the occasion of his formal ordination as marking the beginning of a new and important epoch in his life-work. It was from the time of this solemn ceremony, when, just before he was to depart on his first missionary journey, he was "separated unto the gospel of God," that he afterward dated the beginning of his apostleship in the Christian church. <RH, May 11, 1911 par. 11>

May 18, 1911 An Appeal to Our Churches Throughout the United States

Sanitarium, Cal.

Dear Brethren and Sisters: I wish to make an appeal to you in behalf of the work in Portland, Maine. The believers in Portland are endeavoring to complete the building of a suitable house of worship; and unless they receive help from their brethren and sisters, they will be greatly embarrassed. <RH, May 18, 1911 par. 1>

The city of Portland was remarkably blessed by God in the early days of the message. At that time able ministers preached the truth of the soon coming of the Lord, giving a startling warning of the near approach of the end of all things. In halls, in meeting-houses, and in private houses, the mighty power of God was revealed in the messages borne. The light of the Lord shone from one end of the city to the other. Meetings were appointed in various sections of the city, and the genuine work of the Holy Spirit was evidenced. The first and second angel's messages sounded all through Portland, and the city was greatly moved. Many were converted to the truth of the Lord's soon coming, and the glory of the Lord was revealed in a remarkable manner. <RH, May 18, 1911 par. 2>

In the city of Portland the Lord ordained me as his messenger, and here my first labors were given to the cause of present truth. After a period of despair, the blessed Saviour revealed to me his love, and brought joy and happiness to my soul. When I was but a child, the Lord placed upon me a burden for souls. I worked earnestly for the conversion of my playmates, and at times ministers of some of the churches would send for me to bear testimony before their congregations. After the great disappointment, the Lord revealed himself to me in a special manner, and bade me bear his messages to his people. <RH, May 18, 1911 par. 3>

For years I have cherished a hope that I might once more speak to the people in Portland. This hope was realized at the camp-meeting held in July, 1909, in a favorable place in Portland. Elder S. N. Haskell and several other experienced ministers were present. Day after day the large tent was well filled with earnest people. The Spirit of the Lord came upon me, and gave me power to make appeals to the people. <RH, May 18, 1911 par. 4>

The last Sunday afternoon every seat in the tent was full; and in order to accommodate all who came, it was necessary to bring all the available chairs from the tents of the campers. We had one of the most solemn meetings that I have attended for years. After a discourse accompanied by the manifest power of the Holy Spirit, nearly the entire congregation arose, pledging themselves to search the Scriptures, and to follow the light of the Word of God. As a result of this camp-meeting and of the efforts that followed, some have taken hold of the truth. <RH, May 18, 1911 par. 5>

I am now urging that a strong effort be put forth to give the last message of warning to the city of Portland, Maine. Let the third angel's message be proclaimed from one end of the city to the other. <RH, May 18, 1911 par. 6>

It is right that there should be a commodious house of worship in the city of Portland. Our brethren there have done well in securing a piece of land favorably situated between the business part of the city and the great park called "The Deerings' Oaks." While I was in Portland, I saw the beginning that had been made on their church building,--the first meeting-house to be erected in that city by Seventh-day Adventists. I encouraged the brethren to go ahead with the work of building as rapidly as possible, and promised that I would do what I could to rise means to help in its erection. The building is now erected, but it is not finished in the interior. Our people are meeting in the basement. <RH, May 18, 1911 par. 7>

While not one penny should be expended unnecessarily in the erection of this church building, no second-class work should be done. It is planned to use the basement of the church for church-school purposes. This is right, that provision may be made by which our children can be guarded from the evils that prevail in the public schools. If this plan is carried out, the basement will have to be well finished; and this can not be done without means. <RH, May 18, 1911 par. 8>

The city of Portland must not now be neglected. This meeting-house should be complete and furnished. Work must be opened in different sections of our cities. The various lines of work should be courageously carried forward by different companies of workers. The grace of God will accompany the effort, and the light of truth will be given in clear, straight lines. This work should go forward without delay. <RH, May 18, 1911 par. 9>

The Lord has given instruction that the work of uplifting the banner of truth in the Eastern States must now go forward with new power, and that the vigor of healthy, devoted labor shall be given to those cities where the first and second angels' messages were preached. Portland has been especially pointed out as a place that should be labored for without delay. This city has been especially noticed by the God of Israel; should we not unite our efforts to have there a house of worship that is worthy of the notice of the people? I invite our churches throughout the States to lend a helping hand. <RH, May 18, 1911 par. 10>

It has been proposed by friends of this enterprise that I make an appeal to our churches throughout the States, asking each church-member to make a donation of ten cents for the erection of this meeting-house in Portland. It was thought that such a small offering would scarcely be felt by the givers, while if all our churches united in giving, a sufficient sum would be raised to enable the believers in Portland to go forward and complete their meeting-house. <RH, May 18, 1911 par. 11>

Let all the churches, large and small, have a part in the work. Let the children as well as the older members of the Lord's family have a share in it. Parents can certainly make this small donation; and the children, by practising self-denial and economy, can also have a part. We ask you in the name of the Lord to do what you can. I pray that this may be the beginning of a work that will result in the extension of a knowledge of the truth for this time throughout the State of Maine.

Ellen G. White. <RH, May 18, 1911 par. 12>

May 18, 1911 Proclaiming the Truth Under Difficulties

Mrs. E. G. White

"Sent forth by the Holy Ghost," Paul and Barnabas, after their ordination by the brethren in Antioch, "departed unto Seleucia; and from thence they sailed to Cyprus." Thus the apostles began their first missionary journey. <RH, May 18, 1911 par. 1>

Cyprus was one of the places to which the believers had fled from Jerusalem because of the persecution following the death of Stephen. It was from Cyprus that certain men had journeyed to Antioch, "preaching the Lord Jesus." Barnabas himself was "of the country of Cyprus;" and now he and his fellow worker, Paul, accompanied by John Mark, a nephew of Barnabas, visited this island field. <RH, May 18, 1911 par. 2>

The mother of Mark was a convert to the Christian religion, and her home was an asylum for the disciples. There they were always sure of a welcome and a season of rest. It was during one of these visits of the apostles to his mother's home, that Mark proposed to Paul and Barnabas that he should accompany them on their missionary tour. He felt the favor of God in his heart, and longed to devote himself entirely to the work of the gospel ministry. <RH, May 18, 1911 par. 3>

Arriving at Salamis, the apostles "preached the word of God in the synagogues of the Jews. . . . And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus: which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith." <RH, May 18, 1911 par. 4>

Not without a struggle does Satan allow the kingdom of God to be advanced in the earth. The forces of evil are engaged in an unceasing warfare against the agencies appointed for the spread of the gospel; and these powers of darkness are specially active at times when the truth is being proclaimed before men of repute and sterling integrity. Thus it was in the days of Paul and Barnabas, when Sergius Paulus, the deputy of Cyprus, was listening to the gospel message. The arch-enemy of souls, working through the sorcerer Elymas, sought by false reports and specious deceptions to prejudice the mind of the deputy against the gospel. The deputy had sent for the apostles, that he might be instructed in the message they had come to bear; and now the forces of evil sought with their baleful suggestions to thwart the purpose of God. Thus does the fallen foe ever work to keep in his ranks men of influence who, if converted, might be of great service to the cause of God. <RH, May 18, 1911 par. 5>

But none need fear defeat at the hand of the enemy; for it is the privilege of the gospel worker to be endued with power from above sufficient to enable him to withstand every satanic influence. Thus it was with the workers who, during their visit to the isle of Cyprus, were brought into direct conflict with the powers of darkness. Although sorely beset by Satan in the person of Elymas the sorcerer, Paul nevertheless had the courage to rebuke the deceiver. "Filled with the Holy Ghost," the apostle "set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord." <RH, May 18, 1911 par. 6>

The sorcerer had closed his eyes to the evidences of gospel truth; therefore the Lord, in righteous anger, caused his natural eyes to be closed, shutting out from him the light of day. This blindness was not permanent, but only for a season, to warn him to repent, and to seek pardon of the God whom he had so grievously offended. The confusion into which this man was brought, with all his boasted power, made of no effect his subtle arts against the doctrine of Christ. The fact of his being obliged to grope about in blindness, proved to all beholders that the miracles which the apostles had performed, and which Elymas had denounced as being produced by sleight of hand, were in reality wrought by the power of God. The deputy was convinced of the truth of the doctrine taught by the apostles, and embraced the gospel of Christ. <RH, May 18, 1911 par. 7>

Elymas was not a man of education, yet he was peculiarly fitted to do the work of Satan. Those who preach the truth of God will be obliged to meet the wily foe in many different forms. Sometimes it is in the person of learned, more often of ignorant men, whom Satan has educated to be successful instruments in deceiving souls. It is the duty of the minister of Christ to stand faithfully at his post, in the fear of God and in the power of his might. Thus he may put to confusion the hosts of Satan, and triumph in the name of the Lord. <RH, May 18, 1911 par. 8>

Paul and his company now continued their journey, going to Perga, in Pamphylia. Their way was toilsome; they encountered hardships and privations, and were beset with dangers on every side. As they advanced, they were compelled to face "perils of waters," and "perils of robbers." In the towns and cities through which they passed, they were still surrounded by dangers seen and unseen. But Paul and Barnabas had learned to trust in God's power to deliver. Their hearts were filled with fervent love for perishing souls. As faithful shepherds in search of the lost sheep, they had no thought of their own ease and convenience. Forgetful of self, they faltered not when weary, hungry, and cold. They had in view but one object,—the salvation of those who had wandered far from the fold of safety. <RH, May 18, 1911 par. 9>

It was here that Mark was overwhelmed with fear and discouragement, and wavered for a time in his purpose to give himself whole-heartedly to the Lord's work. He had labored with success under favorable circumstances; but now, upon encountering the opposition and the perils that so often beset the pioneer worker, he failed to endure hardness as a good soldier of the cross. He had yet to learn to face danger and persecution and adversity with a brave heart. Unused to hardships, he was disheartened by the perils and privations of the way. As the apostles advanced, and still greater difficulties were apprehended, Mark was intimidated, and, losing all courage, refused to go farther, and returned to Jerusalem. <RH, May 18, 1911 par. 10>

This desertion caused Paul to judge Mark unfavorably and severely for a long time. At a future period there was a sharp contention between Paul and Barnabas concerning Mark, who had again decided to devote himself to the work of the ministry. This contention caused Paul and Barnabas to separate, the latter following out his convictions, and taking Mark with him in his work. At that time, Paul was not inclined to excuse in any degree the weakness of Mark in deserting them and the work upon which they had entered, for the comforts and safety of home; and he urged that one with so little stamina was unprepared for taking up a work requiring patience, self-denial, bravery, devotion, and faith, with a willingness to sacrifice even life if need be. <RH, May 18, 1911 par. 11>

Barnabas, on the other hand, was inclined to excuse his nephew, because of his inexperience. Barnabas felt anxious that Mark should not abandon the ministry; for he saw in him the qualifications of a useful worker for Christ. In after-

years, his solicitude in Mark's behalf was richly rewarded; for Mark gave himself unreservedly to the Lord and to the work of proclaiming the gospel message in difficult fields. Under the blessing of God, and the wise training of Barnabas, he developed into a valuable worker. <RH, May 18, 1911 par. 12>

Paul was afterward reconciled to Mark, and received him as a fellow laborer. He also recommended him to the Colossians as one who was a fellow worker "unto the kingdom of God," and "a comfort unto me." Again, not long prior to his own death, he spoke of Mark as profitable to him in the ministry. <RH, May 18, 1911 par. 13>

May 25, 1911 Lo, We Turn to the Gentiles

Mrs. E. G. White

After the departure of Mark, Paul and Barnabas visited Antioch in Pisidia, and on the Sabbath day went into the Jewish synagogue, and sat down. "And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on." Being thus invited to speak, "Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience." He then proceeded to give a history of the manner in which the Lord had dealt with the Jews from the time of their deliverance from Egyptian bondage, and to relate how a Saviour had been promised of the seed of David. He then preached Jesus as the Saviour of men, the Messiah of prophecy. <RH, May 25, 1911 par. 1>

In this wonderful discourse, Paul boldly declared that of the seed of David "hath God according to his promise raised unto Israel a Saviour, Jesus: when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh One after me, whose shoes of his feet I am not worthy to loose." <RH, May 25, 1911 par. 2>

Having made this declaration, Paul addressed his Jewish brethren, "Children of the stock of Abraham," and also all others present in the synagogue who feared God, and announced that unto all alike. Gentile as well as Jew, "is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." <RH, May 25, 1911 par. 3>

Paul did not hesitate to speak the plain truth in regard to the rejection of the Saviour by the Jewish leaders. "Though they found no cause of death in him," the apostle declared, "yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher. But God raised him from dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people." <RH, May 25, 1911 par. 4>

"We declare unto you good tidings," the apostle continued, "how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption." <RH, May 25, 1911 par. 5>

And now, having spoken plainly of the fulfilment of familiar prophecies concerning the Messiah, Paul preached unto them repentance and the remission of sin through the merits of Jesus, their Saviour. "Be it known unto you," he said, "that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." <RH, May 25, 1911 par. 6>

The Spirit of God accompanied the words that were spoken, and hearts were touched. The apostle's appeal to Old Testament prophecies, and his declaration that these had been fulfilled in the life-ministry of Jesus of Nazareth, carried conviction to many a soul longing for the advent of the promised Messiah. And the speaker's words of assurance that the "glad tidings" of salvation were for Jew and Gentile alike,-- for all that feared God,--brought hope and joy to those who had not been numbered among the children of Abraham according to the flesh. <RH, May 25, 1911 par. 7>

"When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." The congregation having finally broken up, "many of the Jews and religious proselytes" who had accepted the glad tidings borne to them that day, "followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God." <RH, May 25, 1911 par. 8>

The interest aroused in Antioch of Pisidia by Paul's discourse, brought together, on the next Sabbath day, "almost the whole city . . . to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake

against those things which were spoken by Paul, contradicting and blaspheming. <RH, May 25, 1911 par. 9>

"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." <RH, May 25, 1911 par. 10>

"When the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." They rejoiced exceedingly that Christ recognized them as the children of God, and with grateful hearts they listened to the word preached. Those who believed, were zealous in communicating the gospel message to others, and thus "the word of the Lord was published throughout all the region." <RH, May 25, 1911 par. 11>

Centuries before, the pen of inspiration had traced this gathering in of the Gentiles; but these prophetic records had been but dimly understood. Hosea had said: "Yet the number of the children of Israel shall be as the sand of the sea, which can not be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." And again: "I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." <RH, May 25, 1911 par. 12>

The Saviour himself, during his earthly ministry, foretold the spread of the gospel among the Gentiles. In the parable of the vineyard, he declared to the impenitent Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." And after his resurrection, he commissioned his disciples to go "into all the world," and "teach all nations." They were to pass none by unwarned, but were to "preach the gospel to every creature." <RH, May 25, 1911 par. 13>

In turning to the Gentiles in Pisidia, Paul and Barnabas did not cease laboring for the Jews elsewhere, wherever there was a favorable opportunity to gain a hearing. Later, in Thessalonica, in Corinth, in Ephesus, and in other important centers, Paul and his companions in labor preached the gospel to their Jewish brethren, as well as to the Gentile world. But their chief energies were henceforth directed toward the building up of the kingdom of God in heathen territory, among peoples who had but little or no knowledge of the true God and of his Son. <RH, May 25, 1911 par. 14>

The hearts of Paul and of his associate workers were drawn out in behalf of those who were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Through the untiring ministrations of the apostles to the Gentiles, the "strangers and foreigners" who "sometimes were far off" learned that they had been "made nigh by the blood of Christ," and that through faith in his atoning sacrifice, they might become "fellow citizens with the saints, and of the household of God." <RH, May 25, 1911 par. 15>

Advancing in faith, Paul labored unceasingly for the upbuilding of God's kingdom among those who had been neglected by the teachers in Israel. Constantly he exalted Christ Jesus as "the King of kings, and Lord of lords," and exhorted the believers to be "rooted and built up in him, and stablished in the faith." <RH, May 25, 1911 par. 16>

To those who believe, Christ is a sure foundation. Upon this living stone, Jews and Gentiles alike may build. This is the only foundation upon which we may securely build. It is broad enough for all, and strong enough to sustain the weight and burden of the whole world. And by connection with Christ, the living stone, all who build upon this foundation become living stones. This is a fact plainly recognized by Paul himself. In the closing days of ministry, when addressing a group of Gentile believers who had remained steadfast in their love of the gospel truth, the apostle wrote: Ye are . . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." <RH, May 25, 1911 par. 17>

As the gospel message spread in Pisidia, the unbelieving Jews of Antioch, in their blind prejudice, "stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them" from that district. <RH, May 25, 1911 par. 18>

The apostles were not discouraged by this expulsion; they remembered the words of their Master: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." <RH, May 25, 1911 par. 19>

The gospel message was onward, and the apostles had every reason for feeling encouraged. Their labors had been richly blessed among the Pisidians at Antioch; and the believers, whom they left to carry forward the work alone for a time, "were filled with joy, and with the Holy Ghost." <RH, May 25, 1911 par. 20>

June 8, 1911 The Miracle at the Temple Gate

Mrs. E. G. White

Before leaving his disciples, Christ told them that they were to be the executors of the will in which he bequeathed to the world the treasures of eternal life. To them he said: You have been witnesses of my life of self-sacrifice in behalf of the world. You have seen my labors for Israel. And although my people would not come unto me, that they might have life, although priests and rulers have done unto me as they listed, although they have rejected me, they are to have still another opportunity of receiving me as their Saviour. You have seen that all who came unto me confessing their sins, I have freely forgiven. To you, my disciples, I commit this message of mercy. It is to be given to all nations, tongues, and peoples. All who believe are to be gathered into one church. <RH, June 8, 1911 par. 1>

The disciples were to carry their work forward in Christ's name. Their faith was to center in him as their source of power. In his name they were to present their petitions to the Father, and they would receive answer. Christ's name was to be their watchword, their badge of office, their bond of union, the authority for their actions, and the source of their success. <RH, June 8, 1911 par. 2>

The men to whom this trust had been committed realized the greatness of their work. They knew that they held in their hands the bread of life for a famishing world. The love of Christ constrained them, and they could not forbear breaking the bread of life to all who were in need. The commission given them was constantly sounding in their ears. <RH, June 8, 1911 par. 3>

A short time after the descent of the Holy Spirit, and immediately after a season of earnest prayer, Peter and John, going up to the temple to worship, saw at the gate of the temple a cripple, forty years of age, whose life, from his birth, had been one of pain and infirmity. This unfortunate man had long desired to see Jesus, that he might be healed; but he was almost helpless, and was far removed from the scene of the Great Physician's labors. His earnest pleadings at last induced some friends to bear him to the gate of the temple; but upon arriving there, he found that the One upon whom his hopes were centered had been put to a cruel death. <RH, June 8, 1911 par. 4>

His disappointment excited the pity of those who knew how long he had eagerly hoped to be healed by Jesus, and they daily brought him to the temple, that the passers-by might be moved to give him a trifle to relieve his wants. As Peter and John passed, he asked an alms from them. The disciples looked on him compassionately, and Peter said: "Look on us. . . . Silver and gold have I none." The countenance of the cripple fell as Peter thus declared his own poverty, but it grew bright with hope and faith as the apostle continued, "But such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." <RH, June 8, 1911 par. 5>

"And he took him by the right hand, and lifted him up: and immediately his feet and ankle-bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened." They were astonished to think that the disciples could perform miracles similar to those performed by Jesus. Yet here was this man, for forty years a helpless cripple, now rejoicing in the full use of his limbs, free from pain, and happy in believing in Jesus. <RH, June 8, 1911 par. 6>

The apostles saw the amazement of the people, and asked why they should be astonished at the miracle, or why they should regard them with awe, as if they had performed this miracle in their own power. Peter assured them that the cure had been wrought in the name and through the merits of Jesus of Nazareth, whom they had rejected and crucified, but whom God had raised from the dead. "His name through faith in his name," the apostle declared, "hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all." <RH, June 8, 1911 par. 7>

Having spoken plainly of the great sin of the Jews in rejecting and putting to death the Prince of Life, the apostles were careful not to drive their hearers to despair. "And now, brethren," Peter said, "I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." He declared that the Holy Spirit was calling upon them to repent and be converted, assuring them that there was no hope of salvation except through the mercy of the One whom they had crucified. Only through faith in him could their sins be forgiven. <RH, June 8, 1911 par. 8>

"Repent ye therefore, and be converted," he cried, "that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." <RH, June 8, 1911 par. 9>

These words should come to us today with impelling force. "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea,

what vehement desire, yea, what zeal, yea, what revenge!" This is genuine repentance. It will lead to a transformation in the life. It is the absence of this true sorrow for sin that makes many conversions superficial. Reformations are not made in the life. But when sin is viewed in the light of the law of God, and its true character is realized, it will be put away from the heart and life. <RH, June 8, 1911 par. 10>

True sorrow for sin brings the penitent soul near to the side of Jesus. There he may effectually plead for pardon, and obtain grace to conquer. There his darkened understanding may be enlightened, and the stony heart transformed into a heart of flesh. There the rebellious sinner is subdued, and his will is brought into conformity to the will of God. <RH, June 8, 1911 par. 11>

"Ye are the children of the prophets," Peter continued, "and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." <RH, June 8, 1911 par. 12>

Thus the disciples preached the resurrection of Christ. Many among those who listened were waiting for this testimony, and when they heard it, they believed. It brought to their minds the words that Christ had spoken, and they took their stand in the ranks of those who believed the gospel. The seed that the Saviour had sown sprang up and bore fruit. <RH, June 8, 1911 par. 13>

"And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead." <RH, June 8, 1911 par. 14>

After Christ rose from the dead, the priests spread far and near the lying report that his body had been stolen by the disciples while the Roman guard slept. We can not be surprised that they were grieved when they heard Peter and John preaching the resurrection of the One they had murdered, and when they saw that converts to the new faith were multiplying rapidly. The captain of the temple and some of the other officials were Sadducees. These were greatly roused by the preaching of the disciples. They felt that their favorite doctrine was in danger, and their reputation was at stake. The captain, with the help of a number of Sadducees, arrested Peter and John, and put them in prison, as it was too late that day for them to be examined. <RH, June 8, 1911 par. 15>

The opponents of the disciples could not but believe that Christ had risen from the dead. The evidence was too convincing to be doubted. Nevertheless, many hardened their hearts, refusing to repent of the horrible deed they had committed in putting Jesus to death. When power from heaven came upon the apostles in so remarkable a manner, fear kept the Jewish leaders from violence, but their bitterness and malice were unchanged. <RH, June 8, 1911 par. 16>

Five thousand individuals had already accepted the truth proclaimed by the disciples, and both Pharisees and Sadducees agreed that if these teachers were suffered to go unchecked, their own influence would be in greater danger than when Jesus was upon the earth. <RH, June 8, 1911 par. 17>

The Holy Spirit is often rejected because it comes in unexpected ways. Abundant evidence that the apostles were speaking and acting under divine inspiration had been given to the Jewish rulers, but they firmly resisted the message of truth. Christ had not come in the way they expected, and though at times they were convinced that he was the Son of God, yet they stifled conviction, and crucified him. In mercy God gave them still further evidence, and another opportunity to turn to him. He sent the disciples to tell them what they had done, and in the terrible charge that they had killed the Prince of Life, he gave them another call to repentance. But feeling secure in their own righteousness, the Jewish teachers were not prepared to admit that the men charging them with crucifying Christ were speaking by the direction of the Holy Spirit. <RH, June 8, 1911 par. 18>

Having committed themselves to a course of opposition to Christ, every act of resistance became to the priests an additional incentive to pursue the same course. Irrespective of the fear or favor of men, the apostles proclaimed the truths which had been committed to them. But though the Jews could not fail to see their guilt in refusing the evidence sent by God, they would not cease their wicked strife. Their obstinacy became more and more determined. It was not that they could not yield; they could, but would not. It was not alone because they were guilty and deserving of death, not alone because they had put to death the Son of God, that they were cut off from salvation; it was because they armed themselves with the attributes of Satan, and determined to be opposed to God. They persistently rejected light, and stifled the convictions of the Holy Spirit. The Spirit that works in the children of disobedience worked in them, leading them to abuse the men through whom God was working. The malignity of their rebellion was intensified by each successive act of resistance against God, and against the message he had given his servants to declare. Every day, in their refusal to repent, the Jewish leaders took up their rebellion afresh, preparing to reap that which they had sown. <RH, June 8, 1911 par. 19>

The wrath of God is declared against unrepentant sinners not merely because of the sins they have committed, but because they choose to continue in resistance, repeating the sins of the past in defiance of the light given them. If the Jewish leaders had submitted to Christ, they would have been pardoned, but they were determined not to yield. In the

same way, the sinner, by continued resistance, places himself where he knows nothing but resistance. <RH, June 8, 1911 par. 20>

June 22, 1911 Individual Accountability

Mrs. E. G. White

There are many professors of religion who claim to be servants of God, and yet are filled with spiritual pride and self-exaltation. They make high pretensions to holiness, and feel that they are "rich, and increased with goods, and have need of nothing." They are like the fig-tree which put forth its boastful foliage; but when the Master came seeking for fruit upon it, he found nothing but leaves. They are ever ready to advance their opinions, to display their attainments, and to interpret the meaning of the Word of God. They claim to be led by the Spirit, but they turn away their ear from hearing the law of God. Says the psalmist, "Thy law is the truth," and "all thy commandments are righteousness." The Spirit of God will lead us in the path of the commandments; for the promise is that "when he, the Spirit of truth, is come, he will guide you into all truth." We should try the spirits by the test of God's Word; for there are many spirits in the world. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." <RH, June 22, 1911 par. 1>

Some of these false teachers occupy prominent positions in the churches, and they influence others to swerve from the path of humble obedience. God holds every one of us to an individual accountability, and calls upon us to serve him from principle, to choose him for ourselves. We should not hang our souls upon the words and actions of another; for Satan uses men as his agents, and clothes his ministers in garments of light. Not one of us can pardon the sins of any other. In the day of judgment, when the question comes to you as to why you did not obey the commandments of God, you can not make an acceptable excuse on the plea of another's disobedience. If your words and example have lead others in the path of sin, you alone must bear the responsibility of your actions and influence. Because a man who professes to love God, disobeys the plain word of instruction, you will not be justified in neglect of duty. We should every one ask, How shall I keep the commandments of our God? <RH, June 22, 1911 par. 2>

God will not lightly esteem the transgression of his law. "The wages of sin is death." The consequences of disobedience prove that the nature of sin is at enmity with the well-being of God's government and the good of his creatures. God is a jealous God, visiting the sins of the fathers upon the children to the third and fourth generations of them that hate him. The results of transgression follow those who persist in wrong-doing; but he shows mercy unto thousands of them that love him and keep his commandments. Those who repent and turn to his service find the favor of the Lord; and he forgiveth all their iniquities and healeth all their diseases. <RH, June 22, 1911 par. 3>

In earthly affairs, the servant who seeks most carefully to fulfill the requirements of his office, and to carry out the will of his master, is most highly valued. A gentlemen once wished to employ a trusty coachman. Several men came in answer to his advertisement. He asked each one how near he could drive to the edge of a certain precipice without upsetting the carriage. One and another replied that he could go within a very perilous distance; but at last one answered that he would keep as far as possible from such a dangerous undertaking. He was employed to fill the position. Shall a man be more appreciative of a good servant than is our Heavenly Father? Our anxiety should not be to see how far we can depart from the commandments of the Lord, and presume on the mercy of the Lawgiver, and still flatter our souls that we are within the bounds of God's forbearance; but our care should be to keep as far as possible from transgression. We should be determined to be on the side of Christ and our Heavenly Father, and run no risks by heady presumption. <RH, June 22, 1911 par. 4>

What reason have men for thinking that God is not particular whether they obey him implicitly or take their own course? Adam and Eve lost Eden for one transgression of his command; and how dare we trifle with the law of the Most High, and frame deceitful apologies to our souls? We do this at a terrible peril. We must keep all the law, every jot and tittle; for he that offendeth in one point is guilty of all. Every ray of light must be received and cherished, or we shall become bodies of darkness. The Lord Jesus declares: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." We should magnify the precepts of heaven by our words and actions. He who honors the law will be honored by it in the judgment; but he who treats it with contempt will be condemned by it before the Judge of all the earth. <RH, June 22, 1911 par. 5>

Before the flood swept upon the world, God sent a message through Noah to warn the people of the coming deluge. There were those who did not believe the warning; but their unbelief did not stay the showers, nor prevent the waters of the great deep from submerging a scoffing world. And today, while the last message is being heralded to bring God's

servants in harmony with every precept of his law, there will be scoffers and unbelievers; but every soul must stand in his own integrity. As Noah was faithful in warning the antediluvian world, so we must be faithful to the great trust that God has given us. Although there are scoffers and traducers on every side, we must not shrink from presenting the truth of heaven to this generation. <RH, June 22, 1911 par. 6>

I have not come to cry peace; you can hear this voice wherever you go. There are those who will be glad to lull you to sleep in your carnal security; but I have a different work. My message is to alarm you, to bid you reform your lives, and cease your rebellion against the God of the universe. Take the Word of God, and see if you are in harmony with it. Is your character such as will bear the search of the heavenly investigation? Remember, Jesus says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." <RH, June 22, 1911 par. 7>

Paul said to the elders of Ephesus: "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Repentance must be exercised toward God, because we have all sinned, broken his righteous law, violated the rule of his government, and brought discord into his harmony. We must exercise faith toward Jesus Christ because he has become our sacrifice and surety. He has died that we might have "remission of sins that are past," and obtain grace and help so that we may keep the commandments of the Lord our God. Faith in Jesus does not make void the law, but establishes it, and will work the fruits of obedience in our lives. Faith in Christ means that you are to do whatsoever he commands; it means that you are to follow in his footsteps. "He that saith he abideth in him ought himself also so to walk, even as he walked." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." <RH, June 22, 1911 par. 8>

We want to impress upon you the necessity of cleansing yourselves from every stain of sin. The church that Christ presents before the throne of his glory is without "spot, or wrinkle, or any such thing." Do you want to be among those who have washed their robes of character in the blood of the Lamb? then, "cease to do evil; learn to do well;" walk in the commandments and ordinances of your God blameless. You are not to ask whether it suits your convenience to keep the truth of heaven. You are to take up your cross and follow Jesus, cost what it may. You will find that his yoke is easy, and his burden is light. When you broke his law and incurred the penalty of death, God did not spare his only begotten Son, that you might be brought from the path of transgression into the way of life and holiness; and will you neglect so great salvation, and refuse to comply with the conditions of eternal life?

(Concluded next week) <RH, June 22, 1911 par. 9>

June 29, 1911 Individual Accountability

(Concluded)

Mrs. E. G. White

One of God's commandments reads: "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." You are robbing God when you refuse to give that day to his service, abstaining from your own work. He has sanctified the seventh day, but you ignore its holiness, and thus cast contempt upon the lawgiver. Still the forbearance of God is exercised toward you. Make up your mind that from henceforth your feet shall go in the path of obedience. The darkness that binds you like a thick cloud, will part asunder, and heavenly light will shine upon all those who will have the truth at any cost. <RH, June 29, 1911 par. 1>

The Lord understands all about your trials; and however impossible it may seem to live for God, you will find that the way will appear. When your faith has been tested, as the Lord opened the Red Sea so the waters will divide, and his providence will make a path for your feet. It is safe to serve God. It may not be to your worldly advantage to keep God's ways; but the transgressor will be at an eternal loss. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." We must walk carefully and humbly before the Lord in these precious hours of probation. We must draw close to Jesus till his light is shed upon us. It is the desire of our Saviour that we should be the light of the world, reflecting every ray that shines upon us. What straight paths should we make for our feet, so that the lame may not be turned out of the way! This is an age of light. The Lord of heaven is sending the rays of light into

the homes of the world. A special light is shining upon the commandments of God. The door of the most holy place of the heavenly sanctuary stands ajar, and within, as in the most holy place of the ancient sanctuary, is the ark of the testimony. The law of the Most High is beneath the mercy-seat. The light of this law is shining upon the world, penetrating the moral darkness that has covered the people. <RH, June 29, 1911 par. 2>

John beheld an angel flying through the midst of heaven, warning men of the final judgments of God. He proclaimed the position of those who heeded his warning, and who would escape the seven last plagues. He announced them as God's people, and called attention to their peculiar character: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The time for the fulfilment of this prophecy has come. We hear the sound of this very message calling the attention of men and women to the broken law of God, and demanding repentance and reform. <RH, June 29, 1911 par. 3>

The children of light are to be as a city set upon a hill, that can not be hid. The world will be condemned by the testimony of those who follow the light as it shines upon their pathway. "This is the condemnation, that light is come into the world, and men loved darkness rather than light." The servants of Jesus are to bear the precious truth to the world, and to present the claims of God to every soul, not pandering to custom, nor lessening the responsibility of any soul, but declaring the whole counsel of God. <RH, June 29, 1911 par. 4>

When the book of the law was found in the house of the Lord, in the time of ancient Israel, it was read before Josiah the king. And he rent his garments, and bade the men in holy office to inquire of the Lord for him, and for his people; for they had departed from the statutes of the Lord. He called together all the men of Israel, and the words of the book were read in the hearing of the congregation. The sin of the rulers and the people was pointed out, and the king stood up before them, and confessed his transgression. He manifested his repentance, and made a covenant to keep the statutes of the Lord with his whole heart. Josiah did not rest until the people did all they could to return from their backsliding, and serve the living God. <RH, June 29, 1911 par. 5>

Is not this our work today? Our fathers have transgressed, and we have followed in their footsteps; but God has opened the book of the law, and backslidden Israel hear the commandments of the Lord. Their transgression stands revealed, and the wrath of God will be upon every soul that does not repent and reform as the light shines upon his pathway. <RH, June 29, 1911 par. 6>

When Josiah heard the words of warning and condemnation because Israel had trampled upon the precepts of Heaven, he humbled himself. He wept before the Lord. He made a thorough work of repentance and reformation, and God accepted his efforts. The whole congregation of Israel entered into a solemn covenant to keep the commandments of Jehovah. This is our work today. We must repent of the past evil of our doings, and seek God with all our hearts. We must believe that God means just what he says, and make no compromise with evil in any way. We should greatly humble ourselves before God, and consider any loss preferable to the loss of his favor. <RH, June 29, 1911 par. 7>

Christ left all to save men from the consequence and penalty of the transgression of the law. The way from the manger to Calvary was marked with blood. The Son of God did not deviate from the path of unwavering obedience, even to the death of the cross. He endured all the woe of man's sin; and shall we turn away from the commandments of the Lord because their observance involves the loss of friends, position, or worldly gain? Will you not take your feet from trampling upon the Sabbath of Jehovah? Will you continue to rob God of his holy time? You can not afford to do this work of making void the law of God. It is at an eternal loss that you rebel against the truth of Heaven. I beseech you, in the name of Christ, that you confess your sins and reform your ways, that your name may not be blotted out of the book of life, but may be confessed before the Father and before his angels. Jesus is pleading his blood before the Father; and now, while mercy lingers and probation is prolonged, seek the approbation of Heaven. Delay not to keep the commandments of the Lord. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." <RH, June 29, 1911 par. 8>

July 6, 1911 "Sanctify Them Through Thy Truth"

Mrs. E. G. White

Before Jesus went forth to his final conflict with the powers of darkness, he lifted up his eyes to heaven, and prayed for his disciples. He said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. . . . Neither pray I for these alone, but for them also which shall believe on me through their word." <RH, July 6, 1911 par. 1>

The burden of Jesus' request was that those who believed on him might be kept from the evil of the world, and be sanctified through the truth. He does not leave us to vague surmising as to what the truth is, but adds, "Thy word is truth." The Word of God is the means by which our sanctification is to be accomplished. It is of the greatest importance, then, that we acquaint ourselves with the sacred instruction of the Bible. It is as necessary for us to understand the words of life as it was for the early disciples to be informed concerning the plan of salvation. We shall be inexcusable if, through our own negligence, we are ignorant of the claims of God's Word. God has given us his Word, the revelation of his will, and has promised the Holy Spirit to them that ask him, to guide them into all truth; and every soul who honestly desires to do the will of God shall know of the doctrine. <RH, July 6, 1911 par. 2>

The world is full of false teaching; and if we do not resolutely search the Scriptures for ourselves, we shall accept the world's errors for truth, adopt its customs, and deceive our own hearts. Its doctrines and customs are at variance with the truth of God. Those who seek to turn from its service to the service of God, will need divine help. They will have to set their faces like a flint toward Zion. They will feel the opposition of the world, the flesh, and the devil, and will have to go contrary to the spirit and influences of the world. Since the time when the Son of God breasted the haughty prejudices and unbelief of mankind, there has been no change in the attitude of the world toward the religion of Jesus. The servants of Christ must meet the same spirit of opposition and reproach, and must go "without the camp, bearing his reproach." <RH, July 6, 1911 par. 3>

The mission of Jesus was demonstrated by convincing miracles. His doctrine astonished the people. It was not the contradictory jargon of the scribes, full of mysticism, burdened with absurd forms and meaningless exactions; but it was a system of truth that met the wants of the heart. His teaching was plain, clear, and comprehensive. The practical truths he uttered had a convincing power, and arrested the attention of the people. Multitudes lingered at his side, marveling at his wisdom. His manner corresponded with the great truths he proclaimed. There was no apology, no hesitancy, not the shadow of a doubt or uncertainty that it might be other than he declared. He spoke of the earthly and the heavenly, of the human and the divine, with positive authority; and the people "were astonished at his doctrine; for his word was with power." <RH, July 6, 1911 par. 4>

He had declared himself to be the Messiah, but the people would not receive him, though they saw his wonderful works and marveled at his wisdom. He did not meet their expectation of the Messiah. They had been instructed to look for earthly pomp and glory at the advent of their Deliverer, and they dreamed that under the power of "the Lion of the tribe of Judah" the Jewish nation would be exalted to preeminence among the nations of the world. With these ideas they were not prepared to receive the humble Teacher of Galilee, although he came just as the prophets had foretold that he would come. He was not recognized as "the Truth," the "Light of the world," although he spake as never man spake; for his appearance was humble and unpretending. He came without attendants of earthly pageant and glory. There was, however, a majesty in his very presence that bespoke his divine character. His manners, though gentle and winning, possessed an authority that inspired respect and awe. He commanded, and disease left the sufferer. The dead heard his voice and lived, the sorrowing rejoiced, and the weary and heavy-laden found rest in his compassionate love. <RH, July 6, 1911 par. 5>

Spies watched him with suspicious glances, ready to put an evil construction on any word or action that was in the least questionable. They were continually lying in wait to find whereof they might accuse him. He was the central object of observation and scrutiny to the people of Judea. His steps were thronged with curious multitudes that waited for a sign. The lame, the blind, the palsy-stricken, and leprous, and those afflicted with all manner of diseases, came to him, and he healed them all. Those who had come to criticize and condemn, heard the people glorifying God; and his fame spread from city to city. Heaven indorsed his claims with mighty manifestations; but the evil hearts of men, filled with unbelief born of prejudice, thrust aside the tokens of his truth, and clung to their empty traditions. They were not prepared to acknowledge him as the long-looked-for Messiah, because of their false conceptions as to the manner of his advent and the character of his mission. They walked in the obscuring shadow of manmade theories. <RH, July 6, 1911 par. 6>

The Word of God, as they professed to believe, stated plainly every detail of his ministry, and again and again he quoted from the prophets, and declared, "This day is this scripture fulfilled in your ears." But the minds of the Jewish people were so concentrated on the hope of earthly power and national elevation that they despised the humble Nazarene, and would not have him to reign over them. Had they earnestly searched the Scriptures, and brought their theories and expectations to the test of God's Word, Jesus need not have wept over their impenitence. He need not have declared, "Behold, your house is left unto you desolate," "because thou knewest not the time of thy visitation." They might have been acquainted with the evidences of his Messiahship, and the calamity that laid the proud city in ruins might have been averted. The minds of the Jews had become dwarfed and narrowed by their unjust prejudices and unyielding bigotry. The practical lessons of Christ revealed the deficiencies of their characters, and demanded thorough repentance. If they accepted his teaching, their practices must be changed, their thoughts enlarged, and their cherished

hopes relinquished. They would have to sacrifice the honor of men, in order to be honored of heaven; and if they obeyed the words of this new "Rabbi," they would have to go contrary to the opinions of the great teachers and thinkers of the time. <RH, July 6, 1911 par. 7>

Many wonder at the unwillingness of the Jews to receive Christ as the promised Messiah. Why did they cling to their false creeds, empty forms, and useless ceremonies, when the truth of heaven waited their acceptance? They spent their money for chaff and husks, when the living Bread was within their reach. Why did they not go to the Word of God, and search diligently to know whether or not they were in error, and to discover to Jesus the absurdity of his claims and the evidences of his deception? The cause of their rejection of Christ was the same as that which keeps men in error today: they "loved darkness rather than light, because their deeds were evil." <RH, July 6, 1911 par. 8>

Truth was unpopular in Christ's day. Truth is unpopular in our day. It has been unpopular ever since Satan first gave man a disrelish for it by presenting bewitching fables that lead to self-exaltation. Do we not meet theories and doctrines that have no foundation in the Word of God? Men cling tenaciously to them, as the Jews clung to their traditions and delusions. We have the same difficulties to meet and resist as had the Redeemer of the world. <RH, July 6, 1911 par. 9>

The Jewish leaders were filled with spiritual pride. Their desire for the glorification of self manifested itself even in the services of the sanctuary. They loved the highest seats in the synagogues and the praise of men. They loved greetings in the market-places, and were gratified with the sound of their titles on the lips of men. As real piety declined, they became more jealous for their traditions and ceremonies. Do we not see the same perverseness in the Christian church of today? Those who love God with sincere hearts should the more earnestly desire the truth as it is in Jesus. They should search the Scriptures with humble hearts, intensely desiring to know what is truth; for Christ prayed that his disciples might be sanctified through the truth. <RH, July 6, 1911 par. 10>

The Jews, because their understanding was darkened by selfish prejudice, could not harmonize the strange power and authority of Christ's convicting words with his humble life and appearance. They did not appreciate the fact that real greatness can afford to go without display. This man's poverty and humility seemed wholly inconsistent with his claims to the great honor and power of the Messiah. That he should announce himself as the Son of God, they deemed intolerable blasphemy. They questioned, If he were the Messiah, why was he so unpretending? What would become of their nation if he were satisfied to be without force of arms? When and how would the glory and power, so long anticipated, bring the nations as subjects to the city of the Jews? Had not the priests taught that they were to bear rule over all the earth? and could it be possible that the great religious teachers were in error? The Lord had answered their query through Isaiah: "O my people, they which lead thee cause thee to err, and destroy the way of thy paths." <RH, July 6, 1911 par. 11>

The scribes, Pharisees, and Sadducees had wandered away from the truth, and Jesus exhorted the people to study the Scriptures for themselves. God has endowed men with intellect, and has made it possible for them to be enlightened by the Word of life; but today, as then, people will accept the teaching and doctrines of men, rather than obey the plain Word of God. They choose to take the broad road that leads to death, rather than bear their cross, and follow the blood-stained path that leads to eternal life. <RH, July 6, 1911 par. 12>

Pharisees, Sadducees, and Herodians joined to oppose the Son of God. Their rejection of the truth influenced many to turn from the Saviour. Those who cherish enmity to the pure principles of heaven are acting in concert with the rulers of the darkness of this world. When Christ met with success in his ministry, those who hated truth and rejected light manifested the spirit of opposition, and sought to silence him. The same spirit is apparent today, wherever the truth is brought in contact with long-established error or custom. With mad prejudice, men bitterly condemn that which disturbs their preconceived opinions. It is a matter of the highest importance and interest to us that we understand what truth is, and our petitions should go forth with intense earnestness that we may be guided into all truth. <RH, July 6, 1911 par. 13>

David appreciated the divine enlightenment, and recognized the power of the Word of God. He declared, "The entrance of thy words giveth light; it giveth understanding unto the simple." Let those who desire light search the Scriptures, comparing scripture with scripture, and pleading with God for the illumination of the Holy Spirit. The promise is that those who seek shall find. <RH, July 6, 1911 par. 14>

July 27, 1911 Love One Another

Mrs. E. G. White

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." These words are not the words of

man, but the words of our Redeemer; and how important it is that we fulfil the instruction that he has given! There is nothing that can so weaken the influence of the church as the lack of love. Christ says: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." If we are to meet opposition from our enemies, who are represented as wolves, let us be careful that we do not manifest the same spirit among ourselves. The enemy well knows that if we do not have love one for another, he can gain his object, and wound and weaken the church, by causing differences among brethren. He can lead them to surmise evil, to speak evil, to accuse, condemn, and hate one another. In this way the cause of God is brought into dishonor, the name of Christ is reproached, and untold harm is done to the souls of men. <RH, July 27, 1911 par. 1>

How careful we should be that our words and actions are all in harmony with the sacred truth that God has committed to us! The people of the world are looking to us, to see what our faith is doing for our characters and lives. They are watching to see if it is having a sanctifying effect on our hearts, if we are becoming changed into the likeness of Christ. They are ready to discover every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith. <RH, July 27, 1911 par. 2>

It is not the opposition of the world that will most endanger us; it is the evil cherished right in our midst that works our most grievous disaster. The unconsecrated lives of half-hearted professors retard the work of the truth, and bring darkness upon the church of God. <RH, July 27, 1911 par. 3>

There is no surer way of weakening ourselves in spiritual things than to be envious, suspicious of one another, full of faultfinding and evil-surmising. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." <RH, July 27, 1911 par. 4>

God would have us individually come into that position where he can bestow his love upon us. He has placed a high value upon man, and has redeemed us by the sacrifice of his only begotten Son; and we are to see in our fellow man the purchase of the blood of Christ. If we have this love one for another, we shall be growing in love for God and the truth. We have been pained at heart to see how little love is cherished among us. Love is a plant of heavenly origin, and if we would have it flourish in our hearts, we must cultivate it daily. Mildness, gentleness, long-suffering, not being easily provoked, bearing all things, enduring all things,--these are the fruits upon the precious tree of love. <RH, July 27, 1911 par. 5>

When you are associated together, be guarded in your words. Let your conversation be of such a nature that you will have no need of repentance. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." If the love of the truth is in your heart, you will talk of the truth. You will talk of the blessed hope that you have in Jesus. If you have love in your heart, you will seek to establish and build up your brother in the most holy faith. If a word is dropped that is detrimental to the character of your friend or brother, do not encourage this evil-speaking. It is the work of the enemy. Kindly remind the speaker that the Word of God forbids that kind of conversation. We are to empty the heart of everything that defiles the soul temple, that Christ may dwell within. Our Redeemer has told us how we may reveal him to the world. If we cherish his Spirit, if we manifest his love to others, if we guard one another's interests, if we are kind, patient, forbearing, the world will have an evidence, by the fruits we bear, that we are the children of God. It is the unity in the church that enables it to exert a conscious influence upon unbelievers and upon worldlings. <RH, July 27, 1911 par. 6>

The church of Christ is spoken of as a holy temple. Says the apostle: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." All the followers of Christ are represented as stones in the temple of God. Every stone, large or small, must be a living stone, emitting light and fitting into the place assigned it in the building of God. How thankful we should be that a way has been opened whereby we may each have a place in the spiritual temple! Will you, my brethren and sisters, think of these things, study them, talk of them? Just in proportion as we appreciate these things shall we become strong in the service of God, and so be enabled to comply with his requirements, and be doers of the words of Christ. <RH, July 27, 1911 par. 7>

God does not want us to place ourselves upon the judgment-seat, and judge one another, but how frequently this is done! O, how careful we should be lest we judge our brother! We are assured that as we judge, so we shall be judged; that as we mete to others, so it shall be measured to us again. Christ has said: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." In view of this, let your words be of such a character that they will meet the

approval of God. When we see errors in others, let us remember that we have faults graver, perhaps, in the sight of God, than the fault we condemn in our brother. Instead of publishing his defects, ask God to bless him, and to help him to overcome his error. Christ will approve of this spirit and action, and will open the way for you to speak a word of wisdom that will impart strength and help to him who is weak in the faith. <RH, July 27, 1911 par. 8>

The work of building one another up in the most holy faith is a blessed work; but the work of tearing down is a work full of bitterness and sorrow. Christ identifies himself with his suffering children; for he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If all would carry out the instruction given by Christ, what love and unity would exist among his followers! Every heart has its own sorrows and disappointments, and we should seek to lighten one another's burdens by manifesting the love of Jesus to those around us. If our conversation were upon heaven and heavenly things, evil-speaking would soon cease to have any attraction for us. We should not then be placing our feet on the enemy's dangerous ground. We should not then be entering into temptation, or falling under the power of the evil one. <RH, July 27, 1911 par. 9>

Instead of finding fault with others, let us be critical with ourselves. The question with each one of us should be, Is my heart right before God? Will this course of action glorify my Father which is in heaven? If you have cherished a wrong spirit, let it be banished from the soul. It is your duty to eradicate from your heart everything that is of a defiling nature; every root of bitterness should be plucked up, lest others be contaminated by its baleful influence. Do not allow one poisonous plant to remain in the soil of your heart. Root it out this very hour, and plant in its stead the plant of love. Let Jesus be enshrined in the soul. <RH, July 27, 1911 par. 10>

Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all his actions, and we are commanded to follow in his steps. Let us remember that God sent his only begotten Son to this world of sorrow to "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Let us seek to comply with the requirements of God, and fulfil his law. "Love is the fulfilling of the law," and he who died that we might live, has given us this commandment, that we should love one another as he has loved us; and the world will know that we are his disciples, if we have this love one for another. <RH, July 27, 1911 par. 11>

August 3, 1911 Divine Wisdom

Mrs. E. G. White

As Paul journeyed from Berea, he stopped at Athens to await the arrival of Silas and Timotheus; and "his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection." The philosophers who entered into conversation with the apostle were soon convinced that his knowledge exceeded their own. He was competent to meet their opposition on their own ground, matching logic with logic, learning with learning, philosophy with philosophy, and oratory with oratory. <RH, August 3, 1911 par. 1>

At the close of his labors he looked for the results of his work. Out of the large assembly that had listened to his eloquent words, only three had been converted to the faith. He then decided that from that time he would maintain the simplicity of the gospel. He was convinced that the learning of the world was powerless to move the hearts of men, but that the gospel was the power of God unto salvation. <RH, August 3, 1911 par. 2>

Paul wrote to the Corinthians: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." He declares: "For Christ sent me . . . to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." <RH, August 3, 1911 par. 3>

The great and essential knowledge is the knowledge of God and of his Word. Peter exhorted his brethren to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." There should be a daily increasing of spiritual understanding; and the Christian will grow in grace just in proportion as he depends upon and appreciates the teaching of the Word of God, and habituates himself to meditate upon divine things. <RH, August 3, 1911 par. 4>

All pride of opinion, all dependence upon the wisdom of this world, are unprofitable and vain. When men, instead of humbly receiving the truth of God in whatever way it may be sent to them, begin to criticize the words and manners of

the messenger, they are manifesting their lack of spiritual perception, and their want of appreciation for the truth of God, which is of vastly more importance than the most cultured and pleasing discourse. One critical speech, disparaging the messenger of God, may start a train of unbelief in some mind that will result in making of none effect the word of truth. Those who have a constant struggle to cherish humility and faith, are far from being benefited by this course. Anything like pride in learning, and dependence upon scientific knowledge, which you place between your soul and the word of the Bible, will most effectually close the door of your heart to the sweet, humble religion of the meek and lowly Jesus. <RH, August 3, 1911 par. 5>

The world's Redeemer did not come with outward display, or a show of worldly wisdom. Men could not see, beneath the disguise of humility, the glory of the Son of God. He was "despised and rejected of men; a man of sorrows, and acquainted with grief." He was to them as a root out of dry ground, with no form nor comeliness that they should desire him. But he declared: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." <RH, August 3, 1911 par. 6>

Christ reached the people where they were. He presented the plain truth to their minds in the most forcible and simple language. The humble poor, the most unlearned, could comprehend, through faith in him, the most exalted truths of God. No one needed to consult the learned doctors as to his meaning. He did not perplex the ignorant with mysterious inferences, nor use unaccustomed and learned words, of which they had no knowledge. The greatest Teacher the world has ever known was the most definite, simple, and practical in his instruction. <RH, August 3, 1911 par. 7>

While priests and rabbis were assuring themselves of their competency to teach the people, and to cope even with the Son of God in expounding doctrine, he charged them with ignorance of the Scriptures or the power of God. It is not the learning of the world's great men that opens the mysteries of the plan of redemption. The priests and rabbis had studied the prophecies, but they failed to discover the precious proofs of the Messiah's advent, of the manner of his coming, of his mission and character. Men who claimed to be worthy of confidence because of their wisdom, did not perceive that Christ was the Prince of life. <RH, August 3, 1911 par. 8>

The rabbis looked with suspicion and contempt upon everything that did not bear the appearance of worldly wisdom, national exaltation, and religious exclusiveness; but the mission of Jesus was to oppose these very evils, to correct these erroneous views, and to work a reformation in faith and morals. He attracted attention to purity of life, to humility of spirit, and to devotion to God and his cause, without hope of worldly honor or reward. He must divest religion of the narrow, conceited formalism which made it a burden and a reproach. He must present a complete, harmonious salvation to all. The narrow bounds of national exclusiveness must be overthrown; for his salvation was to reach to the ends of the earth. He rejoiced in spirit, as he beheld the poor of this world eagerly accepting the precious message which he brought. He looked up to heaven, and said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."

(Concluded next week) <RH, August 3, 1911 par. 9>

August 10, 1911 Divine Wisdom
(Concluded)
Mrs. E. G. White

It is the humble in heart who receive the enlightenment of heaven, which is more precious than the boasted wisdom of the world. By faith in the Son of God a transformation takes place in the character. The child of wrath becomes the child of God. He passes from death unto life. The infinite sacrifice of the Son of God is a propitiation for the transgressions of the repenting sinner. He becomes spiritual, and discerns spiritual things. The wisdom of God enlightens his mind, and he beholds wondrous things out of God's law. This salvation which offers pardon to the transgressor, presents to him the righteousness that will bear the scrutiny of the omniscient One, gives victory over the powerful enemy of God and man, provides eternal life and joy for its receiver, and may well be a theme of rejoicing to the humble who hear thereof and are glad. <RH, August 10, 1911 par. 1>

It is the completeness of salvation that gives it its greatness. No man can measure or understand it by worldly wisdom. It may be contemplated with the most profound and concentrated study, but the mind loses itself in the untraceable majesty of its Author. The soul united with God in meditation of his unfathomable riches, is expanded, and becomes more capable of comprehending to a greater depth and height the glories of the plan of salvation. As the heart is converted to the truth, the work of transformation goes on. From day to day the Christian has an increased measure

of understanding. In becoming a man of obedience to the word and will of God, his abilities develop and strengthen to comprehend, and to do, with increased skill and wisdom, the requirements of God. The mind devoted unreservedly to God, under the guidance of the divine Spirit develops generally and harmoniously. The weak, vacillating character becomes changed through the power of God to one of strength and steadfastness. Continual devotion and piety establish so close a relation between Jesus and his disciple that the Christian becomes like him in mind and character. After association with the Son of God, the humble follower of Christ is found to be a person of sound principle, clear perception, and reliable judgment. He has a connection with God, the source of light and understanding. He who longed to be of service to the cause of Christ, has been so quickened by the life-giving rays of the Sun of Righteousness that he has been enabled to bear much fruit to the glory of God. <RH, August 10, 1911 par. 2>

Men of the highest education and accomplishments have learned the most precious lessons from the precept and example of the humble follower of Christ, who is designated as "unlearned" by the world. But could men look with deeper insight, they would see that these humble men had obtained an education in the highest of all schools, even in the school of the divine Teacher, who spake as never man spake. Those who desire to be all that God intended man should be in this life, should enter the school of Christ, and learn of him who is meek and lowly of heart. <RH, August 10, 1911 par. 3>

But let no one imagine that we would discourage education, or put a low estimate upon the value of mental culture and discipline. God would have us students as long as we remain in this world, ever learning and bearing responsibility. We should be diligent and apt, and ready to teach others by precept and example that which we have learned; but no one should set himself as a critic to measure the usefulness and influence of his brother, who has had few advantages in obtaining book knowledge. He may be rich in a rare wisdom. He may have a practical education in the knowledge of the truth. The psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." <RH, August 10, 1911 par. 4>

It is not the mere reading of the Word, not a theoretical knowledge of the Scriptures, that gives this light and understanding to the simple. Had this been the case, Jesus would not have said to the Jews, "Ye know not the Scriptures, neither the power of God." The wisdom spoken of by the psalmist is that which is attained when the truth is opened to the mind and applied to the heart by the Spirit of God; when its principles are wrought into the character by a life of practical godliness. <RH, August 10, 1911 par. 5>

Through a connection with God the Christian will have clearer and broader views, unbiased by his own preconceived opinions. His discernment will be more penetrative, his judgment more balanced and far-seeing. His understanding, summoned to effort, has been exercised in contemplating exalted truths; and as he obtains heavenly knowledge, he better understands his own weakness, and grows in humility and faith. <RH, August 10, 1911 par. 6>

It is the Spirit of God that quickens the lifeless faculties of the soul to appreciate heavenly things, and attracts the affections toward God and the truth. Without the presence of Jesus in the heart, religious service is only dead, cold formalism. The longing desire for communion with God soon ceases when the Spirit of God is grieved from us; but when Christ is in us the hope of glory, we are constantly directed to think and act in reference to the glory of God. The questions will arise, Will this do honor to Jesus? Will this be approved by him? Shall I be able to maintain my integrity if I enter into this arrangement? God will be made the counselor of the soul, and we shall be led into safe paths, and the will of God will be made the supreme guide of our lives. This is heavenly wisdom, imparted to the soul by the Father of light, and it makes the Christian, however humble, the light of the world. <RH, August 10, 1911 par. 7>

August 17, 1911 Apollos at Corinth

Mrs. E. G. White

After leaving Corinth, Paul's next scene of labor was Ephesus. He was on his way to Jerusalem, to attend an approaching festival; and his stay at Ephesus was necessarily brief. He reasoned with the Jews in the synagogue, and so favorable was the impression made upon them that they entreated him to continue his labors among them. His plan to visit Jerusalem prevented him from tarrying then, but he promised to return to them, "if God will." Aquila and Priscilla had accompanied him to Ephesus, and he left them there to carry on the work that he had begun. <RH, August 17, 1911 par. 1>

It was at this time that "a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus." He had heard the preaching of John the Baptist, had received the baptism of repentance, and was a living witness that the work of the prophet had not been in vain. The Scripture record of Apollos is that he "was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the

Lord, knowing only the baptism of John." <RH, August 17, 1911 par. 2>

While in Ephesus, Apollos "began to speak boldly in the synagogue." Among his hearers were Aquila and Priscilla, who, perceiving that he had not yet received the full light of the gospel, "took him unto them, and expounded unto him the way of God more perfectly." Through their teaching he obtained a clearer understanding of the Scriptures, and became one of the ablest advocates of the Christian faith. <RH, August 17, 1911 par. 3>

Apollos was desirous of going on into Achaia, and the brethren at Ephesus "wrote, exhorting the disciples to receive him" as a teacher in full harmony with the church of Christ. He went to Corinth, where, in public labor and from house to house, "he mightily convinced the Jews, . . . showing by the Scriptures that Jesus was Christ." Paul had planted the seed of truth; Apollos now watered it. The success that attended Apollos in preaching the gospel led some of the believers to exalt his labors above those of Paul. This comparison of man with man brought into the church a party spirit that threatened to hinder greatly the progress of the gospel. <RH, August 17, 1911 par. 4>

During the year and a half that Paul had spent in Corinth, he had purposely presented the gospel in its simplicity. "Not with excellency of speech or of wisdom," had he come to the Corinthians; but with fear and trembling, and "in demonstration of the Spirit and of power," had he declared "the testimony of God," that their "faith should not stand in the wisdom of men, but in the power of God." <RH, August 17, 1911 par. 5>

Paul had necessarily adapted his manner of teaching to the condition of the church. "I, brethren, could not speak unto you as unto spiritual," he afterward explained to them, "but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." Many of the Corinthian believers had been slow to learn the lessons that he was endeavoring to teach them. Their advancement in spiritual knowledge had not been proportionate to their privileges and opportunities. When they should have been far advanced in Christian experience, and able to comprehend and to practise the deeper truths of the Word, they were standing where the disciples stood when Christ said to them, "I have yet many things to say unto you, but ye can not bear them now." Jealousy, evil-surmising, and accusation had closed the hearts of many of the Corinthian believers against the full working of the Holy Spirit, which "searcheth all things, yea, the deep things of God." However wise they might be in worldly knowledge, they were but babes in the knowledge of Christ. <RH, August 17, 1911 par. 6>

It had been Paul's work to instruct the Corinthian converts in the rudiments, the very alphabet, of the Christian faith. He had been obliged to instruct them as those who were ignorant of the operations of divine power upon the heart. At that time they were unable to comprehend the mysteries of salvation; for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Paul had endeavored to sow the seed, which others must water. Those who followed him must carry forward the work from the point where he had left it, giving spiritual light and knowledge in due season, as the church was able to bear it. <RH, August 17, 1911 par. 7>

When the apostle took up his work in Corinth, he realized that he must introduce most carefully the great truths he wished to teach. He knew that among his hearers would be proud believers in human theories, and exponents of false systems of worship, who were groping with blind eyes, hoping to find in the book of nature theories that would contradict the reality of the spiritual and immortal life as revealed in the Scriptures. He also knew that critics would endeavor to controvert the Christian interpretation of the revealed Word, and that skeptics would treat the gospel of Christ with scoffing and derision. <RH, August 17, 1911 par. 8>

As he endeavored to lead souls to the foot of the cross, Paul had not ventured to rebuke, directly, those who were licentious, or to show how heinous was their sin in the sight of a holy God. Rather he had set before them the true object of life, and had tried to impress upon their minds the lessons of the divine Teacher, which, if received, would lift them from worldliness and sin to purity and righteousness. He had dwelt especially upon practical godliness, and the holiness to which those must attain who shall be accounted worthy of a place in God's kingdom. He had longed to see the light of the gospel of Christ piercing the darkness of their minds, that they might see how offensive in the sight of God were their immoral practises. Therefore the burden of his teaching among them had been Christ, and him crucified. He sought to show them that their most earnest study and greatest joy must be the wonderful truth of salvation through repentance toward God and faith in the Lord Jesus Christ. <RH, August 17, 1911 par. 9>

The philosopher turns aside from the light of salvation, because it puts his proud theories to shame; the worldling refuses to receive it, because it would separate him from his earthly idols. Paul saw that the character of Christ must be understood before men could love him, or view the cross with the eye of faith. Here must begin that study which shall be the science and the song of the redeemed through all eternity. In the light of the cross alone can the true value of the human soul be estimated. <RH, August 17, 1911 par. 10>

The refining influence of the grace of God changes the natural disposition of man. Heaven would not be desirable to the carnal-minded; their natural, unsanctified hearts would feel no attraction toward that pure and holy place; and if it were possible for them to enter, they would find there nothing congenial. The propensities that control the natural heart

must be subdued by the grace of Christ before fallen man is fitted to enter heaven, and enjoy the society of the pure, holy angels. When man dies to sin, and is quickened to life in Christ, divine love fills his heart; his understanding is sanctified; he drinks from an inexhaustible fountain of joy and knowledge; and the light of an eternal day shines upon his path, for with him continually is the light of life. <RH, August 17, 1911 par. 11>

Paul had sought to impress upon the minds of his Corinthian brethren the fact that he and the ministers associated with him were but men, commissioned by God to teach the truth; that they were all engaged in the same work; and that they were alike dependent upon God for the success of their labors. The discussion that had arisen in the church regarding the relative merits of different ministers was not in the order of God, but was the result of cherishing the attributes of the natural heart. "While one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." <RH, August 17, 1911 par. 12>

It was Paul who had first preached the gospel in Corinth, and who had organized the church there. This was the work that the Lord had assigned him. Later, by God's direction, other workers were brought in, to stand in their lot and place. The seed sown must be watered, and this Apollos was to do. He followed Paul in his work, to give further instruction, and to help the seed sown to develop. He won his way to the hearts of the people; but it was God who gave the increase. It is not human but divine power that works transformation of character. Those who plant and those who water, do not cause the growth of the seed; they work under God, as his appointed agencies, cooperating with him in his work. To the Master Worker belong the honor and glory that come with success.

(To be concluded) <RH, August 17, 1911 par. 13>

August 24, 1911 Apollos at Corinth
(Concluded)
Mrs. E. G. White

God's servants do not all possess the same gifts, but they are all his workmen. Each is to learn of the great Teacher, and is then to communicate what he has learned. God has given to each of his messengers an individual work. There is a diversity of gifts, but all the workers are to blend in harmony, controlled by the sanctifying influence of the Holy Spirit. As they make known the gospel of salvation, many will be convicted and converted by the power of God. The human instrumentality is hid with Christ in God, and Christ appears as the chiefest among ten thousand, the One altogether lovely. <RH, August 24, 1911 par. 1>

"Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building." In this scripture the apostle compares the church to a cultivated field, in which the husbandmen labor, caring for the vines of the Lord's planting; and also to a building, which is to grow into a holy temple for the Lord. God is the master worker, and he has appointed to each man his work. All are to labor under his supervision, letting him work for and through his workmen. He gives them tact and skill, and if they heed his instruction, he crowns their efforts with success. <RH, August 24, 1911 par. 2>

God's servants are to work together, blending in kindly, courteous order, "in honor preferring one another." There is to be no unkind criticism, no pulling to pieces of another's work; and there are to be no separate parties. Every man to whom the Lord has entrusted a message has his specific work. Each one has an individuality of his own, which he is not to sink in that of any other man; yet each is to work in harmony with his brethren. In their service, God's workers are to be essentially one. No one is to set himself up as a criterion, speaking disrespectfully of his fellow workers, or treating them as inferior. Under God, each is to do his appointed work, respected, loved, and encouraged by other laborers. Together they are to carry the work to completion. <RH, August 24, 1911 par. 3>

These principles are dwelt upon at length in Paul's first letter to the Corinthian church. The apostle refers to "the ministers of Christ" as "stewards of the mysteries of God;" and of their work he declares: "It is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." <RH, August 24, 1911 par. 4>

It is not given to any human being to judge between the different servants of God. The Lord alone is the judge of man's work, and he will give to each his just reward. <RH, August 24, 1911 par. 5>

The apostle, continuing, refers directly to the comparisons that had been made between his labors and those of Apollos: "These things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" <RH, August 24, 1911 par. 6>

Paul plainly set before the church the perils and the hardships that he and his associates had patiently endured in their service for Christ. "Even unto this present hour," he declared, "we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the off-scouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." <RH, August 24, 1911 par. 7>

He who sends forth gospel workers as his ambassadors is dishonored when there is manifested among the hearers so strong an attachment to some favorite minister that there is an unwillingness to accept the labors of some other teacher. The Lord sends help to his people, not always as they may choose, but as they need; for men are short-sighted, and can not discern what is for their highest good. It is seldom that one minister has all the qualifications necessary to perfect a church in all the requirements of Christianity; therefore God often sends to them other ministers each possessing some qualifications in which the others were deficient. <RH, August 24, 1911 par. 8>

The church should gratefully accept these servants of Christ, even as they would accept the Master himself. They should seek to derive all the benefit possible from the instruction which each minister may give them from the Word of God. The truths that the servants of God bring are to be accepted and appreciated in the meekness of humility, but no minister is to be idolized. <RH, August 24, 1911 par. 9>

Through the grace of Christ, God's ministers are made messengers of light and blessing. As by earnest, persevering prayer they obtain the endowment of the Holy Spirit and go forth weighted with the burden of soul-saving, their hearts filled with zeal to extend the triumphs of the cross, they will see fruit of their labors. Resolutely refusing to display human wisdom or to exalt self, they will accomplish a work that will withstand the assaults of Satan. Many souls will be turned from darkness to light, and many churches will be established. Men will be converted, not to the human instrumentality, but to Christ. Self will be kept in the background; Jesus only, the Man of Calvary, will appear. <RH, August 24, 1911 par. 10>

Those who are working for Christ today may reveal the same distinguishing excellences revealed by those who in the apostolic age proclaimed the gospel. God is just as ready to give power to his servants today as he was to give power to Paul and Apollos, to Silas and Timothy, to Peter, James, and John. <RH, August 24, 1911 par. 11>

In the apostles' day there were some misguided souls who claimed to believe in Christ, yet refused to show respect to his ambassadors. They declared that they followed no human teacher, but were taught directly by Christ, without the aid of the ministers of the gospel. They were independent in spirit, and unwilling to submit to the voice of the church. Such men were in grave danger of being deceived. <RH, August 24, 1911 par. 12>

God has placed in the church, as his appointed helpers, men of varied talents that through the combined wisdom of many, the mind of the Spirit may be met. Men who move in accordance with their own strong traits of character, refusing to yoke up with others who have had a long experience in the work of God, will become blinded by self-confidence, unable to discern between the false and the true. It is not safe for such ones to be chosen as leaders in the church; for they would follow their own judgment and plans, regardless of the judgment of their brethren. It is easy for the enemy to work through those who, themselves needing counsel at every step, undertake the guardianship of souls in their own strength, without having learned the lowliness of Christ. <RH, August 24, 1911 par. 13>

Impressions alone are not a safe guide to duty. The enemy often persuades men to believe that it is God who is guiding them, when in reality they are following only human impulse. But if we watch carefully, and take counsel with our brethren, we shall be given an understanding of the Lord's will; for the promise is, "The meek will he guide in judgment: and the meek will he teach his way." <RH, August 24, 1911 par. 14>

In the early Christian church, there were some who refused to recognize either Paul or Apollos, but held that Peter was their leader. They affirmed that Peter has been most intimate with Christ when the Master was upon the earth, while Paul had been a persecutor of the believers. Their views and feelings were bound about by prejudice. They did not show the liberality, the generosity, the tenderness, which reveals that Christ is abiding in the heart. <RH, August 24, 1911 par. 15>

There was danger that this party spirit would result in great evil to the Christian church; and Paul was instructed by the Lord to utter words of earnest admonition and solemn protest. Of those who were saying, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ," the apostle, inquired, "Is Christ divided? was Paul crucified for you? or were

ye baptized in the name of Paul?" "Let no man glory in men," he pleaded. "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." <RH, August 24, 1911 par. 16>

Paul and Apollos were in perfect harmony. The latter was disappointed and grieved because of the dissension in the church at Corinth; he took no advantage of the preference shown to himself, nor did he encourage it, but hastily left the field of strife. When Paul afterward urged him to revisit Corinth, he declined, and did not again labor there until long afterward, when the church had reached a better spiritual state. <RH, August 24, 1911 par. 17>

August 31, 1911 Paul at Ephesus

Mrs. E. G. White

While Apollos was preaching at Corinth, Paul fulfilled his promise to return to Ephesus. He had made a brief visit to Jerusalem, and had spent some time at Antioch, the scene of his early labors. Thence he had traveled through Asia Minor, "over all the country of Galatia and Phrygia," visiting the churches which he himself had established, and strengthening the faith of the believers. <RH, August 31, 1911 par. 1>

In the time of the apostles, the western portion of Asia Minor was known as the Roman Province of Asia. Ephesus, the capital, was the great commercial center of the West. Its harbor was crowded with shipping, and its streets were thronged with people from every country. Like Corinth, it presented a promising field for missionary effort. <RH, August 31, 1911 par. 2>

The Jews, now widely dispersed in all civilized lands, were generally expecting the advent of the Messiah. When John the Baptist was preaching, many, in their visits to Jerusalem at the annual feasts, had gone out to the banks of the Jordan to listen to him. There they had heard Jesus proclaimed the Promised One, and they had carried the tidings to all parts of the world. Thus had Providence prepared the way for the labors of the apostles. <RH, August 31, 1911 par. 3>

On his arrival at Ephesus, Paul found twelve brethren, who, like Apollos, had been disciples of John the Baptist, and, like him, had gained some knowledge of the mission of Christ. They had not the ability of Apollos, but with the same sincerity and faith, they were seeking to spread abroad the knowledge they had received. <RH, August 31, 1911 par. 4>

These brethren knew nothing of the mission of the Holy Spirit. When asked by Paul if they had received the Holy Ghost, they answered, "We have not so much as heard whether there be any Holy Ghost." "Unto what then were ye baptized?" Paul inquired; and they said, "Unto John's baptism." <RH, August 31, 1911 par. 5>

Then the apostles set before them the great truths that are the foundation of the Christian's hope. He told them of Christ's life on this earth, and of his cruel death of shame. He told them how the Lord of life had broken the barriers of the tomb, and risen triumphant over death. He repeated the Saviour's commission to his disciples: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." He told them also of Christ's promise to send the Comforter, through whose power mighty signs and wonders would be wrought, and he described how gloriously this promise had been fulfilled on the day of Pentecost. <RH, August 31, 1911 par. 6>

With deep interest and grateful, wondering joy, the brethren listened to Paul's words. By faith they grasped the wonderful truth of Christ's atoning sacrifice, and received him as their Redeemer. They were then baptized in the name of Jesus; and as Paul "laid his hands upon them," they received also the baptism of the Holy Spirit, by which they were enabled to speak the languages of other nations, and to prophesy. Thus they were qualified to labor as missionaries in Ephesus and its vicinity, and also to go forth to proclaim the gospel in Asia Minor. <RH, August 31, 1911 par. 7>

It was by cherishing a humble, teachable spirit that these men gained the experience that enabled them to go out as workers into the harvest-field. Their example presents to Christians a lesson of great value. There are many who make but little progress in the divine life, because they are too self-sufficient to occupy the position of learners. They are content with a superficial knowledge of God's Word. They do not wish to change their faith or practise, and hence make no effort to obtain greater light. <RH, August 31, 1911 par. 8>

If the followers of Christ were but earnest seekers after wisdom, they would be led into rich fields of truth, as yet wholly unknown to them. He who will give himself to God as fully as did Moses, will be guided by the divine hand as verily as was the great leader of Israel. He may be lowly and apparently ungifted; yet if with a loving, trusting heart he obeys every intimation of God's will, his powers will be purified, ennobled, energized, and his capabilities will be increased. As he treasures the lessons of divine wisdom, a sacred commission will be entrusted to him; he will be enabled to make his life an honor to God and a blessing to the world. "The entrance of thy words giveth light; it giveth

understanding unto the simple." <RH, August 31, 1911 par. 9>

Today many are as ignorant of the Holy Spirit's work upon the heart as were those believers in Ephesus; yet no truth is more clearly taught in the Word of God. Prophets and apostles have dwelt upon this theme. Christ himself calls our attention to the growth of the vegetable world as an illustration of the agency of his Spirit in sustaining spiritual life. The sap of the vine, ascending from the root, is diffused to the branches, sustaining growth and producing blossoms and fruit. So the life-giving power of the Holy Spirit, proceeding from the Saviour, pervades the soul, renews the motives and affections, and brings even the thoughts into obedience to the will of God, enabling the receiver to bear the precious fruit of holy deeds. <RH, August 31, 1911 par. 10>

The Author of this spiritual life is unseen, and the exact method by which that life is imparted and sustained, is beyond the power of human philosophy to explain. Yet the operations of the Spirit are always in harmony with the written Word. As in the natural, so in the spiritual world. The natural life is preserved moment by moment by divine power; yet it is not sustained by a direct miracle, but through the use of blessings placed within our reach. So the spiritual life is sustained by the use of those means that Providence has supplied. If the follower of Christ would grow up "unto a perfect man, unto the measure of the stature of the fulness of Christ," he must eat of the bread of life, and drink of the water of salvation. He must watch and pray and work, in all things giving heed to the instruction of God in his Word. <RH, August 31, 1911 par. 11>

There is still another lesson for us in the experience of those Jewish converts. When they received baptism at the hand of John, they did not fully comprehend the mission of Jesus as the sin-bearer. They were holding serious errors; but with clearer light, they gladly accepted Christ as their Redeemer, and with this step of advance came a change in their obligations. As they received a purer faith, there was a corresponding change in their life. In token of this change, and as an acknowledgment of their faith in Christ, they were rebaptized in the name of Jesus.

(Concluded next week) <RH, August 31, 1911 par. 12>

September 7, 1911 Paul at Ephesus

Mrs. E. G. White

(Concluded)

As was his custom, Paul had begun his work at Ephesus by preaching in the synagogue of the Jews. He continued to labor there for three months, "disputing and persuading the things concerning the kingdom of God." At first he met with a favorable reception; but as in other fields, he was soon violently opposed. "Divers were hardened, and believed not, but spake evil of that way before the multitude." As they persisted in their rejection of the gospel, the apostle ceased to preach in the synagogue. <RH, September 7, 1911 par. 1>

The Spirit of God had wrought with and through Paul in his labors for his countrymen. Sufficient evidence had been presented to convince all who honestly desired to know the truth. But many permitted themselves to be controlled by prejudice and unbelief, and refused to yield to the most conclusive evidence. Fearing that the faith of the believers would be endangered by continued association with these opposers of the truth, Paul separated from them, and gathered the disciples into a distinct body, continuing his public instruction in the school of Tyrannus, a teacher of some note. <RH, September 7, 1911 par. 2>

Paul saw that "a great door and effectual" was opening before him, though there were "many adversaries." Ephesus was not only the most magnificent, but the most corrupt, of the cities of Asia. Superstition and sensual pleasure held sway over her teeming population. Under the shadow of her temples, criminals of every grade found shelter, and the most degrading vices flourished. <RH, September 7, 1911 par. 3>

Ephesus was a popular center for the worship of Diana. The fame of the magnificent temple of "Diana of the Ephesians," extended throughout all Asia and the world. Its surpassing splendor made it the pride, not only of the city, but of the nation. The idol within the temple was declared by tradition to have fallen from the sky. Upon it were inscribed symbolic characters, which were believed to possess great power. Books had been written by the Ephesians to explain the meaning and use of these symbols. <RH, September 7, 1911 par. 4>

Among those who gave close study to these costly books were many magicians, who wielded a powerful influence over the minds of the superstitious worshipers of the image within the temple. <RH, September 7, 1911 par. 5>

The apostle Paul, in his labors at Ephesus, was given special tokens of divine favor. The power of God accompanied his efforts, and many were healed of physical maladies. "God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." These manifestations of supernatural power were far more potent than had ever before been witnessed in Ephesus, and were of such a character that they could not be imitated by the skill of the juggler or the

enchantments of the sorcerer. As these miracles were wrought in the name of Jesus of Nazareth, the people had opportunity to see that the God of heaven was more powerful than the magicians who were worshipers of the goddess Diana. Thus the Lord exalted his servant, even before the idolaters themselves, immeasurably above the most powerful and favored of the magicians. <RH, September 7, 1911 par. 6>

But he to whom all the spirits of evil are subject, and who had given his servants authority over them, was about to bring still greater shame and defeat upon those who despised and profaned his holy name. Sorcery had been prohibited by the Mosaic law, on pain of death, yet from time to time it had been secretly practised by apostate Jews. At the time of Paul's visit to Ephesus, there were in the city "certain of the vagabond Jews, exorcists," who, seeing the wonders wrought by him, "took upon them to call over them which had evil spirits the name of the Lord Jesus." An attempt was made by "seven sons of one Sceva, a Jew, and chief of the priests." Finding a man possessed with a demon, they addressed him, "We adjure you by Jesus whom Paul preacheth." But "the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. <RH, September 7, 1911 par. 7>

Thus unmistakable proof was given of the sacredness of the name of Jesus, and the peril which they incurred who should invoke it without faith in the divinity of the Saviour's mission. "Fear fell on them all, and the name of the Lord Jesus was magnified." <RH, September 7, 1911 par. 8>

Facts which had previously been concealed were now brought to light. In accepting Christianity, some of the believers had not fully renounced their superstitions. To some extent they still continued the practise of magic. Now, convinced of their error, "many that believed came, and confessed, and showed their deeds." Even to some of the sorcerers themselves the good work extended; and "many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed." <RH, September 7, 1911 par. 9>

By burning their books on magic, the Ephesian converts showed that the things in which they had once delighted they now abhorred. It was by and through magic that they had especially offended God and imperiled their souls; and it was against magic that they showed such indignation. Thus they gave evidence of true conversion. <RH, September 7, 1911 par. 10>

These treatises on divination contained rules and forms of communication with evil spirits. They were the regulations of the worship of Satan,--directions for soliciting his help and obtaining information from him. By retaining these books, the disciples would have exposed themselves to temptation; by selling them they would have placed temptation in the way of others. They had renounced the kingdom of darkness, and to destroy its power they did not hesitate at any sacrifice. Thus truth triumphed over men's prejudices and their love of money. <RH, September 7, 1911 par. 11>

By this manifestation of the power of Christ, a mighty victory for Christianity was gained in the very stronghold of superstition. The influence of what had taken place was more wide-spread than even Paul realized. From Ephesus the news was widely circulated, and a strong impetus was given to the cause of Christ. Long after the apostle himself had finished his course, these scenes lived in the memory of men, and were the means of winning many to the gospel. <RH, September 7, 1911 par. 12>

It is fondly supposed that heathen superstitions have disappeared before the civilization of the twentieth century. But the Word of God and the stern testimony of facts declare that sorcery is practised in this age as verily as in the days of the old-time magicians. The ancient system of magic was, in reality, the same as what is now known as modern Spiritualism. Satan is finding access to thousands of minds by presenting himself under the guise of departed friends. The Scriptures declare that "the dead know not anything." Their thoughts, their love, their hatred, have perished. The dead do not hold communion with the living. But true to his early cunning, Satan employs this device in order to gain control of minds. <RH, September 7, 1911 par. 13>

Through Spiritualism many of the sick, the bereaved, the curious, are communicating with evil spirits. All who venture to do this are on dangerous ground. The Word of truth declares how God regards them. In ancient times he pronounced a stern judgment on a king who had sent for counsel to a heathen oracle: "Is it not because there is not a God in Israel, that thou sendest to inquire of Baalzebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but thou shalt surely die." <RH, September 7, 1911 par. 14>

The magicians of heathen times have their counterpart in the Spiritualistic mediums, the clairvoyants, and the fortune-tellers of today. The mystic voices that spoke at Endor and at Ephesus are still by their lying words misleading the children of men. Could the veil be lifted from before our eyes, we should see evil angels employing all their arts to deceive and to destroy. Wherever an influence is exerted to cause men to forget God, there Satan is exercising his bewitching power. When men yield to his influence, the mind is bewildered and the soul polluted ere they are aware. The apostle's admonition to the Ephesian church should be heeded by the people of God today: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." <RH, September 7, 1911 par. 15>

September 14, 1911 Days of Toil and Trial

Mrs. E. G. White

For over three years Ephesus was the center of Paul's work. A flourishing church was raised up here, and from this city the gospel spread throughout the province of Asia, among both Jews and Gentiles. <RH, September 14, 1911 par. 1>

The apostle had now for some time been contemplating another missionary journey. He "purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome." In harmony with this plan, "he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus;" but feeling that the cause in Ephesus still demanded his presence, he decided to remain until after Pentecost. An event soon occurred, however, which hastened his departure. <RH, September 14, 1911 par. 2>

Once a year, special ceremonies were held at Ephesus in honor of the goddess Diana. These attracted great numbers of people from all parts of the province. Throughout this period, festivities were conducted with the utmost pomp and splendor. The gods were represented by certain ones of the people chosen for the purpose, who were regarded as objects of worship, and were honored by processions, sacrifices, and libations. Musical contests, feats of athletes, and fierce combats between men and beasts, drew crowds to the vast theaters. The whole city was a scene of brilliant display and wild revelry. The air rang with the shouts of mirth. The people gave themselves up to feasting, drunkenness, and the vilest debauchery. <RH, September 14, 1911 par. 3>

This gala season was a trying time for those who had newly come to the faith. The company of believers who met in the school of Tyrannus made an inharmonious note in the festive chorus, and ridicule, reproach, and insult were freely heaped upon them. Paul's labors had given the heathen worship a telling blow, in consequence of which there was a perceptible falling off in the attendance at the national festival, and in the enthusiasm of the worshipers. The influence of his teachings extended far beyond the actual converts to the faith. Many who had not openly accepted the new doctrines became so far enlightened as to lose all confidence in heathen gods. Paul's presence in the city called special attention to the fact, and curses loud and deep were uttered against him. <RH, September 14, 1911 par. 4>

There existed also another cause of dissatisfaction. An extensive and profitable business had grown up at Ephesus from the manufacture and sale of small shrines and images, modeled after the temple and the image of Diana. Those interested in this industry found their gains diminishing, and all united in attributing the unwelcome change to Paul's labors. <RH, September 14, 1911 par. 5>

Demetrius, a manufacturer of silver shrines, calling together the workmen of his craft, said: "Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth." These words roused the excitable passions of the people. "They were full of wrath, and cried out, saying, Great is Diana of the Ephesians." <RH, September 14, 1911 par. 6>

A report of this speech was rapidly circulated. "The whole city was filled with confusion." Search was made for Paul, but the apostle was not to be found. His brethren, receiving an intimation of the danger, had hurried him from the place. Angels of God had been sent to guard the apostle; his time to die a martyr's death had not yet come. <RH, September 14, 1911 par. 7>

Failing to find the object of their wrath, the mob seized "Gaius and Aristarchus, men of Macedonia, Paul's companions in travel;" and with these "they rushed with one accord into the theater." <RH, September 14, 1911 par. 8>

Paul's place of concealment was not far distant, and he soon learned of the peril of his beloved brethren. Forgetful of his own safety, he desired to go at once to the theater to address the rioters. But "the disciples suffered him not." Gaius and Aristarchus were not the prey that the people sought; no serious harm to them was apprehended. But should the apostle's pale, care-worn face be seen, it would arouse at once the worst passions of the mob, and there would not be the least human possibility of saving his life. <RH, September 14, 1911 par. 9>

Paul was still eager to defend the truth before the multitude; but he was at last deterred by a message of warning from the theater. "Certain of the chief of Asia, which were his friends, sent unto him, desiring that he would not adventure himself into the theater." <RH, September 14, 1911 par. 10>

The tumult in the theater was continually increasing. "Some . . . cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together." The fact that Paul and some of his companions were of Hebrew extraction, made the Jews anxious to show plainly that they were not sympathizers with

Paul and his work. They therefore thrust forward one of their own number to set the matter before the people. The speaker chosen was Alexander, one of the craftsmen, a coppersmith, to whom Paul afterward referred as having done him much evil. Alexander was a man of considerable ability, and he bent all his energies to direct the wrath of the people exclusively against Paul and his companions. But the crowd, seeing that Alexander was a Jew, thrust him aside; and "all with one voice about the space of two hours cried out, Great is Diana of the Ephesians." <RH, September 14, 1911 par. 11>

At last, from sheer exhaustion, they ceased, and there was a momentary silence. Then the recorder of the city arrested the attention of the crowd, and by virtue of his office obtained a hearing. He met the people on their own ground, and showed that there was no cause for the present tumult. He appealed to their reason. "Ye men of Ephesus," he said, "what man is there that knoweth not how that the city of the Ephesians is a worshiper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things can not be spoke against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. But if ye inquire anything concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly." <RH, September 14, 1911 par. 12>

In his speech Demetrius had said, "This our craft is in danger." These words reveal the real cause of the tumult at Ephesus, and also the cause of much of the persecution which followed the apostles in their work. Demetrius and his fellow craftsmen saw that by the teaching and spread of the gospel the business of image-making was endangered. The income of pagan priests and artisans was at stake; and for this reason they aroused against Paul the most bitter opposition. <RH, September 14, 1911 par. 13>

The decision of the recorder and of others holding honorable offices in the city, had set Paul before the people as one innocent of any unlawful act. This was another triumph of Christianity over error and superstition. God had raised up a great magistrate to vindicate his apostle, and hold the tumultuous mob in check. Paul's heart was filled with gratitude to God that his life had been preserved, and that Christianity had not been brought into disrepute by the tumult at Ephesus. <RH, September 14, 1911 par. 14>

"After the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia." On this journey he was accompanied by two faithful Ephesian brethren, Tychicus and Trophimus. <RH, September 14, 1911 par. 15>

Paul's labors in Ephesus were concluded. His ministry there had been a season of incessant labor, of many trials, and of deep anguish. He had taught the people in public and from house to house, with many tears instructing and warning them. Continually he had been opposed by the Jews, who lost no opportunity to stir up the popular feeling against him. Again and again he had been attacked by the mob, and subjected to insult and abuse. By every means which they could employ, the enemies of the gospel had sought to destroy the effects of his work. <RH, September 14, 1911 par. 16>

And while thus battling against opposition, pushing forward with untiring zeal the gospel work, and guarding the interests of a church yet young in the faith, Paul was bearing upon his soul a heavy burden for all the churches. Nor was he released even from physical labor. At Ephesus, as at Corinth, he worked with his own hands to supply his necessities. In weariness and pain from unceasing toil and constant danger, enfeebled by disease, and at times depressed in spirit, he steadfastly pursued his work. <RH, September 14, 1911 par. 17>

News of apostasy in churches of his planting caused him deep anguish. He greatly feared that his efforts in their behalf might prove to be in vain. Many a sleepless night was spent in prayer and earnest thought, as he learned of the methods employed to counteract his work. As he had opportunity, he wrote to the churches, giving reproof, counsel, admonition, and encouragement, as their condition demanded. In his epistles the apostle does not dwell on his own trials, yet there are occasional glimpses of his labors and sufferings in the cause of Christ. Stripes and imprisonment, cold and hunger and thirst, perils by land and by sea, in the city and in the wilderness, from his own countrymen, from the heathen, and from false brethren,--all these he endured for the sake of the gospel. He was "defamed," "reviled," made "the offscouring of all things," "perplexed," "persecuted," "troubled on every side," "in jeopardy every hour," "always delivered unto death for Jesus' sake." <RH, September 14, 1911 par. 18>

Amid the constant storm of opposition, the clamor of enemies, and the desertion of friends, the intrepid apostle almost lost heart. But he looked back to Calvary, and with new ardor pressed on to spread the knowledge of the Crucified. He was but treading the blood-stained path that Christ had trodden before him. He sought no discharge from the warfare till he should lay off his armor at the feet of his Redeemer. <RH, September 14, 1911 par. 19>

September 28, 1911 A Work of Preparation

Mrs. E. G. White

There is an earnest work of preparation to be done by Seventh-day Adventists if they would stand firm in the trying experiences just before them. If they remain true to God in the confusion and temptation of the last days, they must seek the Lord in humility of heart for wisdom to resist the deceptions of the enemy. At this time every believer in present truth should stand identified as a laborer together with God. [<RH, September 28, 1911 par. 1>](#)

Ever are we to keep in mind the solemn thought of the Lord's soon return, and in view of this to recognize the individual work to be done. Through the aid of the Holy Spirit we are to resist natural inclinations and tendencies to wrong, and weed out of the life every unchristlike element. Thus we shall prepare our hearts for the reception of God's blessing, which will impart to us grace, and bring us into harmony with the faith of Jesus. For this work of preparation great advantages have been granted to this people, in light bestowed, in messages of warning and instruction, sent through the agency of the Spirit of God. [<RH, September 28, 1911 par. 2>](#)

Because of the increasing power of Satan's temptations, the times in which we live are full of peril for the children of God, and we need to learn constantly of the Great Teacher, that we may take every step in surety and righteousness. Wonderful scenes are opening before us, and at this time a living testimony is to be borne in the lives of God's professing people, so that the world may see that in this age when evil reigns on every side, there is yet a people who are laying aside their will and are seeking to do God's will,--a people in whose hearts and lives the law of God is written. There are strong temptations before us, sharp tests. The commandment-keeping people of God are to prepare for this time of trial by obtaining a deeper experience in the things of God and a practical knowledge of the righteousness of Christ. [<RH, September 28, 1911 par. 3>](#)

In the night season I heard words spoken, reproving the speech and deportment of those who indulge in trifling words and careless actions. The Lord is not pleased with the careless speech, the frivolous words that come so often from lips professing to serve him. His Spirit is grieved that those who are called by his name do not perfect his righteousness in their words. The righteous judgments of God will not spare the trifler. The people who have had great light will not be excused if they neglect to give, by a godly example, the light of truth to those with whom they associate. [<RH, September 28, 1911 par. 4>](#)

Not to unbelievers only, but to church members the words are spoken, "Seek ye the Lord while he may be found, call ye upon him while he is near." With the light that has come to him, the believer has serious responsibilities placed upon him. He must not allow trifles to lead him to neglect the religion of Christ. [<RH, September 28, 1911 par. 5>](#)

It is dangerous for us to subordinate matters of eternal interest to the common affairs of life. "Enter ye in at the strait gate," the Saviour declares, "for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." [<RH, September 28, 1911 par. 6>](#)

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." [<RH, September 28, 1911 par. 7>](#)

What can I say to you, my brethren and sisters, that will arouse you to the importance of the times in which we live, and lead you to a faithful examination of heart and life? Are your lives in harmony with the life of sacrifice that Christ lived on the earth? In giving his Son to the human race, the Father gave to his church a wonderful example of self-forgetting love. Christ came that he might open to the comprehension of men and women the principles that underlie the great plan of redemption, that they might be led to cooperate with him in his work of sacrifice for the salvation of mankind. But the want of fervor, the lack of self-denial, on the part of many who bear Christ's name, hinder the doing of the very work for which his church on earth was organized. The selfishness and indifference manifested by professing Christians soothes the consciences of many who would be aroused from their unbelief, had they before them in the lives of professing Christians, a living witness to the power of the gospel to transform the character. [<RH, September 28, 1911 par. 8>](#)

Self-sacrifice is the key-note of Christ's teachings. Often this is enjoined upon believers in language that seems authoritative, because there is no other way to save men than to cut them away from their life of selfishness. Christ gave, in his life on earth, a true representation of the power of the gospel. He suffered the cruel death on the cross, that we might have a true conception of his love for us, and of the spirit of self-sacrifice that must take possession of every believer in him. He became poor that we through his poverty might be made rich. To every soul who will suffer with him in resistance of sin, in labor for his cause, in self-denial for the good of others, he promises a part in the eternal

reward of the righteous. Through the exercise of the spirit that characterized his life-work, we are to become partakers of his nature. Partaking in this life of sacrifice for the sake of others, we shall share with him in the life to come the "far more exceeding and eternal weight of glory." <RH, September 28, 1911 par. 9>

Angels marvel that those who have so long had the light of truth are so slow in bearing it to the dark places of the earth. There are many calls from unworked fields. From many lands the call is sounding, Come over and help us. Shall we not do our part to make it possible to respond to these calls? Shall we not give freely of our means to plant the standard of truth in new territory? There are some who are doing their utmost to aid the work of missions; but there are many who seem indifferent to the claims that God makes upon them for unselfish service. Shall we not at this time study ways by which we can save for the cause of God? Much can be accomplished by small acts of self-denial. While our sisters should dress becomingly, they should, in their expenditure of means in this respect, seek to represent the simplicity of Christ. <RH, September 28, 1911 par. 10>

Let every unnecessary expense be avoided. Bring the tithes into the storehouse, and let free-will offerings be made. In this way those who can not go as missionaries to foreign lands may act their part toward saving many who are perishing in the darkness of heathenism. When men and women are truly converted, they will not only be willing, but anxious to have a part in the saving of the lost. <RH, September 28, 1911 par. 11>

Christ's life on earth was an object-lesson of the spirit that must possess those who would be faithful stewards of the grace of Christ. He traveled long distances that he might give temporal and spiritual blessings to those who needed both. He supplied the physical and spiritual needs of the multitudes who followed him. It is our privilege to unite with Christ in his work of mercy and benevolence. The weary and heavy laden are to be relieved by the message of truth. All who will humble their hearts before him and be converted, the Lord will use in his great purpose of salvation. <RH, September 28, 1911 par. 12>

Never was there a time when it was more important that men and women discern present duty, nor a time when decisive action was more greatly needed, than now. My brethren and sisters, withhold not from God at this time that for which he is asking. Let your daily lives witness to the faith you profess. Do not feel that you must follow every prevailing fashion, but dress plainly and neatly; deny self that money may flow into the treasury for the advancement of the message. <RH, September 28, 1911 par. 13>

When the eternal welfare of others means more to us than our present ease and enjoyment, we shall sacrifice in order to advance the work of God. The great object of Christ's mission -- the salvation of perishing souls -- will urge us to self-denial and sacrifice. <RH, September 28, 1911 par. 14>

My brethren and sisters, your gold and silver is needed to carry the work effectively in the large cities. Will you not deny yourselves of needless things, and use the means thus saved for the progress of the work? The Lord will be pleased to see you moved to acts of self-denial; for thus you will show yourselves laborers together with him at this time when new doors are opening to the message. It was a most costly sacrifice that the Lord of heaven made in our behalf. His divine benevolence was stirred to its depths that the blessings lost to man by the fall might be restored. And "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" <RH, September 28, 1911 par. 15>

Upon every believer in present truth God has laid a work. This last message of warning is to be given in all our cities, large and small. This message is to be revived in the hearts of believers, that they may go forth to publish its warnings and instruction throughout the land. The evidences that have been given of the truthfulness of this message are to be repeated with power. Medical missionaries are to go forth; workers in every line are to proclaim, "Behold, the bridegroom cometh; go ye out to meet him." <RH, September 28, 1911 par. 16>

I am instructed to say to believers everywhere, Find your place. Do not stand questioning, but take hold of the work that you see waiting to be done. "Go ye therefore, and teach all nations," is Christ's commission to his followers today; and, he says, "I am with you always, even unto the end of the world." I am thankful that some are being led out to work with intensity for the extension of the message of truth. I pray that their zeal may be tempered with wisdom, that the spirit of kindness and of consideration for the rights and privileges of others may be manifest in all their efforts. <RH, September 28, 1911 par. 17>

Great is the need of consecrated workers who will bear to the world a living testimony of the truth and its power to transform the life. O for men who will stand in their lot and place to do the work that is essential to be done in giving the message to mankind! Soon we must render to God an account of the deeds done in the body. There is much earnest work to do. My brethren and sisters, proclaim the message of warning for this time, and show the blessedness resulting from obedience to all of God's commandments. <RH, September 28, 1911 par. 18>

October 5, 1911 Parents as Character Builders

Mrs. E. G. White

Seventh - Day Adventist parents should more fully realize their responsibilities as character builders. God places before them the privilege of being strengtheners of his cause through the consecration and labors of their children. He desires to see gathered out from the homes of our people a large company of youth who, because of the godly influences of their homes, have surrendered their hearts to him, and go forth to give him the highest service of their lives. Directed and trained by the godly instruction of the home, the influence of the morning and evening season of worship, the consistent example of parents who love and fear God, they have learned to submit to God as their teacher and leader, and they are prepared to render him acceptable service as loyal sons and daughters. Such youth are prepared to represent to the world the grace and power of Christ. <RH, October 5, 1911 par. 1>

Children and youth are to be taught that their capabilities were given them for the honor and glory of God. To this end they must learn the lesson of obedience; for only by lives of willing obedience can they render to God the service he requires. Before the child is old enough to reason, he may be taught to obey. By gentle, persistent effort, the habit should be established. Thus to a great degree may be prevented those later conflicts between will and authority that do so much to create in the minds of the youth alienation and bitterness toward parents and teachers, and too often resistance of all authority, human and divine. <RH, October 5, 1911 par. 2>

Let children be shown that true reverence is revealed by obedience. God has commanded nothing that is unessential, and there is no other way of manifesting reverence so pleasing to him as obedience to that which he has spoken. <RH, October 5, 1911 par. 3>

Parents who truly love Christ will bear witness to this in a love for their children that will not indulge, but will work wisely for their highest good. These children have been bought with a price. Christ sacrificed his life that he might redeem them from wrong-doing. Parents who appreciate the sacrifice Christ and the Father have made in behalf of the race, will cooperate with them, lending every sanctified energy and ability to the work of saving their children. Instead of treating them as playthings, they will regard them as the purchase of Christ, and will teach them that they are to become the children of God. Instead of allowing them to indulge evil temper and selfish desires, they will teach them lessons of self-restraint. <RH, October 5, 1911 par. 4>

As parents and children cooperate in seeking to reach God's ideal for them, strength and blessing will come into their lives; and joy and satisfaction will fill the hearts of parents when they see, as the fruit of their labors, their children growing up in the love of the truth, and endeavoring to reach the fulness of God's purpose for them. <RH, October 5, 1911 par. 5>

Let parents study the instruction of the sixth chapter of Deuteronomy. If the counsels of the Word of God are faithfully followed, the saving grace of Christ will be brought to our youth; for the children who are trained to love and obey God, and who yield themselves to the molding power of his Word, are the objects of God's special care and blessing. <RH, October 5, 1911 par. 6>

The Lord commanded Israel: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. . . . <RH, October 5, 1911 par. 7>

"Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers, to cast out all thine enemies from before thee, as the Lord hath spoken. <RH, October 5, 1911 par. 8>

"And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." <RH, October 5, 1911 par. 9>

Wherever in Israel God's plan of education was carried into effect, its results testified of its Author. But in very many households the training appointed by heaven, and the characters thus developed, were alike rare. God's plan was but partially and imperfectly fulfilled. By unbelief and by disregard of the Lord's directions, the Israelites surrounded

themselves with temptations that few had power to resist. At their settlement in Canaan "they did not destroy the nations, concerning whom the Lord had commanded them: but were mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them." Their heart was not right with God, "neither were they steadfast in his covenant. But he, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away. . . . For he remembered that they were but flesh; a wind that passeth away, and cometh not again." Fathers and mothers in Israel became indifferent to their obligation to God, indifferent to their obligation to their own children. Through unfaithfulness in the home, and idolatrous influences without, many of the Hebrew youth received an education differing widely from that which God had planned for them. They learned the ways of the heathen. <RH, October 5, 1911 par. 10>

The lesson is recorded for our instruction. The enemy of souls will invent many things to lead the minds of our youth from firm faith in God to the idolatrous practises of the world. Let the cautions given to ancient Israel be carefully studied. Satan's efforts to spoil the thoughts and confuse the judgment are unceasing, and we must be on our guard. <RH, October 5, 1911 par. 11>

We must be careful to maintain our allegiance to God as his peculiar people. While wickedness is increasing in the world, the people of God are to increase in understanding, in sanctified devotion to the cause of God, in keenness of perception to discern between righteousness and unrighteousness. At this time we can not afford to run any risks. If we commit sin, the Lord will be greatly dishonored. But if we work the works of righteousness, we shall follow on to know the Lord more and more perfectly. <RH, October 5, 1911 par. 12>

We should endeavor to keep out of our homes every influence that is not productive of good. In this matter some parents have much to learn. To those who feel free to read story magazines and novels, I say: You are sowing seed, the harvest of which you will not care to gather. There is no spiritual strength to be gained from such reading. Rather it destroys the love for the pure truth the Word. Through the agency of novels and story magazines Satan is working to fill with unreal and trivial thoughts the minds that should be diligently studying the Word of God. Thus he is robbing thousands upon thousands of the time and energy and self-discipline demanded by the stern problems of life. <RH, October 5, 1911 par. 13>

Let the youth be taught to give close study to the Word of God. Received into the soul, it will prove a mighty barricade against temptation. "Thy word," the psalmist declares, "have I hid in mine heart, that I might not sin against thee." "By the word of thy lips I have kept me from the paths of the destroyer." <RH, October 5, 1911 par. 14>

I counsel every believer who in the past has indulged the love of fictitious reading to put away novels, and study the Word of God. Those who claim to believe the truth for this time need to search the Scriptures. "Ye are not your own," the apostle Paul declares, "for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The life of the believer is to be lived for him who gave his life for us. He is to act understandingly. The wealth of the soul's affections is to flow forth to the One who gave all that he might win men and women to God. Through the knowledge of him the life will be sanctified. <RH, October 5, 1911 par. 15>

Fathers and mothers, turn your hearts to seek the Lord; for a great responsibility rests upon you to give your children a correct mold of character. Keep ever before you their eternal interests. Educate them to be refined, pure, noble, revealing the highest traits of character, and before the world and heaven to make known that they have chosen to serve God. True Christlike characters will bear the seal of God's approval. <RH, October 5, 1911 par. 16>

Great blessings and spiritual strength will come to the families who will determine to put away those things which are unessential, and will resolutely take up the work of preparation for the coming of the Lord. God has entrusted parents with the work of helping their children to gain a Christlike experience. Will you prepare the way of the Lord by bearing a decided message for him, not only in words, but by a godly example? The Lord's coming is very near. Those who know the truth should practise the truth, letting the light shine forth in precept and example. <RH, October 5, 1911 par. 17>

Would you help other families to use their God-given talents to his glory? Then reveal in your own lives conformity to the image of Christ. Improve the talents you have; cultivate the powers of mind and body; increase your knowledge of the Word of God; improve the gift of speech; but the witness of a godly example uplift before others the power of the Word to transform the character. In simplicity and sympathy seek to make known to souls their great need, and point them to the One who will be all and in all to those who seek him. Engage understandingly in this work, and you will receive increased light and increased power to serve. <RH, October 5, 1911 par. 18> -PC- RH

October 12, 1911 A Godly Example in the Home

Mrs. E. G. White

The Lord has recently impressed upon me again the need of reminding Seventh-day Adventist parents of the important work to be done in the home. To all parents who profess to believe in the soon return of Christ, there is given a solemn work of preparation, that they and their children may be ready to meet the Lord at his coming. God desires to see parents take their position whole-heartedly for him, that there may be no perverting of the work he has given them to do, and that our children and youth may understand clearly the will of God concerning them. They are to learn to resist evil and choose righteousness, to turn from sin and become the faithful servants of God, prepared to give him their life's highest service. <RH, October 12, 1911 par. 1>

There are few parents who realize how important it is to give to their children the influence of a godly example. Yet this is far more potent than precept. No other means is so effective in training them in right lines. The children and youth must have a true copy in right-doing if they succeed in overcoming sin and perfecting a Christian character. This copy they should find in the lives of their parents. If they enter the city of God, and rejoice in the overcomer's reward, some one must show them the way. By living before their children godly, consistent lives, parents may make the work before them clear and plain. <RH, October 12, 1911 par. 2>

It is God's desire that parents should be to their children the embodiment of the principles laid down in his Word. Let them make it their aim to train their children for God. To keep the feet of their children in the narrow path will call for faithful effort and constant prayer, but it is possible to train the children and youth to love and serve God. It is possible to inculcate the principles of righteousness, line upon line, precept upon precept, here a little, and there a little, until the desires and inclinations of the heart are in harmony with the mind and will of God. When fathers and mothers realize the responsibility resting upon them, and respond to the appeals of God's Spirit in behalf of this neglected work, there will be seen in the homes of the people transformations that will cause the angels to rejoice. <RH, October 12, 1911 par. 3>

Let parents study the first chapter of the second epistle of Peter. Here is represented the exalted excellence of Bible truth. It teaches that the Christian's experience is to be one of steady growth, of constant gain in graces and virtues that will give strength to the character and fit the soul for eternal life. <RH, October 12, 1911 par. 4>

"Grace and peace be multiplied unto you," the apostle writes, "through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. <RH, October 12, 1911 par. 5>

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." <RH, October 12, 1911 par. 6>

It is the privilege of parents and children to grow together in the grace of Christ. Those who comply with the conditions laid down in the Word will find full provision for their spiritual needs, and for power to overcome. Feeling the need of that grace which Heaven alone can furnish, and which Christ imparts to all who seek, they will become partakers of the heavenly gift. <RH, October 12, 1911 par. 7>

Those who have accepted Bible truth are to keep the truth circumspectly. They are to follow on to know the Lord, gathering into their souls the light of heaven. But they must not stop there. They are to communicate the light and knowledge received. The Lord expects parents to make earnest, united efforts in the training of their children for him. In the home they are to cultivate the graces of the Spirit, in all their ways acknowledging him who through the sanctification of the Spirit has promised to make us perfect in every good work. When parents awaken to a true understanding of their neglected duties, they will marvel at the spiritual blindness that has characterized their past experience. And when they become learners of Christ, they will be taught how to do their work acceptably. <RH, October 12, 1911 par. 8>

There has been too little definite work done in preparing our children for the tests that all must meet in their contact with the world and its influences. They have not been helped as they should to form characters strong enough to resist temptation and stand firm for the principles of right, in the terrible issues before all who remain faithful to the commandments of God and the testimony of Jesus Christ. <RH, October 12, 1911 par. 9>

Parents need to understand the temptations that the youth must daily meet, that they may teach them how to overcome them. There are influences in the school and in the world that parents need to guard against. God wants us to turn our eyes from the vanities and pleasures and ambitions of the world, and set them on the glorious and immortal reward of those who run with patience the race set before them in the gospel. He wants us to educate our children to

avoid the influences that would draw them away from Christ. The Lord is soon coming, and we must prepare for this solemn event. My brethren and sisters, let your daily life in the home reveal the living principles of the Word of God. Heavenly agencies will cooperate with you as you seek to reach the standard of perfection, and as you seek to teach your children how to conform their lives to the principles of righteousness. Christ and heavenly agencies are waiting to quicken your spiritual sensibilities, to renew your activities, and to teach you of the deep things of God. <RH, October 12, 1911 par. 10>

Parents should be united in their faith, that they may be united in their efforts to bring their children up in the belief of the truth. Upon the mother in a special sense rests the work of molding the minds of the young children. But the father should feel more deeply than he usually does his responsibilities in the home. Upon him as well as upon the mother rests the duty of laboring for the spiritual welfare of his children. Business matters often keep the father much from home, and prevent him from taking an equal share in the training of the children; but whenever he can, he should unite with the mother in this work. Let parents work unitedly, instilling into their children's hearts the principles of righteousness. <RH, October 12, 1911 par. 11>

The vows of David recorded in Psalm 101 should be the vows of all upon whom rest the responsibilities of guarding the influences of the home. David declared: "I will behave myself wisely in a perfect way. . . . I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave unto me. A froward heart shall depart from me: I will not know a wicked person. <RH, October 12, 1911 par. 12>

"Whoso privily slandereth his neighbor, him will I cut off: him that hath a high look and a proud heart will not I suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight." <RH, October 12, 1911 par. 13>

Home missionary work is a most important work. It should be our first work to give that light to those related to us by the ties of kinship and blood. There should be no neglect on our part to do our utmost to bring them to an understanding of the knowledge we have received. "If any man provide not for his own," the apostle Paul declared, "and specially for those of his own house, he hath denied the faith, and is worse than an infidel." <RH, October 12, 1911 par. 14>

Shall the people who have a solemn message to bear for the enlightenment and salvation of the world, make little or no effort for the members of their own family who are unconverted to the truth? Will parents allow their minds to be engrossed with trifling matters, to the neglect of the all-important question, "Is my family prepared to meet the Lord?" Will they assent to the great truths that are present truth for these last days, and be interested to see this message going to other peoples and lands, while they allow their children, their most precious possession, to go on unwarned of their danger and unprepared for the future? Shall those who, from the Word of God and through the witness of his Spirit, have had clear light concerning their duty allow the years to pass without making definite efforts to save their children? <RH, October 12, 1911 par. 15>

Christ is waiting for the cooperation of human agencies, that he may impress the hearts of our children and youth. With intense desire heavenly beings long to see parents making that preparation which is essential if they and their children stand loyal to God in the coming conflict, and enter in through the gates to the city of God. Let parents arouse from their indifference, and redeem the time. Let them seek to correct the mistakes they have made in the past in the management of their children. Let those who have neglected their God-given work repent of their neglect, and in the fear of God take up their responsibilities. As they seek to magnify the law of God in the daily life, they will make that law honorable in the eyes of their children. <RH, October 12, 1911 par. 16>

October 26, 1911 The Use of Talents

Mrs. E. G. White

The parable of the talents should be a matter of the most careful and prayerful study; for it has a personal and individual application to every man, woman, and child possessed of the powers of reason. Your obligation and responsibility are in proportion to the talents God has bestowed upon you. There is not a follower of Christ but has some peculiar gift for the use of which he is accountable to God. Many have excused themselves from rendering their gift to the service of Christ, because others were possessed of superior endowments and advantages. The opinion has prevailed that only those who are especially talented are required to sanctify their abilities to the service of God. <RH, October 26, 1911 par. 1>

It has come to be understood that talents are given only to a certain favored class, to the exclusion of others who, of course, are not called upon to share in the toils or rewards. But it is not so represented in the parable. When the master

of the house called his servants, he gave to every man *his* work. The whole family of God are included in the responsibility of using their Lord's goods. Every individual, from the lowliest and most obscure to the greatest and most exalted, is a moral agent endowed with abilities for which he is accountable to God. To a greater or less degree, all are placed in charge of the talents of their Lord. The spiritual, mental, and physical ability, the influence, station, possessions, affections, sympathies, all are precious talents to be used in the cause of the Master for the salvation of souls for whom Christ died. <RH, October 26, 1911 par. 2>

How few appreciate these blessings! How few seek to improve their talent, and increase their usefulness in the world! The Master has given to every man his work. He has given to every man according to his ability, and his trust is in proportion to his capacity. God requires every one to be a worker in his vineyard. You are to take up the work that has been placed in your charge, and do it faithfully. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Let the business man do his business in a way that will glorify his Master because of his fidelity. Let him carry his religion into everything that is done, and reveal to men the spirit of Christ. Let the mechanic be a diligent and faithful representative of him who toiled in the lowly walks of life in the cities of Judea. Let every one who names the name of Christ so work that men, by seeing his good works, may be led to glorify their Creator and Redeemer. "Whatsoever ye do, do it heartily, as to the Lord." Let the upbuilding of the kingdom of Christ be your constant thought, and let every effort be directed toward this one end. <RH, October 26, 1911 par. 3>

Those who have been blessed with superior talents should not depreciate the value of the services of those who are less gifted than themselves. The smallest trust is a trust from God. With the blessing of God, the one talent through diligent use will be doubled, and the two used in the service of Christ will be increased to four; and thus the humblest instrument may grow in power and usefulness. The earnest purpose, the self-denying efforts, are all seen, appreciated, and accepted by the God of heaven. "Take heed that ye despise not one of these little ones." God alone can estimate the worth of his service, and see the far-reaching influence of him who works for the glory of his Maker. <RH, October 26, 1911 par. 4>

We are to make the very best use of our opportunities, and to study to show ourselves approved unto God. God will accept our best efforts; but let no one imagine he will be pleased with ignorance and inability when, with proper improvement of privileges bestowed, a better service might be supplied. We are not to despise the day of small things; but by a diligent care and perseverance, we are to make the small opportunities and talents minister to our advancement in divine life, and hasten us on to a more intelligent and better service. But when we have done all that we can do, we are to count ourselves unprofitable servants. There is no room for pride in our efforts; for we are dependent every moment upon the grace of God, and we have nothing that we did not receive. Says Jesus, "Without me ye can do nothing." <RH, October 26, 1911 par. 5>

We are responsible only for the talents which God has bestowed upon us. The Lord does not reprove the servant who has doubled his talent, who has done according to his ability. He who thus proves his fidelity can be commended and rewarded; but he who loiters in the vineyard, he who does nothing, or does negligently the Lord's work, makes manifest his real attitude toward the work to which he has been called, by his works. He shows that his heart is not in the service for which he has been engaged. He has digged in the earth, and has hidden his Lord's money. The talent given to him for the glory of God and the salvation of souls, has been unappreciated and abused. The good it might have done is left unaccomplished, and the Lord can not receive his own with usury. <RH, October 26, 1911 par. 6>

Let none mourn that they have not larger talents to use for the Master. While you are dissatisfied and complaining, you are losing precious time and wasting valuable opportunities. Thank God for the ability you have, and pray that you may be enabled to meet the responsibilities that have been placed upon you. If you desire greater usefulness, go to work and acquire what you mourn for. Go to work with steady patience, and do your very best, irrespective of what others are doing. "Every one of us shall give account of himself to God." Let not your thought or your words be, O that I had a larger work! O that I were in this or that position! Do your duty where you are. Make the best investments possible with your entrusted gift in the very place where your work will count the most before God. Put away all murmuring and strife. Labor not for the supremacy. Be not envious of the talents of others; for that will not increase your ability to do a good or a great work. Use your gift in meekness, in humility, in trusting faith, and wait till the day of reckoning, and you will have no cause for grief or shame. <RH, October 26, 1911 par. 7>

November 2, 1911 The Trial at Caesarea

Mrs. E. G. White

Five days after Paul's arrival at Caesarea, his accusers came from Jerusalem, accompanied by Tertullus, an orator whom they had engaged as their counsel. The case was granted a speedy hearing. Paul was brought before the assembly, and Tertullus "began to accuse him." Judging that flattery would have more influence upon the Roman governor than the simple statements of truth and justice, the wily orator began his speech by praising Felix. "Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness." <RH, November 2, 1911 par. 1>

Tertullus here descended to barefaced falsehood; for the character of Felix was base and contemptible. It was said of him, that "in the practise of all kinds of lust and cruelty, he exercised the power of a king with the temper of a slave." Those who heard Tertullus knew that his flattering words were untrue; but their desire to secure the condemnation of Paul was stronger than their love of truth. <RH, November 2, 1911 par. 2>

In his speech Tertullus charged Paul with crimes which, if proved, would have resulted in his conviction for high treason against the government. "We have found this man a pestilent fellow," declared Tertullus, "and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple." Tertullus then stated that Lysias, the commandant of the garrison at Jerusalem, had violently taken Paul from the Jews when they were about to judge him by their ecclesiastical law, and had thus forced them to bring the matter before Felix. These statements were made with the design of inducing the procurator to deliver Paul over to the Jewish court. All the charges were vehemently supported by the Jews present, who made no effort to conceal their hatred against the prisoner. <RH, November 2, 1911 par. 3>

Felix had sufficient penetration to read the disposition and character of Paul's accusers. He knew from what motive they had flattered him, and he saw also that they had failed to substantiate their charges against Paul. Turning to the accused, he beckoned to him to answer for himself. Paul wasted no words in compliments, but simply stated that he could the more cheerfully defend himself before Felix, since the latter had been so long a procurator, and therefore had so good an understanding of the laws and customs of the Jews. Referring to the charges brought against him, he plainly showed that not one of them was true. He declared that he had caused no disturbance in any part of Jerusalem, nor had he profaned the sanctuary. "They neither found me in the temple disputing with any man," he said, "neither raising up the people, neither in the synagogues, nor in the city: neither can they prove the things whereof they now accuse me." <RH, November 2, 1911 par. 4>

While confessing that "after the way which they call heresy" he had worshiped the God of his fathers, he asserted that he had always believed "all things which are written in the law and in the prophets;" and that in harmony with the plain teaching of the Scriptures he held the faith of the resurrection of the dead. He further declared that the ruling purpose of his life was to "have always a conscience void of offense toward God, and toward men." <RH, November 2, 1911 par. 5>

In a candid, straightforward manner he stated the object of his visit to Jerusalem, and the circumstances of his arrest and trial: "Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. Who ought to have been here before thee, and object, if they had aught against me. Or else let these same here say, if they have found any evil-doing in me, while I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day." <RH, November 2, 1911 par. 6>

The apostle spoke with earnestness and evident sincerity, and his words carried with them a weight of conviction. Claudius Lysias, in his letter to Felix, had borne a similar testimony in regard to Paul's conduct. Moreover, Felix himself had a better knowledge of the Jewish religion than many supposed. Paul's plain statement of the facts in the case enabled Felix to understand still more clearly the motives by which the Jews were governed in attempting to convict the apostle of sedition and treasonable conduct. The governor would not gratify them by unjustly condemning a Roman citizen, neither would he give him up to them to be put to death without a fair trial. Yet Felix knew no higher motive than self-interest, and he was controlled by love of praise and a desire for promotion. Fear of offending the Jews held him back from doing full justice to a man whom he knew to be innocent. He therefore decided to suspend the trial until Lysias should be present, saying, "When Lysias the chief captain shall come down, I will know the uttermost of your matter." <RH, November 2, 1911 par. 7>

The apostle remained a prisoner, but Felix commanded the centurion who had been appointed to keep Paul, "to let him have liberty," and to "forbid none of his acquaintance to minister or come unto him." <RH, November 2, 1911 par. 8>

It was not long after this that Felix and his wife, Drusilla, sent for Paul, in order that in a private interview they might hear from him "concerning the faith in Christ." They were willing and even eager to listen to these new truths--truths which they might never hear again, and which, if rejected, would prove a swift witness against them in the day of God. <RH, November 2, 1911 par. 9>

Paul regarded this as a God-given opportunity, and faithfully he improved it. He knew that he stood in the presence of

one who had power to put him to death or to set him free; yet he did not address Felix and Drusilla with praise or flattery. He knew that his words would be to them a savor of life or of death, and forgetting all selfish considerations, he sought to arouse them to a sense of their peril. <RH, November 2, 1911 par. 10>

The apostle realized that the gospel had a claim upon whoever might listen to his words; that one day they would stand either among the pure and holy around the great white throne, or with those to whom Christ would say, "Depart from me, ye that work iniquity." He knew that he must meet every one of his hearers before the tribunal of heaven, and must there render an account, not only for all that he had said and done, but for the motive and spirit of his words and deeds. <RH, November 2, 1911 par. 11>

So violent and cruel had been the course of Felix, that few had ever before dared even to intimate to him that his character and conduct were not faultless. But Paul had no fear of man. He plainly declared his faith in Christ, and the reasons for that faith, and was thus led to speak particularly of those virtues essential to Christian character, but of which the haughty pair before him were so strikingly destitute. <RH, November 2, 1911 par. 12>

He held up before Felix and Drusilla the character of God--his righteousness, justice, and equity--and the nature of his law. He clearly showed that it is man's duty to live a life of sobriety and temperance, keeping the passions under the control of reason, in conformity to God's law, and preserving the physical and mental powers in a healthy condition. He declared that there would surely come a day of judgment, when all would be rewarded according to the deeds done in the body, and when it would be plainly revealed that wealth, position, or titles are powerless to gain for man the favor of God, or to deliver him from the results of sin. He showed that this life is man's time of preparation for the future life. Should he neglect present privileges and opportunities, he would suffer an eternal loss; no new probation would be given him. <RH, November 2, 1911 par. 13>

Paul dwelt especially upon the far-reaching claims of God's law. He showed how it extends to the deep secrets of man's moral nature, and throws a flood of light upon that which has been concealed from the sight and knowledge of men. What the hands may do or the tongue may utter--what the outer life reveals--but imperfectly shows man's moral character. The law searches his thoughts, motives, and purposes. The dark passions that lie hidden from the sight of men, the jealousy, hatred, lust, and ambition, the evil deeds meditated upon in the dark recesses of the soul, yet never executed for want of opportunity,--all these God's law condemns. <RH, November 2, 1911 par. 14>

Paul endeavored to direct the minds of his hearers to the one great Sacrifice for sin. He pointed to the sacrifices that were shadows of good things to come, and then presented Christ as the antitype of all those ceremonies--the object to which they pointed as the only source of life and hope for fallen man. Holy men of old were saved by faith in the blood of Christ. As they saw the dying agonies of the sacrificial victims, they looked across the gulf of ages to the Lamb of God that was to take away the sin of the world. <RH, November 2, 1911 par. 15>

God justly claims the love and obedience of all his creatures. He has given them in his law a perfect standard of right. But many forget their Maker, and choose to follow their own way in opposition to his will. They return enmity for love that is as high as heaven and as broad as the universe. God can not lower the requirements of his law to meet the standard of wicked men; neither can man, in his own power, meet the demands of the law. Only by faith in Christ can the sinner be cleansed from guilt, and be enabled to render obedience to the law of his Maker. <RH, November 2, 1911 par. 16>

Thus Paul, the prisoner, urged the claims of the divine law upon Jew and Gentile, and presented Jesus, the despised Nazarene, as the Son of God, the world's Redeemer. <RH, November 2, 1911 par. 17>

The Jewish princess well understood the sacred character of that law which she had so shamelessly transgressed; but her prejudice against the Man of Calvary steeled her heart against the word of life. But Felix had never before listened to the truth; and as the Spirit of God sent conviction to his soul, he became deeply agitated. Conscience, now aroused, made her voice heard; and Felix felt that Paul's words were true. Memory went back over the guilty past. With terrible distinctness there came up before him the secrets of his early life of lust and bloodshed, and the black record of his later years. He saw himself licentious, cruel, rapacious, unjust, and steeped in the blood of private murders and public massacres. Never before had the truth been thus brought home to his heart. Never before had his soul been so filled with terror. The thought that all secrets of his career of crime were open before the eye of God, and that he must be judged according to his deeds, caused him to tremble with dread. <RH, November 2, 1911 par. 18>

But instead of permitting his convictions to lead him to repentance, he sought to dismiss these unwelcome reflections. The interview with Paul was cut short. "Go thy way for this time," he said; "when I have a convenient season, I will call for thee." <RH, November 2, 1911 par. 19>

How wide the contrast between the course of Felix and that of the jailer of Philippi! The servants of the Lord were brought in bonds to the jailer, as was Paul to Felix. The evidence they gave of being sustained by a divine power, their rejoicing under suffering and disgrace, their fearlessness when the earth was reeling with the earthquake shock, and their spirit of Christlike forgiveness, sent conviction to the jailer's heart, and with trembling he confessed his sins and

found pardon. Felix trembled, but he did not repent. The jailer joyfully welcomed the Spirit of God to his heart and to his home; Felix bade the divine messenger depart. The one chose to become a child of God and an heir of heaven; the other cast his lot with the workers of iniquity. <RH, November 2, 1911 par. 20>

For two years no further action was taken against Paul, yet he remained a prisoner. Felix visited him several times, and listened attentively to his words. But the real motive for this apparent friendliness was a desire for gain, and he intimated that by the payment of a large sum of money Paul might secure his release. The apostle, however, was of too noble a nature to free himself by a bribe. He was not guilty of any crime, and he would not stoop to commit a wrong in order to gain freedom. Furthermore, he was himself too poor to pay such a ransom, had he been disposed to do so, and he would not, in his own behalf, appeal to the sympathy and generosity of his converts. He also felt that he was in the hands of God, and he would not interfere with the divine purposes respecting himself. <RH, November 2, 1911 par. 21>

Felix was finally summoned to Rome because of gross wrongs committed against the Jews. Before leaving Caesarea in answer to this summons, he thought to "show the Jews a pleasure" by allowing Paul to remain in prison. But Felix was not successful in his attempt to regain the confidence of the Jews. He was removed from office in disgrace, and Porcius Festus was appointed to succeed him, with headquarters at Caesarea. <RH, November 2, 1911 par. 22>

A ray of light from heaven had been permitted to shine upon Felix, when Paul reasoned with him concerning righteousness, temperance, and a judgment to come. That was his heaven-sent opportunity to see and to forsake his sins. But he said to the messenger of God, "Go thy way for this time; when I have a convenient season, I will call for thee." He had slighted his last offer of mercy. Never was he to receive another call from God. <RH, November 2, 1911 par. 23>

November 9, 1911 Paul Appeals to Caesar

Mrs. E. G. White

"When Festus was come into the province, after three days he ascended from Caesarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favor against him, that he would send for him to Jerusalem." In making this request they purposed to waylay Paul along the road to Jerusalem, and murder him. But Festus had a high sense of the responsibility of his position, and courteously declined to send for Paul. "It is not the manner of the Romans," he declared, "to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him." He stated that "he himself would depart shortly" for Caesarea. "Let them therefore . . . which among you are able, go down with me, and accuse this man, if there be any wickedness in him." <RH, November 9, 1911 par. 1>

This was not what the Jews wanted. They had not forgotten their former defeat at Caesarea. In contrast with the calm bearing and forcible arguments of the apostle, their own malignant spirit and baseless accusations would appear in the worst possible light. Again they urged that Paul be brought to Jerusalem for trial, but Festus held firmly to his purpose of giving Paul a fair trial at Caesarea. God in his providence controlled the decision of Festus, that the life of the apostle might be lengthened. <RH, November 9, 1911 par. 2>

Their purposes defeated, the Jewish leaders at once prepared to witness against Paul at the court of the procurator. Upon returning to Caesarea, after a few days' sojourn at Jerusalem, Festus "the next day sitting on the judgment-seat commanded Paul to be brought." "The Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove." Being on this occasion without a lawyer, the Jews preferred their charges themselves. As the trial proceeded, the accused with calmness and candor clearly showed the falsity of their statements. <RH, November 9, 1911 par. 3>

Festus discerned that the question in dispute related wholly to Jewish doctrines, and that, rightly understood, there was nothing in the charges against Paul, could they be proved, that would render him subject to sentence of death, or even to imprisonment. Yet he saw clearly the storm of rage that would be created if Paul was not condemned nor delivered into their hands. And so, "willing to do the Jews a pleasure," Festus turned to Paul, and asked if he was willing to go to Jerusalem under his protection, to be tried by the Sanhedrin. <RH, November 9, 1911 par. 4>

The apostle knew that he could not look for justice from the people who by their crimes were bringing down upon themselves the wrath of God. He knew that, like the prophet Elijah, he would be safer among the heathen than with those who had rejected light from heaven and hardened their hearts against the gospel. Weary of strife, his active spirit could ill endure the repeated delays and wearing suspense of his trial and imprisonment. He therefore decided to exercise his privilege, as a Roman citizen, of appealing to Caesar. <RH, November 9, 1911 par. 5>

In answer to the governor's question, Paul said: "I stand at Caesar's judgment-seat, where I ought to be judged: to the

Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar." <RH, November 9, 1911 par. 6>

Festus knew nothing of the conspiracies of the Jews to murder Paul, and he was surprised at this appeal to Caesar. However, the words of the apostle put a stop to the proceedings of the court. "Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go." <RH, November 9, 1911 par. 7>

Thus it was that once more, because of hatred born of bigotry and self-righteousness, a servant of God was driven to turn for protection to the heathen. It was this same hatred that forced the prophet Elijah to flee for succor to the widow of Sarepta, and that forced the heralds of the gospel to turn from the Jews to proclaim their message to the Gentiles. <RH, November 9, 1911 par. 8>

And this hatred the people of God living in this age have yet to meet. Among many of the professing followers of Christ, there is the same pride, formalism, and selfishness, the same spirit of oppression, that held so large a place in the Jewish heart. In the future, men claiming to be Christ's representatives will take a course similar to that followed by the priests and rulers in their treatment of Christ and the apostles. In the great crisis through which they are soon to pass, the faithful servants of God will encounter the same hardness of heart, the same cruel determination, the same unyielding hatred. <RH, November 9, 1911 par. 9>

All who in that evil day would fearlessly serve God according to the dictates of conscience, will need courage, firmness, and a knowledge of God and his Word; for those who are true to God will be persecuted, their motives will be impugned, their best efforts misinterpreted, and their names cast out as evil. Satan will work with all his deceptive power to influence the heart and becloud the understanding, to make evil appear good, and good evil. The stronger and purer the faith of God's people, and the firmer their determination to obey him, the more fiercely will Satan strive to stir up against them the rage of those who, while claiming to be righteous, trample upon the law of God. It will require the firmest trust, the most heroic purpose, to hold fast the faith once delivered to the saints. <RH, November 9, 1911 par. 10>

God desires his people to prepare for the soon-coming crisis. Prepared or unprepared, they must all meet it, and those only who have brought their lives into conformity to the divine standard, will stand firm at that time of test and trial. When secular rulers unite with ministers of religion to dictate in matters of conscience, then it will be seen who really fear and serve God. When the darkness is deepest, the light of a godlike character will shine the brightest. When every other trust fails, then it will be seen who have an abiding trust in Jehovah. And while the enemies of truth are on every side, watching the Lord's servants for evil, God will watch over them for good. He will be to them as the shadow of a great rock in a weary land. <RH, November 9, 1911 par. 11>

November 16, 1911 Paul Before Agrippa

Mrs. E. G. White

Paul had appealed to Caesar, and Festus could not do otherwise than send him to Rome. But some time passed before a suitable ship could be found; and as other prisoners were to be sent with Paul, the consideration of their cases also occasioned delay. This gave Paul opportunity to present the reasons of his faith before the principal men of Caesarea, and also before King Agrippa II, the last of the Herods. <RH, November 16, 1911 par. 1>

"After certain days King Agrippa and Bernice came unto Caesarea to salute Festus. And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him." He outlined the circumstances that led to the prisoner's appeal to Caesar, telling of Paul's recent trial before him, and saying that the Jews had brought against Paul no accusation such as he had supposed they would bring, but "certain questions . . . of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive." <RH, November 16, 1911 par. 2>

As Festus told his story, Agrippa became interested, and said, "I would also hear the man myself." In harmony with his wish, a meeting was arranged for the following day. "And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth." <RH, November 16, 1911 par. 3>

In honor of his visitors, Festus had sought to make this an occasion of imposing display. The rich robes of the procurator and his guests, the swords of the soldiers, and the gleaming armor of their commanders, lent brilliancy to the scene. <RH, November 16, 1911 par. 4>

And now Paul, still manacled, stood before the assembled company. What a contrast was here presented! Agrippa

and Bernice possessed power and position, and because of this they were favored by the world. But they were destitute of the traits of character that God esteems. They were transgressors of his law, corrupt in heart and life. Their course of action was abhorred by heaven. <RH, November 16, 1911 par. 5>

The aged prisoner, chained to his soldier guard, had in his appearance nothing that would lead the world to pay him homage. Yet in this man, apparently without friends or wealth or position, and held a prisoner for his faith in the Son of God, all heaven was interested. Angels were his attendants. Had the glory of one of those shining messengers flashed forth, the pomp and pride of royalty would have paled; king and courtiers would have been stricken to the earth, as were the Roman guards at the sepulcher of Christ. <RH, November 16, 1911 par. 6>

Festus himself presented Paul to the assembly with the words; "King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my Lord. Wherefore I have brought him forth before you, and specially before thee, O King Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him." <RH, November 16, 1911 par. 7>

King Agrippa now gave Paul liberty to speak for himself. The apostle was not disconcerted by the brilliant display or the high rank of his audience; for he knew of how little worth are worldly wealth and position. Earthly pomp and power could not for a moment daunt his courage nor rob him of his self-control. <RH, November 16, 1911 par. 8>

"I think myself happy, King Agrippa," he declared, "because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently." <RH, November 16, 1911 par. 9>

Paul related the story of his conversion from stubborn unbelief to faith in Jesus of Nazareth as the world's Redeemer. He described the heavenly vision that at first had filled him with unspeakable terror, but afterward proved to be a source of the greatest consolation,—a revelation of divine glory, in the midst of which sat enthroned Him whom he had despised and hated, whose followers he was even then seeking to destroy. From that hour Paul had been a new man, a sincere and fervent believer in Jesus, made such by transforming mercy. <RH, November 16, 1911 par. 10>

With clearness and power, Paul outlined before Agrippa the leading events connected with the life of Christ on the earth. He testified that the Messiah of prophecy had already appeared in the person of Jesus of Nazareth. He showed how the Old Testament Scriptures had declared that the Messiah was to appear as a man among men, and how in the life of Jesus had been fulfilled every specification outlined by Moses and the prophets. For the purpose of redeeming a lost world, the divine Son of God had endured the cross, despising the shame, and had ascended to heaven triumphant over death and the grave. <RH, November 16, 1911 par. 11>

Why, Paul reasoned, should it seem incredible that Christ should rise from the dead? Once it had thus seemed to him; but how could he disbelieve that which he himself had seen and heard? At the gate of Damascus he had verily looked upon the crucified and risen Christ, the same who had walked the streets of Jerusalem, died on Calvary, broken the bands of death, and ascended to heaven. As verily as had Cephas, James, John, or any others of the disciples, he had seen and talked with Jesus. The voice had bidden him proclaim the gospel of a risen Saviour, and how could he disobey? In Damascus, in Jerusalem, throughout all Judea, and in the regions afar off, he had borne witness of Jesus the crucified, showing all classes "that they should repent and turn to God, and do works meet for repentance." <RH, November 16, 1911 par. 12>

"For these causes," the apostle declared, "the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles." <RH, November 16, 1911 par. 13>

The whole company had listened spellbound to Paul's account of his wonderful experiences. The apostle was dwelling upon his favorite theme. None who heard him could doubt his sincerity. But in the full tide of his persuasive eloquence he was interrupted by Festus, who cried out, "Paul, thou art beside thyself; much learning doth make thee mad." <RH, November 16, 1911 par. 14>

The apostle replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner." Then, turning to Agrippa, he addressed him directly: "King Agrippa, believest thou the prophets? I know that thou believest." <RH, November 16, 1911 par. 15>

Deeply affected, Agrippa for the moment lost sight of his surroundings and the dignity of his position. Conscious only of the truths which he had heard, seeing only the humble prisoner standing before him as God's ambassador, he answered involuntarily, "Almost thou persuadest me to be a Christian." <RH, November 16, 1911 par. 16>

Earnestly the apostle made answer, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am," adding, as he raised his fettered hands, "except these bonds." <RH, November 16, 1911 par. 17>

Festus, Agrippa, and Bernice might in justice have worn the fetters that bound the apostle. All were guilty of grievous crimes. These offenders had that day heard the offer of salvation through the name of Christ. One, at least, had been almost persuaded to accept the grace and pardon offered. But Agrippa put aside the proffered mercy, refusing to accept the cross of a crucified Redeemer. <RH, November 16, 1911 par. 18>

The king's curiosity was satisfied and rising from his seat, he signified that the interview was at an end. As the assembly dispersed, they talked among themselves, saying, "This man doeth nothing worthy of death or of bonds." <RH, November 16, 1911 par. 19>

Though Agrippa was a Jew, he did not share the bigoted zeal and blind prejudice of the Pharisees. "This man," he said to Festus, "might have been set at liberty, if he had not appealed unto Caesar." But the case had been referred to that higher tribunal, and it was now beyond the jurisdiction of either Festus or Agrippa. <RH, November 16, 1911 par. 20>

November 23, 1911 The Voyage and Shipwreck

Mrs. E. G. White

At last Paul was on his way to Rome. "When it was determined," Luke writes, "that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us." <RH, November 23, 1911 par. 1>

In the first century of the Christian era, traveling by sea was attended with peculiar hardship and peril. Mariners directed their course largely by the position of the sun and stars; and when these did not appear, and there were indications of storms, the owners of vessels were fearful of venturing into the open sea. During a portion of the year, safe navigation was almost impossible. <RH, November 23, 1911 par. 2>

The apostle Paul was now called upon to endure the trying experiences that would fall to his lot as a prisoner in chains during the long and tedious voyage to Italy. One circumstance greatly lightened the hardship of his lot,--he was permitted the companionship of Luke and Aristarchus. In his letter to the Colossians, he afterward referred to the latter as his "fellow prisoner;" but it was from choice that Aristarchus shared Paul's bondage, that he might minister to him in his afflictions. <RH, November 23, 1911 par. 3>

The voyage began prosperously. The following day they cast anchor in the harbor of Sidon. Here Julius, the centurion, "courteously entreated Paul," and being informed that there were Christians in the place, "gave him liberty to go unto his friends to refresh himself." This permission was greatly appreciated by the apostle, who was in feeble health. <RH, November 23, 1911 par. 4>

Upon leaving Sidon, the ship encountered contrary winds; and being driven from a direct course, its progress was slow. At Myra, in the province of Lycia, the centurion found a large Alexandrian ship, bound for the coast of Italy, and to this he immediately transferred his prisoners. But the winds were still contrary, and the ship's progress was difficult. Luke writes, "When we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called the Fair Havens." <RH, November 23, 1911 par. 5>

At Fair Havens they were compelled to remain for some time, waiting for favorable winds. Winter was approaching rapidly; "sailing was now dangerous;" and those in charge of the vessel had to give up hope of reaching their destination before the season for travel by sea should be closed for the year. The only question now to be decided was whether to remain at Fair Havens, or attempt to reach a more favorable place in which to winter. <RH, November 23, 1911 par. 6>

This question was earnestly discussed, and was finally referred by the centurion to Paul, who had won the respect of both sailors and soldiers. The apostle unhesitatingly advised remaining where they were. "I perceive," he said, "that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives." But "the master and the owner of the ship," and the majority of passengers and crew, were unwilling to accept this counsel. Because the haven in which they had anchored "was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is a haven of Crete, and lieth toward the southwest and northwest." <RH, November 23, 1911 par. 7>

The centurion decided to follow the judgment of the majority. Accordingly, "when the south wind blew softly," they

set sail from Fair Havens, in the hope that they would soon reach the desired harbor. "But not long after there arose . . . a tempestuous wind;" "the ship was caught, and could not bear up into the wind." <RH, November 23, 1911 par. 8>

Driven by the tempest, the vessel neared the small island of Clauda, and while under its shelter the sailors made ready for the worst. The life-boat, their only means of escape in case the ship should founder, was in tow, and liable to be dashed in pieces any moment. Their first work was to hoist this boat on board. All possible precautions were then taken to strengthen the ship, and prepare it to withstand the tempest. The scant protection afforded by the little island did not avail them long, and soon they were again exposed to the full violence of the storm. <RH, November 23, 1911 par. 9>

All night the tempest raged, and notwithstanding the precautions that had been taken, the vessel leaked. "The next day they lightened the ship." Night came again, but the wind did not abate. The storm-beaten ship, with its shattered mast and rent sails, was tossed hither and thither by the fury of the gale. Every moment it seemed that the groaning timbers must give way as the vessel reeled and quivered under the tempest's shock. The leak increased rapidly, and passengers and crew worked continually at the pumps. There was not a moment's rest for any on board. "The third day," writes Luke, "we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away." <RH, November 23, 1911 par. 10>

For fourteen days they drifted under a sunless and starless heaven. The apostle, though himself suffering physically, had words of hope for the darkest hour, a helping hand in every emergency. He grasped by faith the arm of Infinite Power, and his heart was stayed upon God. He had no fears for himself; he knew that God would preserve him to witness at Rome for the truth of Christ. But his heart yearned with pity for the poor souls around him, sinful, degraded, and unprepared to die. As he earnestly pleaded with God to spare their lives, it was revealed to him that his prayer was granted. <RH, November 23, 1911 par. 11>

Taking advantage of a lull in the tempest, Paul stood forth on the deck, and lifting up his voice, said: "Sirs, ye should have harkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island." <RH, November 23, 1911 par. 12>

At these words, hope revived. Passengers and crew roused from their apathy. There was much yet to be done, and every effort within their power must be put forth to avert destruction.

(To be concluded) <RH, November 23, 1911 par. 13>

November 30, 1911 The Voyage and Shipwreck
Mrs. E. G. White
(Concluded)

It was on the fourteenth night of tossing on the black, heaving billows, that "about midnight" the sailors, hearing the sound of breakers, "deemed that they drew near to some country; and sounded, and found it twenty fathoms: and when they had gone a little farther, they sounded again, and found it fifteen fathoms. Then fearing," Luke writes, "lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day." <RH, November 30, 1911 par. 1>

At break of day the outlines of the stormy coast were dimly visible, but no familiar landmarks could be seen. So gloomy was the outlook that the heathen sailors, losing all courage, "were about to flee out of the ship," and feigning to make preparations for casting "anchors out of the foreship," they had already let down the life-boat, when Paul, perceiving their base design, said to the centurion and the soldiers, "Except these abide in the ship, ye can not be saved." The soldiers immediately "cut off the ropes of the boat, and let her fall off" into the sea. <RH, November 30, 1911 par. 2>

The most critical hour was still before them. Again the apostle spoke words of encouragement, and entreated all, both sailors and passengers, to take some food, saying, "This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat: for this is for your health: for there shall not a hair fall from the head of any of you." <RH, November 30, 1911 par. 3>

"When he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat." Then that worn and discouraged company of two hundred seventy-six souls, who but for Paul would have become desperate, joined with the apostle in partaking of food. "And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea." <RH, November 30, 1911 par. 4>

Daylight had now fully come, but they could see nothing by which to determine their whereabouts. However "they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder-bands, and hoisted up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground; and the fore part stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves." <RH, November 30, 1911 par. 5>

Paul and the other prisoners were now threatened by a fate more terrible than shipwreck. The soldiers saw that while endeavoring to reach land it would be impossible for them to keep their prisoners in charge. Every man would have all he could do to save himself. Yet if any of the prisoners were missing, the lives of those who were responsible for them would be forfeited. Hence the soldiers desired to put all the prisoners to death. The Roman law sanctioned this cruel policy, and the plan would have been executed at once but for him to whom all alike were under deep obligation. Julius, the centurion, knew that Paul had been instrumental in saving the lives of all on board; and, moreover, convinced that the Lord was with him, he feared to do him harm. He therefore "commanded that they which could swim should cast themselves first into the sea, and get to land: and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land." When the roll was called, not one was missing. <RH, November 30, 1911 par. 6>

The shipwrecked crew were kindly received by the barbarous people of Melita. "They kindled a fire," Luke writes, "and received us every one, because of the present rain, and because of the cold." Paul was among those who were active in ministering to the comfort of others. Having gathered "a bundle of sticks," he "laid them on the fire," when a viper came forth "out of the heat, and fastened on his hand." The bystanders were horror-stricken; and seeing by his chain that Paul was a prisoner, they said to one another, "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live." But Paul shook off the creature into the fire, and felt no harm. Knowing its venomous nature, the people looked for him to fall down at any moment in terrible agony. "But after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god." <RH, November 30, 1911 par. 7>

During the three months that the ship's company remained at Melita, Paul and his fellow laborers improved many opportunities to preach the gospel. In a remarkable manner the Lord wrought through them. For Paul's sake, the entire shipwrecked company were treated with great kindness; all their wants were supplied, and upon leaving Melita they were liberally provided with everything needful for their voyage. The chief incidents of their stay are thus briefly related by Luke:-- <RH, November 30, 1911 par. 8>

"In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux; to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed: who also honored us with many honors; and when we departed, they laded us with such things as were necessary." <RH, November 30, 1911 par. 9>

December 7, 1911 Paul in Rome

Mrs. E. G. White

With the opening of navigation, the centurion and his prisoners set out on their journey to Rome. An Alexandrian ship, the "Castor and Pollux," had wintered at Melita, on her way westward, and in this the travelers embarked. Though somewhat delayed by contrary winds, the voyage was safely accomplished, and the ship cast anchor in the beautiful harbor of Puteoli, on the coast of Italy. <RH, December 7, 1911 par. 1>

In this place there were a few Christians, and they entreated the apostle to remain with them for seven days, a privilege kindly granted by the centurion. Since receiving Paul's epistle to the Romans, the Christians of Italy had eagerly looked forward to a visit from the apostle. They had not thought to see him come as a prisoner, but his sufferings only endeared him the more to them. The distance from Puteoli to Rome being but a hundred forty miles, and the seaport being in constant communication with the metropolis, the Roman Christians were informed of Paul's approach, and some of them started to meet and welcome him. <RH, December 7, 1911 par. 2>

On the eighth day after landing, the centurion and his prisoners set out for Rome. Julius willingly granted the apostle every favor which it was in his power to bestow; but he could not change his condition as a prisoner, nor release him from the chain that bound him to his soldier guard. It was with a heavy heart that Paul went forward to his long-expected visit to the world's metropolis. How different the circumstances from those he had anticipated! How was he,

fettered and stigmatized, to proclaim the gospel? His hopes of winning many souls to the truth in Rome, seemed destined to disappointment. <RH, December 7, 1911 par. 3>

At last the travelers reach Appii Forum, forty miles from Rome. As they make their way through the crowds that throng the great thoroughfare, the gray-haired old man, chained with a group of hardened-looking criminals, receives many a glance of scorn, and is made the subject of many a rude, mocking jest. <RH, December 7, 1911 par. 4>

Suddenly a cry of joy is heard, and a man springs from the passing throng and falls upon the prisoner's neck, embracing him with tears and rejoicing, as a son would welcome a long-absent father. Again and again is the scene repeated, as, with eyes made keen by loving expectation, many discern in the chained captive the one who at Corinth, at Philippi, at Ephesus, had spoken to them the words of life. <RH, December 7, 1911 par. 5>

As the warm-hearted disciples eagerly flock around their father in the gospel, the whole company is brought to a standstill. The soldiers are impatient of delay, yet they have not the heart to interrupt this happy meeting; for they too have learned to respect and esteem their prisoner. In that worn, pain-stricken face, the disciples see reflected the image of Christ. They assure Paul that they have not forgotten him nor ceased to love him; that they are indebted to him for the joyful hope which animates their lives, and gives them peace toward God. In the ardor of their love they would bear him upon their shoulders the whole way to the city, could they but have the privilege. <RH, December 7, 1911 par. 6>

Few realize the significance of Luke's words that when Paul saw his brethren, "he thanked God, and took courage." In the midst of the weeping, sympathizing company of believers, who were not ashamed of his bonds, the apostle praised God aloud. The cloud of sadness that had rested upon his spirit was swept away. His Christian life had been a succession of trials, sufferings, and disappointments, but in that hour he felt abundantly repaid. With firmer step and joyful heart he continued on his way. He would not complain of the past, nor fear for the future. Bonds and afflictions awaited him, he knew; but he knew also that it had been his to deliver souls from a bondage infinitely more terrible, and he rejoiced in his sufferings for Christ's sake. <RH, December 7, 1911 par. 7>

At Rome the centurion Julius delivered up his prisoners to the captain of the emperor's guard. The good account which he gave of Paul, together with the letter from Festus, caused the apostle to be favorably regarded by the chief captain, and instead of being thrown into prison, he was permitted to live in his own hired house. Although still constantly chained to a soldier, he was at liberty to receive his friends, and to labor for the advancement of the cause of Christ. <RH, December 7, 1911 par. 8>

Many of the Jews who had been banished from Rome some years previously, had been allowed to return, so that large numbers were now to be found there. To these, first of all, Paul determined to present the facts concerning himself and his work, before his enemies should have opportunity to embitter them against him. Three days after his arrival in Rome, therefore, he called together their leading men, and in a simple, direct manner stated why he had come to Rome as a prisoner. <RH, December 7, 1911 par. 9>

"Men and brethren," he said, "though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain." <RH, December 7, 1911 par. 10>

He said nothing of the abuse which he had suffered at the hands of the Jews, or of their repeated plots to assassinate him. His words were marked with caution and kindness. He was not seeking to win personal attention or sympathy, but to defend the truth and to maintain the honor of the gospel. <RH, December 7, 1911 par. 11>

In reply, his hearers stated that they had received no charges against him by letters public or private, and that none of the Jews who had come to Rome had accused him of any crime. They also expressed a strong desire to hear for themselves the reasons of his faith in Christ. "As concerning this sect," they said, "we know that everywhere it is spoken against." <RH, December 7, 1911 par. 12>

Since they themselves desired it, Paul bade them set a day when he could present to them the truths of the gospel. At the time appointed, many came together, "to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." He related his own experience, and presented arguments from the Old Testament Scriptures with simplicity, sincerity, and power. <RH, December 7, 1911 par. 13>

The apostle showed that religion does not consist in rites and ceremonies, creeds and theories. If it did, the natural man could understand it by investigation, as he understands worldly things. Paul taught that religion is a practical, saving energy, a principle wholly from God, a personal experience of God's renewing power upon the soul. <RH, December 7, 1911 par. 14>

He showed how Moses had pointed Israel forward to Christ as that Prophet whom they were to hear; how all the prophets had testified of him as God's great remedy for sin, the guiltless One who was to bear the sins of the guilty. He

did not find fault with their observance of forms and ceremonies, but showed that while they maintained the ritual service with great exactness, they were rejecting him who was the anti-type of all that system. <RH, December 7, 1911 par. 15>

Paul declared that in his unconverted state he had known Christ, not by personal acquaintance, but merely by the conception which he, in common with others, cherished concerning the character and work of the Messiah to come. He had rejected Jesus of Nazareth as an impostor because he did not fulfil this conception. But now Paul's views of Christ and his mission were far more spiritual and exalted; for he had been converted. The apostle asserted that he did not present to them Christ after the flesh. Herod had seen Christ in the days of his humanity; Annas had seen him; Pilate and the priests and rulers had seen him; the Roman soldiers had seen him. But they had not seen him with the eye of faith; they had not seen him as the glorified Redeemer. To apprehend Christ by faith, to have a spiritual knowledge of him, was more to be desired than a personal acquaintance with him as he appeared on the earth. The communion with Christ which Paul now enjoyed was more intimate, more enduring, than a mere earthly and human companionship.

<RH, December 7, 1911 par. 16>

As Paul spoke of what he knew, and testified of what he had seen, concerning Jesus of Nazareth as the hope of Israel, those who were honestly seeking for truth were convinced. Upon some minds, at least, his words made an impression that was never effaced. But others stubbornly refused to accept the plain testimony of the Scriptures, even when presented to them by one who had the special illumination of the Holy Spirit. They could not refute his arguments, but they refused to accept his conclusions.

(To be concluded) <RH, December 7, 1911 par. 17>

December 14, 1911 Paul in Rome
(Concluded)
Mrs. E. G. White

Many months passed by after Paul's arrival in Rome, before the Jews of Jerusalem appeared in person to present their accusations against the prisoner. They had been repeatedly thwarted in their designs; and now that Paul was to be tried before the highest tribunal of the Roman empire, they had no desire to risk another defeat. Lysias, Felix, Festus, and Agrippa had all declared their belief in his innocence. His enemies could hope for success only in seeking by intrigue to influence the emperor in their favor. Delay would further their object, as it would afford them time to perfect and execute their plans; and so they waited for a while before preferring their charges in person against the apostle. <RH, December 14, 1911 par. 1>

In the providence of God, this delay resulted in the furtherance of the gospel. Through the favor of those who had Paul in charge, he was permitted to dwell in a commodious house, where he could meet freely with his friends, and also present the truth daily to those who came to hear. Thus for two years he continued his labors, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

<RH, December 14, 1911 par. 2>

During this time, the churches that he had established in many lands were not forgotten. Realizing the dangers that threatened the converts to the new faith, the apostle sought, as far as possible, to meet their needs by letters of warning and practical instruction; and from Rome he sent out consecrated workers to labor not only for these churches, but in fields that he himself had not visited. These workers, as wise shepherds, strengthened the work so well begun by Paul; and the apostle, kept informed of the conditions and dangers of the churches by constant communication with them, was enabled to exercise a wise supervision over all. <RH, December 14, 1911 par. 3>

Thus, while apparently cut off from active labor, Paul exerted a wider and more lasting influence than if he had been free to travel among the churches as in former years. As a prisoner of the Lord, he had a firmer hold upon the affections of his brethren; and his words, written by one under bonds for the sake of Christ, commanded greater attention and respect than they did when he was personally with them. Not until Paul was removed from the believers, did they realize how heavy were the burdens he had borne in their behalf. Heretofore they had largely excused themselves from responsibility and burden-bearing because they lacked his wisdom, tact, and indomitable energy; but now, left in their inexperience to learn the lessons they had shunned, they prized his warnings, counsels, and instructions as they had not prized his personal work. And as they learned of his courage and faith during his long imprisonment, they were stimulated to greater fidelity and zeal in the cause of Christ. <RH, December 14, 1911 par. 4>

Among Paul's assistants at Rome were many of his former companions and fellow workers. Luke, "the beloved physician," who had attended him on the journey to Jerusalem, through the two years' imprisonment at Caesarea, and upon his perilous voyage to Rome, was still with him. Timothy also ministered to his comfort. Tychicus, a beloved brother and faithful minister and fellow servant in the Lord, stood nobly by the apostle. Demas and Mark were also

with him. Aristarchus and Epaphras were his fellow prisoners. <RH, December 14, 1911 par. 5>

Since the earlier years of his profession of faith, Mark's Christian experience had deepened. As he had studied more closely the life and death of Christ, he had obtained clearer views of the Saviour's mission, its toils and conflicts. Reading in the scars in Christ's hands and feet the marks of his service for humanity, and the length to which self-abnegation leads to save the lost and perishing, Mark had become willing to follow the Master in the path of self-sacrifice. Now, sharing the lot of Paul the prisoner, he understood better than ever before that it is infinite gain to win Christ, infinite loss to win the world and lose the soul for whose redemption the blood of Christ was shed. In the face of severe trial and adversity, Mark continued steadfast, a wise and beloved helper of the apostle. <RH, December 14, 1911 par. 6>

Demas, steadfast for a time, afterward forsook the cause of Christ. In referring to this, Paul wrote, "Demas hath forsaken me, having loved this present world." For worldly gain, Demas bartered every high and noble consideration. How short-sighted the exchange! Possessing only worldly wealth or honor, Demas was poor indeed, however much he might proudly call his own; while Mark, choosing to suffer for Christ's sake, possessed eternal riches, being accounted in heaven an heir of God and a joint heir with his Son. <RH, December 14, 1911 par. 7>

Among those who gave their hearts to God through the labors of Paul in Rome, was Onesimus, a pagan slave who had wronged his master, Philemon, a Christian believer in Colosse, and had escaped to Rome. In the kindness of his heart, Paul sought to relieve the poverty and distress of the wretched fugitive, and then endeavored to shed the light of truth into his darkened mind. Onesimus listened to the words of life, confessed his sins, and was converted to the faith of Christ. <RH, December 14, 1911 par. 8>

Onesimus endeared himself to Paul by his piety and sincerity no less than by his tender care for the apostle's comfort, and his zeal in promoting the work of the gospel. Paul saw in him traits of character that would render him a useful helper in missionary labor, and he counseled him to return without delay to Philemon, beg his forgiveness, and plan for the future. The apostle promised to hold himself responsible for the sum of which Philemon had been robbed. Being about to despatch Tychicus with letters to various churches in Asia Minor, he sent Onesimus with him. It was a severe test for this servant thus to deliver himself up to the master he had wronged, but he had been truly converted, and he did not turn aside from this duty. <RH, December 14, 1911 par. 9>

Paul made Onesimus the bearer of a letter to Philemon, in which, with his usual tact and kindness, the apostle pleaded the cause of the repentant slave, and expressed a desire to retain his services in the future. The letter began with an affectionate greeting to Philemon as a friend and fellow laborer:-- <RH, December 14, 1911 par. 10>

"Grace to you, and peace, from God our Father and the Lord Jesus Christ. I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus." The apostle reminded Philemon that every good purpose and trait of character which he possessed was due to the grace of Christ; this alone made him different from the perverse and the sinful. The same grace could make the debased criminal a child of God and a useful laborer in the gospel. <RH, December 14, 1911 par. 11>

Paul might have urged upon Philemon his duty as a Christian; but he chose rather the language of entreaty: "As Paul the aged, and now also a prisoner of Jesus Christ, I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me." <RH, December 14, 1911 par. 12>

The apostle asked Philemon, in view of the conversion of Onesimus, to receive the repentant slave as his own child, showing him such affection that he would choose to dwell with his former master, "not now as a servant, but above a servant, a brother beloved." He expressed his desire to retain Onesimus as one who could minister to him in his bonds as Philemon himself would have done, though he did not desire his services unless Philemon should of his own accord set the slave free. <RH, December 14, 1911 par. 13>

The apostle well knew the severity which masters exercised toward their slaves, and he knew also that Philemon was greatly incensed because of the conduct of his servant. He tried to write to him in a way that would arouse his deepest and tenderest feelings as a Christian. The conversion of Onesimus had made him a brother in the faith, and any punishment inflicted on this new convert would be regarded by Paul as inflicted on himself. <RH, December 14, 1911 par. 14>

Paul voluntarily proposed to assume the debt of Onesimus in order that the guilty one might be spared the disgrace of punishment, and might again enjoy the privileges he had forfeited. "If thou count me therefore a partner," he wrote to Philemon, "receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it." <RH, December 14, 1911 par. 15>

How fitting an illustration of the love of Christ for the repentant sinner! The servant who had defrauded his master had nothing with which to make restitution. The sinner who has robbed God of years of service has no means of canceling the debt. Jesus interposes between the sinner and God, saying, I will pay the debt. Let the sinner be spared; I will suffer in his stead. <RH, December 14, 1911 par. 16>

After offering to assume the debt of Onesimus, Paul reminded Philemon how greatly he himself was indebted to the apostle. He owed him his own self, since God had made Paul the instrument of his conversion. Then, in a tender, earnest appeal, he besought Philemon that as he had by his liberalities refreshed the saints, so he would refresh the spirit of the apostle by granting him this cause of rejoicing. "Having confidence in thy obedience," he added, "I wrote unto thee, knowing that thou wilt also do more than I say." <RH, December 14, 1911 par. 17>

Paul's letter to Philemon shows the influence of the gospel upon the relation between master and servant. Slaveholding was an established institution throughout the Roman empire, and both masters and slaves were found in most of the churches for which Paul labored. In the cities, where slaves often greatly outnumbered the free population, laws of terrible severity were regarded as necessary to keep them in subjection. A wealthy Roman often owned hundreds of slaves, of every rank, of every nation, and of every accomplishment. With full control over the souls and bodies of these helpless beings, he could inflict upon them any suffering he chose. If one of them in retaliation or self-defense ventured to raise a hand against his owner, the whole family of the offender might be inhumanly sacrificed. The slightest mistake, accident, or carelessness was often punished without mercy. <RH, December 14, 1911 par. 18>

Some masters, more humane than others, were more indulgent toward their servants; but the vast majority of the wealthy and noble, given up without restraint to the indulgence of lust, passion, and appetite, made their slaves the wretched victims of caprice and tyranny. The tendency of the whole system was hopelessly degrading. <RH, December 14, 1911 par. 19>

It was not the apostle's work to overturn arbitrarily or suddenly the established order of society. To attempt this would be to prevent the success of the gospel. But he taught principles which struck at the very foundation of slavery, and which, if carried into effect, would surely undermine the whole system. "Where the Spirit of the Lord is, there is liberty," he declared. When converted, the slave became a member of the body of Christ, and as such was to be loved and treated as a brother, a fellow heir with his master to the blessings of God and the privileges of the gospel. On the other hand, servants were to perform their duties, "not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart." <RH, December 14, 1911 par. 20>

Christianity makes a strong bond of union between master and slave, king and subject, the gospel minister and the degraded sinner who has found in Christ cleansing from sin. They have been washed in the same blood, quickened by the same Spirit; and they are made one in Christ Jesus. <RH, December 14, 1911 par. 21>

December 21, 1911 Caesar's Household

Mrs. E. G. White

The gospel has ever achieved its greatest success among the humbler classes. "Not many wise men after the flesh, not many mighty, not many noble, are called." It could not be expected that Paul, a poor and friendless prisoner, would be able to gain the attention of the wealthy and titled classes of Roman citizens. To them vice presented all its glittering allurements, and held them willing captives. But from among the toil-worn, want-stricken victims of their oppression, even from among the poor slaves, many gladly listened to the words of Paul, and in the faith of Christ found a hope and peace that cheered them under the hardships of their lot. <RH, December 21, 1911 par. 1>

Yet while the apostle's work began with the humble and the lowly, its influence extended until it reached the very palace of the emperor. <RH, December 21, 1911 par. 2>

Rome was at this time the metropolis of the world. The haughty Caesars were giving laws to nearly every nation upon the earth. Either king and courtier were ignorant of the humble Nazarene, or they regarded him with hatred and derision. And yet in less than two years the gospel found its way from the prisoner's lowly home into the imperial halls. Paul was in bonds as an evil-doer; but "the word of God is not bound." <RH, December 21, 1911 par. 3>

In former years the apostle had publicly proclaimed the faith of Christ with winning power; and by signs and miracles he had given unmistakable evidence of its divine character. With noble firmness he had risen up before the sages of Greece, and by his knowledge and eloquence had put to silence the arguments of proud philosophy. With undaunted courage he had stood before kings and governors, and reasoned of righteousness, temperance, and judgment to come, until the haughty rulers trembled as if already beholding the terrors of the day of God. <RH, December 21, 1911 par. 4>

No such opportunities were now granted the apostle, confined as he was to his own dwelling, and able to proclaim the truth to those only who sought him there. He had not, like Moses and Aaron, a divine command to go before the profligate king, and in the name of the great I AM rebuke his cruelty and oppression. Yet it was at this very time, when its chief advocate was apparently cut off from public labor, that a great victory was won for the gospel; for from the

very household of the king, members were added to the church. [<RH, December 21, 1911 par. 5>](#)

Nowhere could there exist an atmosphere more uncongenial to Christianity than in the Roman court. Nero seemed to have obliterated from his soul the last trace of the divine, and even of the human, and to bear the impress of Satan. His attendants and courtiers were in general of the same character as himself, fierce, debased, and corrupt. To all appearance it would be impossible for Christianity to gain a foothold in the court and palace of Nero. [<RH, December 21, 1911 par. 6>](#)

Yet in this case, as in so many others, was proved the truth of Paul's assertion that the weapons of his warfare were "mighty through God to the pulling down of strongholds." Even in Nero's household, trophies of the cross were won. From the vile attendants of a viler king were gained converts who became sons of God. These were not Christians secretly, but openly. They were not ashamed of their faith. [<RH, December 21, 1911 par. 7>](#)

And by what means was an entrance achieved and a firm footing gained for Christianity where even its admission seemed impossible? In his epistle to the Philippians, Paul ascribed to his own imprisonment his success in winning converts to the faith from Nero's household. Fearful lest the Philippians might think that his afflictions had impeded the progress of the gospel, he assured them: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel." [<RH, December 21, 1911 par. 8>](#)

When the Christian churches first learned that Paul was to visit Rome, they looked forward to a signal triumph of the gospel in that city. Paul had borne the truth to many lands; he had proclaimed it in great cities. Might not this champion of the faith succeed in winning souls to Christ, even in the metropolis of the world? But their hopes were crushed by the tidings that Paul had gone to Rome as a prisoner. They had confidently hoped to see the gospel, once established at this great center, extend rapidly to all nations, and become a prevailing power in the earth. How great their disappointment! Human expectations had failed, but not the purpose of God. [<RH, December 21, 1911 par. 9>](#)

Not by Paul's sermons, but by his bonds, was the attention of the court attracted to Christianity. It was as a captive that he broke from so many souls the bonds that held them in the slavery of sin. Nor was this all. He declared: "Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." [<RH, December 21, 1911 par. 10>](#)

Paul's patience and cheerfulness during his long and unjust imprisonment, his courage and faith, were a continual sermon. His spirit, so unlike the spirit of the world, bore witness that a power higher than that of earth, was abiding with him. And by his example, Christians were impelled to greater energy as advocates of the cause from the public labors of which Paul had been withdrawn. In these ways were the apostle's bonds influential, so that when his power and usefulness seemed cut off, and to all appearance he could do the least, then it was that he gathered sheaves for Christ in fields from which he seemed wholly excluded. [<RH, December 21, 1911 par. 11>](#)

Before the close of that two years' imprisonment, Paul was able to say, "My bonds in Christ are manifest in all the palace, and in all other places;" and among those who sent greetings to the Philippians he mentions chiefly them "that are of Caesar's household." [<RH, December 21, 1911 par. 12>](#)

Patience as well as courage has its victories. By meekness under trial, no less than by boldness in enterprise, souls may be won to Christ. The Christian who manifests patience and cheerfulness under bereavement and suffering, who meets even death itself with the peace and calmness of an unwavering faith, may accomplish for the gospel more than he could have effected by a long life of faithful labor. Often when the servant of God is withdrawn from active duty, the mysterious providence which our short-sighted vision would lament, is designed by God to accomplish a work that otherwise would never have been done. [<RH, December 21, 1911 par. 13>](#)

Let not the follower of Christ think, when he is no longer able to labor openly and actively for God and his truth, that he has no service to render, no reward to secure. Christ's true witnesses are never laid aside. In health and sickness, in life and death, God uses them still. When through Satan's malice the servants of Christ have been persecuted, their active labors hindered, when they have been cast into prison, or dragged to the scaffold or to the stake, it was that truth might gain a greater triumph. As these faithful ones sealed their testimony with their blood, souls hitherto in doubt and uncertainty were convinced of the faith of Christ, and took their stand courageously for him. From the ashes of the martyrs has sprung an abundant harvest for God. [<RH, December 21, 1911 par. 14>](#)

The zeal and fidelity of Paul and his fellow workers, no less than the faith and obedience of these converts to Christianity, under circumstances so forbidding, rebuke slothfulness and lack of faith in the minister of Christ. The apostle and his associate workers might have argued that it would be vain to call to repentance and faith in Christ the servants of Nero, subjected, as they were, to fierce temptations, surrounded by formidable hindrances, and exposed to bitter opposition. Even should they be convinced of the truth, how could they render obedience? But Paul did not reason thus; in faith he presented the gospel to these souls; and among those who heard were some who decided to obey at any cost. Notwithstanding obstacles and dangers, they would accept the light, and trust God to help them let their light shine forth to others. [<RH, December 21, 1911 par. 15>](#)

Not only were converts won to the truth in Caesar's household, but after their conversation they remained in that household. They did not feel at liberty to abandon their post of duty because their surroundings were no longer congenial. The truth had found them there, and there they remained, by their changed life and character testifying to the transforming power of the new faith. <RH, December 21, 1911 par. 16>

Are any tempted to make their circumstances an excuse for failing to witness for Christ? Let them consider the situation of the disciples in Caesar's household -- the depravity of the emperor, the profligacy of the court. We can hardly imagine circumstances more unfavorable to a religious life, and entailing greater sacrifice or opposition than those in which these converts found themselves. Yet amidst difficulties and dangers they maintained their fidelity. Because of obstacles that seem insurmountable, the Christian may seek to excuse himself from obeying the truth as it is in Jesus; but he can offer no excuse that will bear investigation. Could he do this, he would prove God unjust, in that he had made for his children conditions of salvation with which they could not comply. <RH, December 21, 1911 par. 17>

He whose heart is fixed to serve God will find opportunity to witness for him. Difficulties will be powerless to hinder him who is determined to seek first the kingdom of God and his righteousness. In the strength gained by prayer and a study of the Word, he will seek virtue and forsake vice. Looking to Jesus, the author and finisher of the faith, who endured the contradiction of sinners against himself, the believer will willingly brave contempt and derision. And help and grace sufficient for every circumstance are promised by him whose word is truth. His everlasting arms encircle the soul that turns to him for aid. In his care we may rest safely, saying, "What time I am afraid, I will trust in thee." To all who put their trust in him, God will fulfil his promise. <RH, December 21, 1911 par. 18>

By his own example the Saviour has shown that his followers can be in the world, and yet not of the world. He came not to partake of its delusive pleasures, to be swayed by its customs, and to follow its practises, but to do his Father's will, to seek and save the lost. With this object before him, the Christian may stand uncontaminated in any surroundings. Whatever his station or circumstances, exalted or humble, he will manifest the power of true religion in the faithful performance of duty. <RH, December 21, 1911 par. 19>

Not in freedom from trial, but in the midst of it, is Christian character developed. Exposure to rebuffs and opposition leads the follower of Christ to greater watchfulness, and more earnest prayer to the mighty Helper. Severe trial endured by the grace of God develops patience, vigilance, fortitude, and a deep and abiding trust in God. It is the triumph of the Christian faith that it enables its follower to suffer and be strong; to submit, and thus to conquer; to be killed all the day long, and yet to live; to bear the cross, and thus to win the crown of glory. <RH, December 21, 1911 par. 20>

December 28, 1911 Paul at Liberty

Mrs. E. G. White

While Paul's labors in Rome were being blessed to the conversion of many souls and the strengthening and encouragement of the believers, clouds were gathering that threatened not only his own safety, but also the prosperity of the church. On his arrival in Rome he had been placed in charge of the captain of the imperial guards, a man of justice and integrity, by whose clemency he was left comparatively free to pursue the work of the gospel. But before the close of the two years' imprisonment, this man was replaced by an official from whom the apostle could expect no special favor. <RH, December 28, 1911 par. 1>

The Jews were now more active than ever in their efforts against Paul, and they found an able helper in the profligate woman whom Nero had made his second wife, and who, being a Jewish proselyte, lent all her influence to aid their murderous designs against the champion of Christianity. <RH, December 28, 1911 par. 2>

Paul could hope for little justice from the Caesar to whom he had appealed. Nero was more debased in morals, more frivolous in character, and at the same time capable of more atrocious cruelty, than any ruler who had preceded him. The reins of government could not have been entrusted to a more despotic ruler. The first year of his reign had been marked by the poisoning of his young stepbrother, the rightful heir to the throne. From one depth of vice and crime to another, Nero had descended, until he had murdered his own mother, and then his wife. There was no atrocity which he would not perpetrate, no vile act to which he would not stoop. In every noble mind he inspired only abhorrence and contempt. <RH, December 28, 1911 par. 3>

The details of the iniquity practised in his court are too degrading, too horrible, for description. His abandoned wickedness created disgust and loathing, even in many who were forced to share his crimes. They were in constant fear as to what enormities he would suggest next. Yet even such crimes as Nero's did not shake the allegiance of his subjects. He was acknowledged as the absolute ruler of the whole civilized world. More than this, he was made the

recipient of divine honors, and was worshiped as a god. <RH, December 28, 1911 par. 4>

From the view-point of human judgment, Paul's condemnation before such a judge was certain. But the apostle felt that so long as he was loyal to God, he had nothing to fear. The One who in the past had been his protector could shield him still from the malice of the Jews, and from the power of Caesar. <RH, December 28, 1911 par. 5>

And God did shield his servant. At Paul's examination the charges against him were not sustained; and contrary to the general expectation, and with a regard for justice wholly at variance with his character, Nero declared the prisoner guiltless. Paul's bonds were removed; he was again a free man. <RH, December 28, 1911 par. 6>

Had his trial been longer deferred, or had he from any cause been detained in Rome until the following year, he would doubtless have perished in the persecution which then took place. During Paul's imprisonment, the converts to Christianity had become so numerous as to attract the attention and arouse the enmity of the authorities. The anger of the emperor was especially excited by the conversion of members of his own household, and he soon found a pretext to make the Christians the objects of his merciless cruelty. <RH, December 28, 1911 par. 7>

About this time a terrible fire occurred in Rome, by which nearly one half of the city was burned. Nero himself had caused the flames to be kindled, but to avert suspicion he made a pretense of great generosity by assisting the homeless and destitute. He was, however, accused of the crime. The people were excited and enraged, and in order to clear himself, and also to rid the city of a class whom he feared and hated, Nero turned the accusation upon the Christians. His device succeeded, and thousands of the followers of Christ--men, women, and children -- were cruelly put to death. <RH, December 28, 1911 par. 8>

From this terrible persecution Paul was spared; for soon after his release he had left Rome. This last interval of freedom he diligently improved in laboring among the churches. He sought to establish a firmer union between the Greek and the Eastern churches, and to fortify the minds of the believers against the false doctrines that were creeping in to corrupt the faith. <RH, December 28, 1911 par. 9>

The trials and anxieties that Paul had endured had preyed upon his physical powers. The infirmities of age were upon him. He felt that he was now doing his last work; and as the time of his labor grew shorter, his efforts became more intense. There seemed to be no limit to his efforts. Resolute in purpose, prompt in action, strong in faith, he journeyed from church to church, in many lands, and sought by every means within his power to strengthen the hands of the believers, that they might do faithful work in winning souls to Jesus, and that in the trying times upon which they were even then entering, they might remain steadfast to the gospel, bearing faithful witness for Christ. <RH, December 28, 1911 par. 10>

The Final Arrest

Paul's work among the churches after his acquittal at Rome, could not escape the observation of his enemies. Since the beginning of the persecution under Nero, the Christians had everywhere been a proscribed sect. After a time, the unbelieving Jews conceived the idea of fastening upon Paul the crime of instigating the burning of Rome. Not one of them thought for a moment that he was guilty; but they knew that such a charge, made with the faintest show of plausibility, would seal his doom. Through their efforts, Paul was again arrested, and hurried away to his final imprisonment. <RH, December 28, 1911 par. 11>

On his second voyage to Rome, Paul was accompanied by several of his former companions; others earnestly desired to share his lot, but he refused to permit them thus to imperil their lives. The prospect before him was far less favorable than at the time of his former imprisonment. The persecution under Nero had greatly lessened the number of Christians in Rome. Thousands had been martyred for their faith, many had left the city, and those who remained were greatly depressed and intimidated. <RH, December 28, 1911 par. 12>

Upon his arrival at Rome, Paul was placed in a gloomy dungeon, there to remain until his course should be finished. Accused of instigating one of the basest and most terrible of crimes against the city and nation, he was the object of universal execration. <RH, December 28, 1911 par. 13>

The few friends who had shared the burdens of the apostle, now began to leave him, some by desertion, and others on missions to the various churches. Phygellus and Hermogenes were the first to go. Then Demas, dismayed by the thickening clouds of difficulty and danger, forsook the persecuted apostle. Crescens was sent by Paul to the churches of Galatia, Titus to Dalmatia, Tychicus to Ephesus. Writing to Timothy of this experience, Paul said, "Only Luke is with me." Never had the apostle needed the ministrations of his brethren as now, enfeebled as he was by age, toil, and infirmities, and confined in the damp, dark vaults of a Roman prison. The services of Luke, the beloved disciple and faithful friend, were a great comfort to Paul, and enabled him to communicate with his brethren and the world without. <RH, December 28, 1911 par. 14>

In this trying time Paul's heart was cheered by frequent visits from Onesiphorus. This warm-hearted Ephesian did all

in his power to lighten the burden of the apostle's imprisonment. His beloved teacher was in bonds for the truth's sake, while he himself went free; and he spared himself no effort to make Paul's lot more bearable. <RH, December 28, 1911 par. 15>

In the last letter that the apostle ever wrote, he speaks thus of this faithful disciple: "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day." <RH, December 28, 1911 par. 16>

The desire for love and sympathy is implanted in the heart by God himself. Christ in his hour of agony in Gethsemane longed for the sympathy of his disciples. And Paul, though apparently indifferent to hardship and suffering, yearned for sympathy and companionship. The visit of Onesiphorus, testifying to his fidelity at a time of loneliness and desertion, brought gladness and cheer to one who had spent his life in service for others. <RH, December 28, 1911 par. 17>

January 4, 1912 Paul Before Nero

Mrs. E. G. White

When Paul was summoned to appear before the emperor Nero for trial, it was with the near prospect of certain death. The serious nature of the crime charged against him, and the prevailing animosity toward Christians, left little ground for hope of a favorable issue. <RH, January 4, 1912 par. 1>

Among the Greeks and Romans it was customary to allow an accused person the privilege of employing an advocate to plead in his behalf before courts of justice. By force of argument, by impassioned eloquence, or by entreaties, prayers, and tears, such an advocate often secured a decision in favor of the prisoner; or failing in this, succeeded in mitigating the severity of the sentence. But when Paul was summoned before Nero, no man ventured to act as his counsel or advocate; no friend was at hand even to preserve a record of the charges brought against him, or of the arguments that he urged in his own defense. Among the Christians at Rome, there was not one who came forward to stand by him in that trying hour. <RH, January 4, 1912 par. 2>

The only reliable record of the occasion is given by Paul himself, in his second letter to Timothy. "At my first answer," the apostle wrote, "no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion." <RH, January 4, 1912 par. 3>

Paul before Nero -- how striking the contrast! The haughty monarch before whom the man of God was to answer for his faith, had reached the height of earthly power, authority, and wealth as well as the lowest depths of crime and iniquity. In power and greatness he stood unrivaled. There were none to question his authority, none to resist his will. Kings laid their crowns at his feet. Powerful armies marched at his command, and the ensigns of his navies betokened victory. His statue was set up in the halls of justice, and the decrees of senators and the decisions of judges were but the echo of his will. Millions bowed in obedience to his mandates. The name of Nero made the world tremble. To incur his displeasure was to lose property, liberty, life; and his frown was more to be dreaded than a pestilence. <RH, January 4, 1912 par. 4>

Without money, without friends, without counsel, the aged prisoner stood before Nero, the countenance of the emperor bearing the shameful record of the passions that raged within; the face of the accused telling of a heart at peace with God. Paul's experience had been one of poverty, self-denial, and suffering. Notwithstanding constant misrepresentation, reproach, and abuse, by which his enemies had endeavored to intimidate him, he had fearlessly held aloft the standard of the cross. Like his Master, he had been a homeless wanderer, and like him, he had lived to bless humanity. How could Nero, a capricious, passionate, licentious tyrant, understand or appreciate the character and motives of this son of God? <RH, January 4, 1912 par. 5>

The vast hall was thronged by an eager, restless crowd, that surged and pressed to the front to see and hear all that should take place. The high and the low were there, the rich and the poor, the learned and the ignorant, the proud and the humble, all alike destitute of a true knowledge of the way of life and salvation. <RH, January 4, 1912 par. 6>

The Jews brought against Paul the old charges of sedition and heresy, and both Jews and Romans accused him of instigating the burning of the city. While these accusations were urged against him, Paul preserved an unbroken serenity. The people and the judges looked at him in surprise. They had been present at many trials, and had looked upon many a criminal; but never had they seen a man wear a look of such holy calmness as did the prisoner before them. The keen eyes of the judges, accustomed to read the countenances of prisoners, searched Paul's face in vain for

some evidence of guilt. When he was permitted to speak in his own behalf, all listened with eager interest. <RH, January 4, 1912 par. 7>

Once more Paul has an opportunity to uplift before a wondering multitude the banner of the cross. As he gazes upon the throng before him,--Jews, Greeks, Romans, with strangers from many lands,--his soul is stirred with an intense desire for their salvation. He loses sight of the occasion, of the perils surrounding him, of the terrible fate that seems so near. He sees only Jesus, the intercessor, pleading before God in behalf of sinful men. With more than human eloquence and power, Paul presents the truths of the gospel. He points his hearers to the sacrifice made for the fallen race. He declares that an infinite price has been paid for man's redemption. Provision has been made for him to share the throne of God. By angel messengers, earth is connected with heaven, and all the deeds of men, whether good or evil, are open to the eye of Infinite Justice. <RH, January 4, 1912 par. 8>

Thus pleads the advocate of truth. Faithful among the faithless, loyal among the disloyal, he stands as God's representative, and his voice is as a voice from heaven. There is no fear, no sadness, no discouragement in word or look. Strong in a consciousness of innocence, clothed in the panoply of truth, he rejoices that he is a son of God. His words are as a shout of victory above the roar of battle. He declares the cause to which he has devoted his life, to be the only cause that can never fail. Though he may perish, the gospel will not perish. God lives, and his truth will triumph. <RH, January 4, 1912 par. 9>

Many who that day looked upon him, "saw his face as it had been the face of an angel." <RH, January 4, 1912 par. 10>

Never before had that company listened to words like these. They struck a chord that vibrated in the hearts of even the most hardened. Truth, clear and convincing, overthrew error. Light shone into the minds of many who afterward gladly followed its rays. The truths spoken on this occasion were destined to shake nations, and to live through all time, influencing the hearts of men when the lips that had uttered them should be silent in a martyr's grave. <RH, January 4, 1912 par. 11>

Never before had Nero heard the truth as he heard it on this occasion. Never before had the enormous guilt of his own life been so revealed to him. The light of heaven pierced the sin-polluted chambers of his soul, and he trembled with terror at the thought of a tribunal before which he, the ruler of the world, would finally be arraigned, and his deeds receive their just award. He feared the apostle's God, and he dared not pass sentence upon Paul, against whom no accusation had been sustained. A sense of awe restrained for a time his bloodthirsty spirit. <RH, January 4, 1912 par. 12>

For a moment, heaven was opened to the guilty and hardened Nero, and its peace and purity seemed desirable. That moment the invitation of mercy was extended even to him. But only for a moment was the thought of pardon welcomed. Then the command was issued that Paul be taken back to his dungeon; and as the door closed upon the messenger of God, the door of repentance closed forever against the emperor of Rome. No ray of light from heaven was ever again to penetrate the darkness that enveloped him. Soon he was to suffer the retributive judgments of God. <RH, January 4, 1912 par. 13>

Not long after this Nero sailed on his infamous expedition to Greece, where he disgraced himself and his kingdom by contemptible and debasing frivolity. Returning to Rome with great pomp, he surrounded himself with his courtiers, and engaged in scenes of revolting debauchery. In the midst of this revelry, a voice of tumult in the streets was heard. A messenger, despatched to learn the cause, returned with the appalling news that Galba, at the head of an army, was marching rapidly upon Rome, that insurrection had already broken out in the city, and that the streets were filled with an enraged mob, which, threatening death to the emperor and all his supporters, was rapidly approaching the palace. <RH, January 4, 1912 par. 14>

In this time of peril, Nero had not, like the faithful Paul, a powerful and compassionate God on whom to rely. Fearful of the suffering and possible torture he might be compelled to endure at the hands of the mob, the wretched tyrant thought to end his life by his own hand; but at the critical moment his courage failed. Completely unmanned, he fled ignominiously from the city, and sought shelter at a country-seat a few miles distant; but to no avail. His hiding-place was soon discovered, and as the pursuing horsemen drew near, he summoned a slave to his aid, and inflicted on himself a mortal wound. Thus perished the tyrant Nero, at the early age of thirty-two. <RH, January 4, 1912 par. 15>

The Martyrdom of Paul

During Paul's final trial before Nero, the emperor had been so strongly impressed with the force of the apostle's words, that he deferred the decision of the case, neither acquitting nor condemning the accused servant of God. But the emperor's malice against Paul soon returned. Exasperated by his inability to check the spread of the Christian religion, even in the imperial household, he determined that as soon as a plausible pretext could be found, the apostle should be put to death. Not long afterward Nero pronounced the decision that condemned Paul to a martyr's death. Inasmuch as a Roman citizen could not be subjected to torture, the apostle was sentenced to be beheaded. <RH, January 4, 1912 par. 16>

Paul was taken in a private manner to the place of execution. His persecutors, alarmed at the extent of his influence,

feared that converts might be won to Christianity by the scenes of his death; therefore few spectators were allowed to be present. But even the hardened soldiers who attended him, listened to his words, and with amazement saw him cheerful and even joyous in the prospect of death. To some who witnessed his martyrdom, his spirit of forgiveness toward his murderers and his unwavering confidence in Christ till the last, proved a savor of life unto life. More than one accepted the Saviour whom Paul preached, and ere long fearlessly sealed their faith with their blood. <RH, January 4, 1912 par. 17>

Until his latest hour the life of Paul testified to the truth of his words to the Corinthians: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." His sufficiency was not in himself, but in the presence and agency of the divine Spirit that filled his soul, and brought every thought into subjection to the will of Christ. The prophet declares, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." The heaven-born peace expressed on Paul's countenance won many a soul to the gospel. <RH, January 4, 1912 par. 18>

Paul carried with him throughout his life the atmosphere of heaven. All who associated with him felt the influence of his union with Christ. The fact that his own life exemplified the truth he proclaimed, gave convincing power to his preaching. Here lies the power of the truth. The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power that it is impossible wholly to resist. <RH, January 4, 1912 par. 19>

The apostle lost sight of his own approaching sufferings in his solicitude for those whom he was about to leave to cope with prejudice, hatred, and persecution. The few Christians who accompanied him to the place of execution, he endeavored to strengthen and encourage by repeating the promises given for those who are persecuted for righteousness' sake. He assured them that nothing would fail of all that the Lord had spoken concerning his tried and faithful children. For a little season they might be in heaviness through manifold temptation; they might be destitute of earthly comfort; but they could encourage their hearts with the assurance of God's faithfulness, saying, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." Soon the night of trial and suffering would come to an end, and then would dawn the glad morning of peace and perfect day. <RH, January 4, 1912 par. 20>

The apostle was looking into the great beyond, not with uncertainty or dread, but with joyous hope and longing expectation. As he stands at the place of martyrdom, he sees not the sword of the executioner or the earth so soon to receive his blood; he looks up through the calm blue heaven of that summer day to the throne of the Eternal. <RH, January 4, 1912 par. 21>

This man of faith beholds the ladder presented in Jacob's vision, representing Christ, who has connected earth with heaven, and finite man with the infinite God. His faith is strengthened as he calls to mind how patriarchs and prophets have relied upon the One who is his support and consolation, and for whom he is giving his life. From these holy men who from century to century have borne testimony for their faith, he hears the assurance that God is true. His fellow apostles who, to preach the gospel of Christ, went forth to meet religious bigotry and heathen superstition, persecution, and contempt; who counted not their lives dear unto themselves that they might bear aloft the light of the cross amid the dark mazes of infidelity,--these he hears witnessing to Jesus as the Son of God, the Saviour of the world. From the rack, the stake, the dungeon, from dens and caves of the earth, there falls upon his ear the martyrs' shout of triumph. He hears the witness of steadfast souls, who, though destitute, afflicted, tormented, yet bear fearless, solemn testimony for the faith, declaring, "I know whom I have believed." These, yielding up their lives for the faith, declare to the world that he in whom they have trusted is able to save to the uttermost. <RH, January 4, 1912 par. 22>

Ransomed by the sacrifice of Christ, washed from sin in his blood, and clothed in his righteousness, Paul has the witness in himself that his soul is precious in the sight of his Redeemer. His life is hid with Christ in God, and he is persuaded that he who has conquered death is able to keep that which is committed to his trust. His mind grasps the Saviour's promise, "I will raise him up at the last day." His thoughts and hopes are centered in the second coming of his Lord, and as the sword of the executioner descends, and the shadows of death gather about the martyr, his latest thought springs forward, as will his earliest in the great awakening, to meet the Lifegiver, who shall welcome him to the joy of the blest. <RH, January 4, 1912 par. 23>

Well-nigh a score of centuries have passed since Paul the aged poured out his blood as a witness for the word of God and the testimony of Jesus Christ. No faithful hand recorded for the generations to come the last scenes in the life of this holy man; but Inspiration has preserved for us his dying testimony. Like a trumpet peal his voice has rung out through all the ages since, nerving with his own courage thousands of witnesses for Christ, and wakening in thousands

of sorrow-stricken hearts the echo of his own triumphant joy: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." <RH, January 4, 1912 par. 24>

January 4, 1912 Missionary Contact With the People

God expects personal service from every one to whom he has entrusted a knowledge of the truth for this time. Those in the highways and byways of life are to hear the gospel message. Church-members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time. <RH, January 4, 1912 par. 1>

God calls for Christian families to go into communities that are in darkness and error, and work wisely and perseveringly for the Master. Lend your neighbors some of our smaller books. If their interest is awakened, take some of the larger books. Show them "Christ's Object Lessons." Tell them its history, and ask them if they do not want a copy. If they already have it, ask them if they do not want to read other books of a similar nature. If possible, secure an opportunity to teach them the truth. Beside all waters you are to sow the seeds of truth, though not knowing which shall prosper, this or that. <RH, January 4, 1912 par. 2>

In many States there are settlements of industrious, well-to-do farmers who have never had the truth for this time. Such places should be worked. Let our lay members take up this line of service. By lending or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted. <RH, January 4, 1912 par. 3>

My brethren and sisters, give yourselves to the Lord for service. Allow no opportunity to pass unimproved. Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more comfortable. Through this means you can reach their hearts, and speak a word for Christ. <RH, January 4, 1912 par. 4>

Eternity alone will reveal how far-reaching such a line of labor can be. Other lines of usefulness will open before those who are willing to do the duty nearest them. There is earnest work for every pair of hands to do. Let every stroke tell for the uplifting of humanity. There are so many that need to be helped. The heart of him who lives, not to please himself, but to be a blessing to those who have so few blessings, will thrill with satisfaction. Let every idler awake, and face the realities of life. Take the Word of God, and search its pages. If you are doers of the Word, life will indeed be to you a living reality, and you will find that the reward is abundant. <RH, January 4, 1912 par. 5>

Church-members, let the light shine forth. Let your voices be heard in humble prayer, in witness against intemperance, the folly, and the amusements of this world, and in the proclamation of the truth for this time. Your voice, your influence, your time,--all these are gifts from God, and are to be used in winning souls to Christ. <RH, January 4, 1912 par. 6>

Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus, and how blessed you have been since you gained an experience in his service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from his Word. Tell them of the gladness and joy that there is in the Christian life. Your warm, fervent words will convince them that you have found the Pearl of great price. Let your cheerful, encouraging words show that you have certainly found the higher way. This is genuine missionary work, and as it is done, many will awake as from a dream. <RH, January 4, 1912 par. 7>

Even while engaged in their daily employment, God's people can lead others to Christ. And while doing this, they will have the precious assurance that the Saviour is close beside them. They need not think that they are left to depend on their own feeble efforts. Christ will give them words to speak that will refresh and encourage and strengthen poor, struggling souls who are in darkness. Their own faith will be strengthened, as they realize that the Redeemer's promise is being fulfilled. Not only are they a blessing to others, but the work they do for Christ brings blessing to themselves. <RH, January 4, 1912 par. 8>

There are many who can and should do the work of which I have spoken. My brother, my sister, what are you doing for Christ? Are you seeking to be a blessing to others? Are your lips uttering words of kindness, sympathy, and love? Are you putting forth earnest efforts to win others to the Saviour?

Mrs. E. G. White. <RH, January 4, 1912 par. 9>

January 11, 1912 To Our Ministering Brethren

Mrs. E. G. White

I am instructed to say to our ministering brethren, Let the messages that come from your lips be charged with the power of the Spirit of God. If there was ever a time when we needed the special guidance of the Holy Spirit, it is now. We need a thorough consecration. It is fully time that we gave to the world a demonstration of the power of God in our lives and in our ministry. <RH, January 11, 1912 par. 1>

The most solemn truths ever given to mortals have been entrusted to us, and to us has been committed the work of warning the world. In heart and life the minister of God is to be true to the trust committed to him. Never is he to engage in that which would lower before others the standard of the word of truth. His faith is to be revealed, not merely in words, in profession, but in his daily association with believers and unbelievers. Let those who stand as ministers of God to the people be faithful, preparing their own souls for the kingdom of heaven, divesting their own garments of every stain, that neither spot nor wrinkle be found on them. Then the Lord can use them to do a mighty work as his messengers. <RH, January 11, 1912 par. 2>

We are living in an age when vice is prevalent. Corrupting practises are making the world like it was before the flood. But ere long the workers of iniquity with their wicked works will be consumed. Calamities on every hand, earthquake and fire and flood, the weapons of judgment in the hand of God, point to the more terrible destruction yet in the future, which the Word of God predicts will soon desolate the earth. <RH, January 11, 1912 par. 3>

This is a time when every evil work, every unrighteous act, should be repudiated by those who are looking forward to the soon return of Christ. It is a time when believers should accept this last message of warning with a faith that purifies the heart and life. We are to stand on holy ground, as a people who watch and wait for their Lord, and who are colaborers with him for the uplifting of men. "Be ye clean, that bear the vessels of the Lord," the Word of God declares. Every worker is to look to his own heart, to examine the motives that prompt his actions. He is to purify his own soul by obedience to the truth. <RH, January 11, 1912 par. 4>

At this time, when evil walks abroad in the land, the Lord through his ministers designs to do battle against the errors and deceptions and evil-doing that exist. But if his professed servants pursue a course that is a denial of their faith, he can not do this. If they neglect their own spiritual interests, if they cherish wrong-doing in their lives, God can not work through them to prepare other souls for the kingdom of heaven. And more than this; if souls for whom the minister should have watched as one that must give an account, are lost because of his unfaithfulness, God will require their blood at his hands. <RH, January 11, 1912 par. 5>

Let every minister at this time consider what it means to keep his lamp trimmed and burning. Read prayerfully the forty-eight and forty-ninth chapters of Isaiah, in which the Lord represents the work of his messengers today. "It is a light thing," he says, "that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. . . . 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." <RH, January 11, 1912 par. 6>

It is not right for ministers who have been placed in positions of responsibility in connection with the work of God to carry the responsibilities of secular concerns. The more closely they confine themselves to the ministry of the Word, to the work to which the Lord has appointed them, the more fully will they understand the sacredness of their calling as ministers. That he may gain efficiency in his work, the minister needs to pray much, and to meditate upon the Word. Then angels will cooperate with him, and the Spirit of God will be his teacher. There is a line of labor that belongs in a peculiar sense to the ordained minister; in order to gain an increasing qualification for it, he must grow in spirituality, by conforming his life practise to an ever-deepening knowledge of God and of Christ as a personal Saviour. <RH, January 11, 1912 par. 7>

There are some who do not act intelligently in regard to the important work that God has given them to do. God desires to guide and direct the efforts of these workers; but because self comes largely to the front, because they choose to follow their own way, and to carry out their own will, God can not work through them as he would for the strengthening of his church and the advancement of his cause. To such workers I would say, Do not continue to follow your own judgment. Seek the Lord in earnest prayer, and accept his guidance at every step. If you will follow on to know the Lord, you will know that his going forth is prepared as the morning. <RH, January 11, 1912 par. 8>

All through our history there have arisen men who have grown dissatisfied with the work committed to their hands, and who have sought to become leaders, when they should be learners. There were men in Christ's day who sought to

follow a similar course. They tried to make themselves his advisers. They thought to influence him to follow their plans and suggestions. But Christ ever followed the clear light from heaven. <RH, January 11, 1912 par. 9>

The truth of God is found in his Word. As long as we heed the instructions of the Word, we shall remain in unity with our fellow laborers and with the purposes of God. When errors come into our ranks in the form of false and fanciful presentations of the meaning of the Word, we can lead the mind away from these deceptions by presenting the truth as it is revealed in the life of Christ. Truth presented in contrast with error will bring understanding to the minds of the people, and conviction to their hearts. The principles of the Word of God rest upon a foundation as lasting as eternity; they can never fail. <RH, January 11, 1912 par. 10>

"Wake up the watchmen," is the word of the Lord to his messengers. At this time the truth is to go forth with power, for the time in which to work is short. There is danger that those who hold meetings in our cities will be satisfied with doing a surface work. Let the ministers and the presidents of our conferences arouse to the importance of doing a thorough work. Let them labor and plan with the thought in mind that time is nearly ended, and that because of this they must work with redoubled zeal and energy. Let them seek the Lord earnestly, pressing their petitions to his throne until they are assured that their prayers are answered. <RH, January 11, 1912 par. 11>

My ministering brethren, guard yourselves and your influence, remembering that you are to be instruments of the Lord for the carrying forward of his work on the earth. "I have set watchmen upon thy walls, O Jerusalem," the Lord declares, "which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and until he make Jerusalem a praise in the earth." <RH, January 11, 1912 par. 12>

Arouse the people to the importance of the times in which we live, that they may be led to place themselves under the discipline of Christ. In his life on earth, Christ revealed the power of God's word to make men partakers of the divine nature. As believers are led to behold his life of self-denial and sacrifice that he might minister truth to the world, they may be changed in life, and may learn to reflect his likeness. <RH, January 11, 1912 par. 13>

Seek the Lord in faith, holding fast to his promises. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Let us appreciate the great sacrifice that God has made in our behalf. There will never be a time when we shall be more welcome to the gifts of his grace than now. Christ gave his life for men, that they might know how he loved them. He does not want any to perish, but longs to see all coming to repentance. All who will surrender the will to him may have the life that measures with the life of God. <RH, January 11, 1912 par. 14>

This is the message that you are to bear to the souls perishing in their sins. If they will come to Christ in repentance, he will receive them, and will recreate them in his image. <RH, January 11, 1912 par. 15>

Christ gave his Son that men and women might be partakers of the divine nature. The sword of justice fell upon him that they might go free. He died that they might live. <RH, January 11, 1912 par. 16>

Let us ever bear in mind that our work is to be one of advancement. We are to follow on to know the Lord. God understands the actuating principle of every mind. He has witnessed the persistent, rebellious course of some whom he has warned and counseled. His all-seeing eye has noted the determined following of human devisings. "The ways of man are before the eyes of the Lord." He "knoweth the thoughts." "The eyes of the Lord are in every place, beholding the evil and the good." "He looketh to the ends of the earth, and seeth under the whole heaven." "The Lord searcheth all hearts." <RH, January 11, 1912 par. 17>

We are to stand firmly for the principles of the Word of God, remembering that God is with us to give us strength to meet each new experience. Let us ever maintain the principles of righteousness in our lives, that in the name of the Lord we may go forward from strength to strength. We are to hold as very sacred the faith that has been substantiated by the instruction and approval of the Holy Spirit from our earliest experience. <RH, January 11, 1912 par. 18>

For years there has been creeping into the church an element that is educating many professed believers to resist the teachings of the Holy Spirit. In their efforts to make of no effect the Word of God, many array their strength on the side of the deceiver. I am instructed that we are to cherish as very precious the work which the Lord has been carrying forward through his commandment-keeping people, and which, through the power of his grace, will grow stronger and more efficient as time advances. The enemy is seeking to becloud the discernment of God's people, and to weaken their efficiency; but if they will labor as the Spirit of God shall direct, he will open doors of opportunity before them for the work of building the old waste places. Their experience will be one of constant growth in assurance and power until the Lord shall descend from heaven with power and great glory to set his seal of final triumph on his faithful ones. <RH, January 11, 1912 par. 19>

The Lord desires to see the work of the third angel's message carried forward with increasing efficiency. As he has worked in all ages to give courage and power to his people, so in this age he longs to carry to triumphant fulfilment his purposes for his church. He bids the saints advance unitedly, going from strength to greater strength, from faith to

January 11, 1912 The Selection of the First Ministers of Apostolic Times

The first step was now to be taken in the organization of the church that after Christ's departure was to be his representative on earth. No costly sanctuary was at their command, but the Saviour led his disciples to the retreat he loved, and in their minds the sacred experiences of that day were forever linked with the beauty of mountain and vale and sea. <RH, January 11, 1912 par. 1>

Jesus had called his disciples that he might send them forth as his witnesses, to declare to the world what they had seen and heard of him. Their office was the most important to which human beings had ever been called, and was second only to that of Christ himself. They were to be workers together with God for the saving of the world. As in the Old Testament the twelve patriarchs stand as representatives of Israel, so the twelve apostles were to stand as representatives of the gospel church. <RH, January 11, 1912 par. 2>

The Saviour knew the character of the men whom he had chosen; all their weaknesses and errors were open before him; he knew the perils through which they must pass, the responsibility that would rest upon them; and his heart yearned over these chosen ones. Alone upon a mountain near the Sea of Galilee he spent the entire night in prayer for them, while they were sleeping at the foot of the mountain. With the first light of dawn he summoned them to meet him; for he had something of importance to communicate to them. <RH, January 11, 1912 par. 3>

God takes men as they are, with the human elements in their character, and trains them for his service, if they will be disciplined and learn of him. They are not chosen because they are perfect, but notwithstanding their imperfections, that through the knowledge and practise of the truth, through the grace of Christ, they may become transformed into his image. <RH, January 11, 1912 par. 4>

All the disciples had serious faults when Jesus called them to his service. Even John, who came into closest association with the meek and lowly One, was not himself naturally meek and yielding. He and his brother were called "the sons of thunder." While they were with Jesus, any slight shown to him aroused their indignation and combativeness. Evil temper, revenge, the spirit of criticism, were all in the beloved disciple. He was proud, and ambitious to be first in the kingdom of God. But day by day, in contrast with his own violent spirit, he beheld the tenderness and forbearance of Jesus, and heard his lessons of humility and patience. He opened his heart to the divine influence, and became not only a hearer but a doer of the Saviour's words. Self was hid in Christ. He learned to wear the yoke of Christ and to bear his burden. <RH, January 11, 1912 par. 5>

Jesus reproved his disciples, he warned and cautioned them; but John and his brethren did not leave him; they chose Jesus, notwithstanding the reproofs. The Saviour did not withdraw from them because of their weakness and errors, They continued to the end to share his trials and to learn the lessons of his life. By beholding Christ, they became transformed in character. <RH, January 11, 1912 par. 6>

The apostles differed widely in habits and disposition. There were the publican Levi-Matthew, and the fiery zealot Simon, the uncompromising hater of the authority of Rome; the generous, impulsive Peter, and the mean-spirited Judas; Thomas, true-hearted, yet timid and fearful, Philip, slow of heart, and inclined to doubt, and the ambitious, outspoken sons of Zebedee, with their brethren. These were brought together, with their different faults, all with inherited and cultivated tendencies to evil; but in and through Christ they were to dwell in the family of God, learning to become one in faith, in doctrine, in spirit. They would have their tests, their grievances, their differences of opinion; but while Christ was abiding in the heart, there could be no dissension. His love would lead to love for one another; the lessons of the Master would lead to the harmonizing of all differences, bringing the disciples into unity, till they would be of one mind and one judgment. Christ is the great center, and they would approach one another just in proportion as they approached the center. <RH, January 11, 1912 par. 7>

When Jesus had ended his instruction to the disciples, he gathered the little band close about him, and kneeling in the midst of them, and laying his hands upon their heads, he offered a prayer dedicating them to his sacred work. Thus the Lord's disciples were ordained to the gospel ministry. <RH, January 11, 1912 par. 8>

As his representatives among men, Christ does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took upon himself humanity, that he might reach humanity. Divinity needed humanity; for it required both the divine and the human to bring salvation to the world. Divinity needed humanity, that humanity might afford a channel of communication between God and man. So with the servants and messengers of Christ. Man needs a power outside of and beyond himself, to restore him to the likeness of God, and

enable him to do the work of God; but this does not make the human agency unessential. Humanity lays hold upon divine power; Christ dwells in the heart by faith; and through cooperation with the divine, the power of man becomes efficient for good. <RH, January 11, 1912 par. 9>

He who called the fishermen of Galilee is still calling men to his service. And he is just as willing to manifest his power through us as through the first disciples. However imperfect and sinful we may be, the Lord holds out to us the offer of partnership with himself, of apprenticeship to Christ. He invites us to come under the divine instruction, that, uniting with Christ, we may work the works of God. <RH, January 11, 1912 par. 10>

"We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves." 2 Cor. 4:7, R. V. This is why the preaching of the gospel was committed to erring men rather than to the angels. It is manifest that the power which works through the weakness of humanity, is the power of God; and thus we are encouraged to believe that the power which can help others as weak as ourselves, can help us. And those who are themselves "compassed with infirmity," should be able to "have compassion on the ignorant, and on them that are out of the way." Heb. 5:2. Having been in peril themselves, they are acquainted with the dangers and difficulties of the way, and for this reason are called to reach out for others in like peril. There are souls perplexed with doubt, burdened with infirmities, weak in faith, and unable to grasp the Unseen; but a friend whom they can see, coming to them in Christ's stead, can be a connecting link to fasten their trembling faith upon Christ. <RH, January 11, 1912 par. 11>

We are to be laborers together with the heavenly angels in presenting Jesus to the world. With almost impatient eagerness the angels wait for our co-operation; for man must be the channel to communicate with man. And when we give ourselves to Christ in whole-hearted devotion, angels rejoice that they may speak through our voices to reveal God's love.--"*Desire of Ages*." <RH, January 11, 1912 par. 12>

January 11, 1912 The Aim of Our Schools

*[At the recent council of union secretaries held at College View, Nebr., The first hour each morning was devoted to the study of the Testimonies, and to prayer. The following article from sister E. G. White was so helpful and so very important that it is printed here in full. This was written in May, 1908, and addressed to "The Teachers in Council." -- H. R. S.] <RH, January 11, 1912 par. 1>

We are rapidly nearing the final crisis in this world's history, and it is important that we understand that the educational advantages offered by our schools are not to be such as are offered by the schools of the world. Neither are we to follow the routine of worldly schools. The instruction given in Seventh-day Adventist schools is to be such as to lead to the practise of true humility. In speech, in dress, in diet, and in the influence exerted, is to be seen the simplicity of true godliness. <RH, January 11, 1912 par. 2>

Our teachers need to understand the work that is to be done in these last days. The education given, in our schools, in our churches, in our sanitariums, should present clearly the great work to be accomplished. The need of weeding from the life every worldly practise that is opposed to the teachings of the Word of God, and of supplying their place with deeds that bear the mark of the divine nature, should be made clear to the students of all grades. Our work of education is ever to bear the impress of the heavenly, and thus reveal the excellency of divine instruction above that of the learning of the world. <RH, January 11, 1912 par. 3>

To some this work of entire transformation may seem impossible. But if this were so, why go to the expense of attempting to carry on a work of Christian education at all? Our knowledge of what true education means is to lead us ever to seek for strict purity of character. In all our association together we are to bear in mind that we are fitting for transfer to another world; the principles of heaven are to be learned; the superiority of the future life to this, impressed upon the mind of every learner. Teachers who fail to bring this into their work of education, fail of having a part in the great work of developing character that can meet the approval of God. <RH, January 11, 1912 par. 4>

The last work of the prophet Elijah was to visit all the schools of the prophets in Israel, and to give the students divine instruction. This he did, and then ascended to the heavenly courts in a chariot of fire. As the world in this age comes more and more under the influence of Satan, the true children of God will desire more and more to be taught of him. Teachers should be employed who will give a heavenly mold to the characters of the youth. Under the influence of such teachers, foolish and unessential practises will be exchanged for habits and practises befitting the sons and daughters of God. <RH, January 11, 1912 par. 5>

As wickedness in the world becomes more pronounced, and the teachings of evil are more fully developed and widely accepted, the teachings of Christ are to stand forth exemplified in the lives of converted men and women.

Angels are waiting to cooperate in every department of the work. This has been presented to me again and again. At this time, the people of God, the truly converted men and women, under the training of faithful teachers, are to be learning the lessons that the God of heaven values. <RH, January 11, 1912 par. 6>

The most important work for our educational institutions to do at this time is to set before the world an example that will honor God. Holy angels through human agencies are to supervise the work and every department is to bear the mark of divine excellence. Let the Word of God be made the chief book of study, that the students may learn to live by every word that Christ has given. <RH, January 11, 1912 par. 7>

All our health institutions, all our publishing houses, and all our institutions of learning are to be conducted more and more like the divine model that has been given. When Christ is recognized as the head of all our working forces, more and more thoroughly will our institutions be cleansed from every common, worldly practise. The show and the pretense and many of the exhibitions that in the past have had a place in our schools will find no place there when teachers and students seek to carry out God's will on earth as it is done in heaven. Christ, as the chief working agency, will mold and fashion characters after the divine order; and teachers and students, realizing that they are preparing for the higher school in the courts of God, will put away many things that are now thought to be necessary, and will magnify and follow the methods of Christ. <RH, January 11, 1912 par. 8>

Into all to which the Christian sets his hand should be woven the thought of the life eternal. If the work performed is agricultural or mechanical in its nature, it may still be after the pattern of the heavenly. It is the privilege of the preceptors and teachers of our schools to reveal in all their works the leading of the Spirit of God. Through the grace of Christ every provision has been made for the perfecting of Christlike characters, and God is honored when his people in all their social and business dealings reveal the principles of heaven. <RH, January 11, 1912 par. 9>

The Lord gave an important lesson to his people in all ages when to Moses on the mount he gave instruction regarding the building of the tabernacle. In that work he required perfection in every detail. Moses was proficient in all the learning of the Egyptians; he had a knowledge of God, and God's purposes had been revealed to him in visions; but he did not know how to engrave and embroider. <RH, January 11, 1912 par. 10>

Israel had been held all their days in the bondage of Egypt, and although there were ingenious men among them, they had not been instructed in the curious arts which were called for in the building of the tabernacle. They knew how to make bricks, but they did not understand how to work in gold and silver. How was the work to be done? Who was sufficient for these things? These were questions that troubled the mind of Moses. <RH, January 11, 1912 par. 11>

Then God himself explained how the work was to be accomplished. He signified by name the persons he desired to do a certain work. Bezaleel was to be the architect. This man belonged to the tribe of Judah,--a tribe that God delighted to honor. <RH, January 11, 1912 par. 12>

"And the Lord spake unto Moses, saying, See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. <RH, January 11, 1912 par. 13>

"And I, behold, I have given with him Aholiab the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee. The tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the tabernacle, and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, and the altar of burnt offering with all his furniture, and the laver and his foot, and the cloths of service, and the holy garments of Aaron the priest, and the garments of his sons, to minister in the priest's office, and the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do." <RH, January 11, 1912 par. 14>

The Lord demands uprightness in the smallest as well as the largest matters. Those who are accepted at last as members of the heavenly court will be men and women who here on earth have sought to carry out the Lord's will in every particular, who have sought to put the impress of heaven upon their earthly labors. In order that the earthly tabernacle might represent the heavenly, it must be perfect in all its parts, and it must be, in the smallest detail, like the pattern in the heavens. So it is with the characters of those who are finally accepted in the sight of Heaven. <RH, January 11, 1912 par. 15>

The Son of God came down to earth that in him men and women might have a representation of the perfect characters which alone God could accept. Through the grace of Christ every provision has been made for the salvation of the human family. It is possible for every transaction entered into by those who claim to be Christians to be as pure as were the deeds of Christ. And the soul who accepts the virtues of Christ's character, and appropriates the merits of his life, is as precious in the sight of God as was his own beloved Son. Sincere and uncorrupted faith are to him as gold and frankincense and myrrh, and gifts of the wise men to the Child of Bethlehem, and the evidence of their faith in him as the promised Messiah.

January 18, 1912 City Work

Mrs. E. G. White

I am instructed to bear a message to all who are interested in the proclamation of the truth for these last days. To us has been entrusted enlightening, saving truth, and all about us are multitudes who have never yet been enlightened. To these we must proclaim the life-saving truths of the third angel's message. We are to hunt for souls, laboring with all diligence to communicate to others that which is for their eternal welfare. <RH, January 18, 1912 par. 1>

The unwarned multitudes are fast becoming the sport of the evil one. Satan is leading men and women into many forms of folly and self-pleasing. Many are seeking for that which is novel and startling; their minds are far from God and the truths of his Word. At this time, when the enemy is working as never before to engross the minds of men and women, we should be laboring with increasing activity in the highways and in the byways. With diligent, disinterested effort we are to proclaim the last message of mercy in the cities--the highways; and the work is not to end there, but is to extend into the surrounding settlements and in the country districts,--into the byways and the hedges. <RH, January 18, 1912 par. 2>

All classes are to be reached. As we labor, we shall meet with different nationalities. None are to be passed by unwarned. Jesus is the gift of God to the entire world, not to the higher classes alone, and not to any one nation, to the exclusion of others. His saving grace encircles the world. Whosoever will may drink of the water of life freely. <RH, January 18, 1912 par. 3>

"Whosoever shall call upon the name of the Lord shall be saved." In every place the gospel invitation is to be given; for "how . . . shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" <RH, January 18, 1912 par. 4>

The Lord is speaking to his people at this time, saying, *Gain an entrance into the cities*, and proclaim the truth in simplicity and in *faith*. The Holy Spirit will work through your efforts to impress hearts. Introduce no strange doctrine into your message, but speak the simple words of the gospel of Christ, which young and old can understand. The unlearned as well as the educated are to comprehend the truths of the third angel's message, and they must be taught in simplicity. If you would approach the people acceptably, humble your hearts before God, and learn his ways. <RH, January 18, 1912 par. 5>

We shall gain much instruction for our work from a study of Christ's methods of labor and his manner of meeting the people. In the gospel story we have the record of how he worked for all classes, and of how as he labored in cities and towns, thousands were drawn to his side to hear his teaching. The words of the Master were clear and distinct, and were spoken in sympathy and tenderness. They carried with them the assurance that here was truth. It was the simplicity and earnestness with which Christ labored and spoke that drew so many to him. <RH, January 18, 1912 par. 6>

The Great Teacher laid plans for his work. Study these plans. We find him traveling from place to place, followed by crowds of eager listeners. When he could, he would lead them away from the crowded cities, to the quiet of the country. Here he would pray with them, and talk to them of eternal truths. <RH, January 18, 1912 par. 7>

The sympathy that Christ ever expressed for the physical needs of his hearers won from many a response to the truths he sought to teach. Was not the gospel message of deepest importance to that company of five thousand people who for hours had followed him and hung upon his words? Many had never before heard truths such as they listened to on that occasion. Yet Christ's desire to teach them spiritual truths did not make him indifferent to their physical needs. Weary mothers were in that company who, with their children, had followed him through the day. Christ understood the situation, and he was "moved with compassion" toward them. <RH, January 18, 1912 par. 8>

"When the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled." <RH, January 18, 1912 par. 9>

Then he said to the disciples, "Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." <RH, January 18, 1912 par. 10>

In this command there was a lesson for every soul in that large company. It was a lesson that should be stamped upon

the minds of old and young, the learned and the unlearned. It should be valued by parents, and its instruction carried into the home. That little morsel of food, with Christ's blessing upon it, multiplied in the hands of the disciples, until that which remained after all were satisfied, was greater than the original supply. <RH, January 18, 1912 par. 11>

This should be a great encouragement to Christ's disciples today. Christ is the great center, the source of all strength. His disciples are to receive their supplies from him. The most intelligent, the most spiritual-minded, can bestow only as they receive. Of themselves they can bestow nothing for the need of the soul. We can impart only that which we receive from Christ; and we can receive only as we impart to others. As we continue imparting, we continue to receive; and the more we impart, the more we shall receive. Thus we may be constantly believing, trusting, receiving, and imparting. <RH, January 18, 1912 par. 12>

Heavenly agencies will cooperate with all who will follow on to know the Lord, working for the extension of Christ's kingdom. Then let the words spoken be earnest and intelligent, revealing the sanctifying power of the Spirit of truth. The humblest worker, if his heart is imbued with the spirit of Christ, can win souls to him; for with such a worker the angels of God can cooperate, speaking to the soul, and opening heart and mind to receive the truth. <RH, January 18, 1912 par. 13>

January 25, 1912 City Work--No. 2

Mrs. E. G. White

I have been instructed that in the work of proclaiming the third angel's message, limitations are being placed to its advancement, and this is dishonoring to God. The message of the third angel is a world-wide message; it is to go to foreign lands; it is to be preached in the home country. In our large cities, in the small towns, in the villages, in the byways and the highways, earnest efforts are to be made to give to men and women the light. All around us are people who have not been warned of the nearness of the end, places in which no effort has been made to bring to men the light of present truth. Great is the need that all who have a knowledge of this truth shall be encouraged to grasp every opportunity to labor for the enlightenment of others. <RH, January 25, 1912 par. 1>

In visions of the night I was shown the difficulties that must be met in the work of warning the people in the cities; but in spite of difficulties and discouragement, efforts should be made to preach the truth to all classes. There are some who advise that our efforts begin with the abandoned classes; but this is not the wisest course. It is true that some souls would be reached by this plan; but if our workers should begin their labors in the cities with this class, they would surely be cut off from the broad work that should be done. Rather let us devise means whereby we may reach the very best class of people; then our work for the abandoned classes will follow. Physicians can do a good work in devising plans for the working out of this problem. <RH, January 25, 1912 par. 2>

Wise teachers--men and women who are apt in teaching the truths of the Word--are needed in our cities. Let these present the truth in all its sacred dignity, and with sanctified simplicity. And this is a work in which many can fit themselves to have a part. Let all our people, young and old and the middle-aged, ministers and lay members, cherish the impressions made by the Holy Spirit upon their hearts, and they will be quick to grasp opportunities for obtaining an experience in the work of making known to others the truths of the Word. <RH, January 25, 1912 par. 3>

A mere head knowledge will not suffice to win men and women to Christ. Head and heart must be enlisted if believers would do effectual work for God. The souls of those who listen are to be touched with the converting power of God; therefore it is essential that the hearts of those who teach shall be touched with divine power as they present the lessons of the Word. <RH, January 25, 1912 par. 4>

As I consider the conditions in the cities that are so manifestly under the power of Satan, I ask myself the question, What will be the end of these things? The wickedness in many cities is increasing. Crime and iniquity are at work on every hand. New species of idolatry are continually being introduced into society. In every nation the minds of men are turning to the invention of some new thing. Rashness of deed and confusion of mind are everywhere increasing. Surely the cities of the earth are becoming like Sodom and Gomorrah. <RH, January 25, 1912 par. 5>

As a people we need to hasten the work in the cities, which has been hindered for lack of workers and means and a spirit of consecration. At this time, the people of God need to turn their hearts fully to him; for the end of all things is at hand. They need to humble their minds, and to be attentive to the will of the Lord, working with earnest desire to do that which God has shown must be done to warn the cities of their impending doom. <RH, January 25, 1912 par. 6>

Of great importance to the church is the history of Elijah. Elijah was not called from a high station in life or from a city of renown to take his place in the work of God. He was born among the mountains of Gilead, on the other side of

the Jordan, and came from among a nation that was overspread with the idolatry and the abominations of the Amorites. <RH, January 25, 1912 par. 7>

Elijah entered upon his work with the word of faith and power upon his lips. Here surely was the voice of one crying in the wilderness. Ever since the death of Solomon the evil of idolatry had been coming in among the Israelites, and now the tide of corruption threatened to overthrow the land like a flood. It seemed that no barrier could prevail against its ruinous influence or prevent the torrent of idolatry and general corruption from sweeping everything before it. <RH, January 25, 1912 par. 8>

The labors of the prophet were not easy. His whole life was devoted to the work of reform. His was a voice crying in the wilderness to rebuke sin and press back the tide of evil. He presented his message as a converting power to all who would receive it. And while he came to the people as a reprover of sin, his message offered the balm of Gilead for the sin-sick souls of all who would be healed. <RH, January 25, 1912 par. 9>

The Lord desires his people to arise and do their appointed work. The responsibility of warning the world rests not upon the ministry alone. The lay members of the church are to share in the work of soul-saving. By means of missionary visits and by a wise distribution of our literature, many who have never been warned, may be reached. Let companies be organized to search for souls. Let the church-members visit their neighbors and open to them the Scriptures. Some may be set to work in the hedges, and thus, by wise planning, the truth may be preached in all districts. With perseverance in this work, increasing aptitude for it will come, and many will see fruit of their labors in the salvation of souls. These converted ones will, in turn, teach others. Thus the seed will be sown in many places, and the truth be proclaimed to all. <RH, January 25, 1912 par. 10>

The Lord now calls upon those who have a knowledge of the truth for this time, to arouse from their lethargy, and become true missionaries in his service. <RH, January 25, 1912 par. 11>

Time is short, and the Lord's work must be done without further delay. <RH, January 25, 1912 par. 12>

February 1, 1912 A Message to Parents

Mrs. E. G. White

Recently there have been repeatedly given to me messages of warning and instruction to parents, pointing out the need of diligent effort, and of seeking the Lord with close searching of heart and with earnestness of purpose. God desires us as a people to stand in a position where we shall honor him; and we can do this only as we humble our hearts before God, bringing ourselves and our families into right relation to him. We are safe only when we stand under the broad shield of Omnipotence. Only there can God work through us to will and to do of his good pleasure, as we work out our salvation with fear and trembling. <RH, February 1, 1912 par. 1>

The Lord desires to see both the youth and those older brought into a sacred nearness to himself. Christ is not here in person, as in the days of his earthly ministry, to teach the youth; but it is the privilege of parents and teachers so to represent Christ in word and character that the light of heaven will shine into the hearts of the youth, and many will be converted to Christ. <RH, February 1, 1912 par. 2>

Parents have a great and important work before them. With an eye single to the glory of God, they must work to fashion the characters of their children after the perfect pattern. Who is this pattern?--It is the Son of God. Christ came to this world as a human being, that he might by his example teach men and women how to bring their lives into conformity to the will of God. He speaks to fathers and mothers, saying, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Christ is to be the teacher of those who must train the youth. The law of the Lord is to be their rule of life, for this law is to be written on the hearts of the youth, or they will never obey the truth of God's word. All the will must be yielded to God; he demands entire obedience. If the youth will learn of him, Christ will impart to them the knowledge and wisdom needed to serve him acceptably. <RH, February 1, 1912 par. 3>

Fathers and mothers, how can I find words to describe your great responsibility! By the character you reveal before your children you are educating them to serve God or to serve self. Then offer to heaven your earnest prayers for the aid of the Holy Spirit, that your hearts may be sanctified, and that the course you pursue may honor God and win your children to Christ. It should give to parents a sense of the solemnity and sacredness of their task, when they realize that by careless speech or action they may lead their children astray. <RH, February 1, 1912 par. 4>

Parents need the guardianship of God and his Word. If they do not heed the counsels of the Word of God, if they do not make the Bible the man of their counsel, the rule of their life, their children will grow careless and will walk in paths of disobedience and unbelief. Christ lived a life of toil and self-denial, and died a death of shame, that he might give an example of the spirit that should inspire and control his followers. As in their home life parents strive to be

Christlike, heavenly influences will be shed abroad in the lives of their family. <RH, February 1, 1912 par. 5>

In every Christian home God should be honored by the morning and evening sacrifices of praise and prayer. Every morning and evening earnest prayers should ascend to God for his blessing and guidance. Will the Lord of heaven pass by such homes, and leave no blessing there?--Nay, verily. Angels hear the offering of praise and the prayer of faith, and they bear the petitions to him who ministers in the sanctuary for his people, and pleads his merits in their behalf. True prayer takes hold upon Omnipotence, and gives men the victory. Upon his knees the Christian obtains strength to resist temptation. <RH, February 1, 1912 par. 6>

In ancient times the patriarch Abraham was chosen by God to be his representative in a distant land. But Abraham was also a home missionary, and in the home life he was true to his trust. God chose Abraham to be a teacher of his word. He chose him to be the father of a great nation because he saw that Abraham would instruct his children and his household in the principles of the law. And that which gave power to Abraham's teaching was the influence of his daily life. His great household consisted of more than a thousand souls, many of them heads of families, and not a few but newly converted from heathenism. Such a family required a firm hand at the helm. No weak, vacillating methods would suffice. Yet Abraham's authority was exercised with such wisdom and tenderness that hearts were won. <RH, February 1, 1912 par. 7>

God declared, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." There would be no betraying of sacred trust on the part of Abraham. He realized that he was answerable to the Lawgiver, and he was determined to walk in the way of the Lord and to command his children after him. And he who blesses the habitation of the righteous, blessed Abraham, saying, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; . . . and in thy seed shall all the nations of the earth be blessed." <RH, February 1, 1912 par. 8>

Those who are engaged in the work of the gospel need the help that the members of their family can give in the work of character building. Courage and strength will come to the hearts of the workers when there is a united effort on the part of the family to keep heaven always in view, and to work intelligently for God. Faith enlightens the mind. As ministers and people become laborers together with God for the salvation of their families, the power of truth will be revealed in their labors. Their teaching and their deportment will show that they themselves are being sanctified through the truth. <RH, February 1, 1912 par. 9>

As laborers together with God, parents, you are to carry out his plans for your children. This will call for continual watch-care, unceasing effort; for the enemy of souls is on the alert to lead them astray. So long as you live, your responsibility for them will not end. Your interest in their spiritual welfare must be deep and constant. But by your ministry for them, in cooperation with the Spirit of God, they may be led to see God's purpose for them, and to accept his will for the disposition of their lives. Who can estimate the value of faithful work in the home? In the midst of difficulties and unceasing care, it is the privilege of parents to look forward to the joys of eternity, and by the eye of faith behold the reward of the faithful. <RH, February 1, 1912 par. 10>

Until every member of your family is united with you in the faith, do not feel that you can relax your efforts. Through the pleasures and ambitions of the world, the enemy is working to draw the youth into his ranks, and he has much success. As we approach nearer to the close of time, he will invent every possible attraction to draw their minds into worldly channels. At this time we need a pure and undefiled religion. And if parents will make the training of their children their chief work, God will give them increased ability. <RH, February 1, 1912 par. 11>

There were mothers in Judea who heard of Christ's ministry for all who came to him, and they determined to go to him and ask him to bless their children. They were helpless and needy. Would not the great Teacher help them as he had helped others? Gathering their children together, they took their way to the place where he was preaching. As they went, other mothers with their children joined the company. <RH, February 1, 1912 par. 12>

When they reached the place where Jesus was, they found him surrounded by a company of men and women, all desirous that he minister to them. The mothers pressed nearer to the Saviour, but the disciples, seeing them, rebuked them. But Jesus heard them, and he said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Then, taking the children in his arms, he blessed them, speaking to them words that their young minds could comprehend. Thus he comforted the hearts of these earnest mothers. <RH, February 1, 1912 par. 13>

When we welcome the spirit of Christ into our hearts, he gives his grace in large measure. When we reach out for him, he reaches out for us. Never does he refuse the hand that is stretched out for aid. <RH, February 1, 1912 par. 14>

God calls us to come out from the world and be separate. "Ye can not serve God and mammon," Christ declared. If we are indulging habits that unfit us for a place in the kingdom of heaven, let us in Christ's strength overcome these habits. By our example of surrender to the will of God, we are to teach our children that if they would inherit eternal life, they must consecrate their lives to him. If we share the joys of the redeemed in the future life, we must give no place in this life to foolishness and pride and vanity. We are to be overcomers over everything that wars against the

February 8, 1912 A Message to Parents
(Concluded)
Mrs. E. G. White

We need to seek for a true understanding of how to train our children for the future life. At this time when wickedness is constantly increasing, we can not afford to be careless or negligent. Our children are God's property. Shall we let them depart from the paths of righteousness, and make no effort to save them? They have eternal life to win; eternal death to shun; and it is ours to help them to choose the good and resist the evil. When they learn to welcome the spirit of Christ into their hearts, the salvation of God will be seen in their lives. <RH, February 8, 1912 par. 1>

It is sometimes essential to correct children; when this is necessary, do it in love. Show them that you punish them, not because you like to, but because you fear not to do so, lest they continue to cherish evils in their lives. Parents and children need the softening, subduing influence of the Holy Spirit of God. Often we do more to provoke than to win. Let your methods be of a character that they will create love. Love begets love. Do not scold. This will work counter to the results which God desires to see accomplished. An exhibition of passion on your part will never cure your child's evil temper. Talk kindly with the children. Pray with them, and teach them how to pray for themselves. They will not forget these experiences, and the blessing of God will rest upon such instruction, leading the hearts of the children to Christ. The Lord wants you to lay hold of eternal things, and to have an experience in Christian development that will be marked by those with whom you associate. It is your privilege to give to the world a representation of the transforming grace of Christ that will cause them to wonder. <RH, February 8, 1912 par. 2>

When children realize that their parents are trying to help them, they will bend their energies in the right direction. And to the children who have right instruction in the home, the advantages of our schools will be greater than to those who are allowed to grow up without spiritual help at home. <RH, February 8, 1912 par. 3>

Do not be turned away from your God-given work by the fleeting and unsatisfying pleasures that the world can offer. Parents have no time to spend in parties of pleasure while their children are left to the temptations of the enemy. Say to those who invite you to join them in worldly pleasure, God has given me the work of training my children for eternity. I want them to stand by my side to help me, and I want to help them to accomplish all that they are capable of accomplishing through faith in Christ and his Word. I want to take my children with me to the city of God, to be crowned with immortal life. I want them to sing his praises in the earth made new. I can not serve the world and accomplish this work. <RH, February 8, 1912 par. 4>

Do not neglect your children for visitors. Your children should not be left to themselves because company has come to your home. Let your friends understand that your first attention belongs to your children, and that you can not engage in pleasures that will divert your mind from the interest you should exercise in their behalf. You can not afford to let any time pass unimproved. You can not afford to let your children go hither and thither without guardianship or control. The solemn work given to you to do can be neglected only at eternal loss, but the reward for faithful effort is greater than human minds can compute. In winning heaven your children win an inheritance whose value is above that of any earthly possession. Great will be your satisfaction and reward in the future life when you see your children enjoying eternal pleasures, which might have been denied them, had you by the indulgence of self in this life withheld the advantages to be gained by an education in right principles and practise. <RH, February 8, 1912 par. 5>

Do not spend your time in chatting on the trifling subjects of dress and fashion. Talk of the heavenly dress, the spotless robe of Christ's righteousness, which all must wear who stand in confidence before the throne of God. Talk to your friends of the truth and the requirements of God's Word. As you make use of the knowledge you have, God will give you increased light. <RH, February 8, 1912 par. 6>

There are neighbors whom you should labor for. Go to them in the Spirit of Christ, and seek to instruct them in Bible truth. As you have opportunity, read to them the promises of God, and the inducements he holds out to those who follow on to know the Lord. Engage with them in prayer, if they are willing. By such profitable association with your neighbors you will be doing the work of God and laboring in Christ's lines. <RH, February 8, 1912 par. 7>

We are facing events that closely precede the coming of the Lord. At this time it behooves us to be faithful, to guard well our words and actions. Let us not trifle with eternal realities. Those who would be prepared for the coming of Christ must make diligent work for eternity. They have no time to lose; for the end of all things is at hand. Let heart and mind be sanctified by the truths of the Word. Give evidence that you are preparing for the solemn events of eternity. <RH, February 8, 1912 par. 8>

Will fathers and mothers work wisely for their children, helping them to form righteous characters? You with your

children are to prepare to graduate to the higher grades of the school above. Then educate yourselves daily away from every tendency and practise that would unfit you to pass the test of the great examination day. Let it be seen by those with whom you associate that Christ is your pattern in all things. <RH, February 8, 1912 par. 9>

Let the instruction you give your children be simple, and be sure that it is clearly understood. The lessons that you learn from the Word you are to present to their young minds so plainly that they will understand. By simple lessons drawn from the Word of God and their own experience you may teach them how to conform their lives to the highest standard. They may learn, even in childhood and youth, to live thoughtful, earnest lives, that will yield a rich harvest of good. <RH, February 8, 1912 par. 10>

As united rulers of the home kingdom, let the father and the mother show kindness and courtesy to each other. Never should their deportment militate against the precepts they seek to inculcate. Parents, be in earnest in seeking to perfect in your children true wisdom,--the wisdom of righteousness. If you would do this, you must set them an example worthy of imitation. Should you be remiss in this respect, and your children fail in meeting the standard of the Word of God, what will you answer when they stand before the bar of heaven as witness to your neglect? How terrible will be your realization of loss and failure as you face the Judge of all the earth with the fruits of your unfaithfulness before you! <RH, February 8, 1912 par. 11>

I can not find words to describe to you the scenes of the judgment. I can not represent to you how terrible in that day will be the disappointment of those who in this life have chosen to follow their own will instead of the will and way of God. The low standard of the world is not Christ's standard. The world's measurement of righteousness is not his measurement. Those only who in their probationary time use their capabilities to honor and glorify God will hear from his lips the benediction and welcome: "Well done, good and faithful servant: . . . enter thou into the joy of thy Lord." <RH, February 8, 1912 par. 12>

To every father and mother God has given a work in soul-saving that they can not throw upon others. In this work it is their privilege to draw from the Word of God instruction that will give help in every time of need. For all who make it their life-work to seek for the righteousness of Christ there awaits a welcome to the city of God, where they may join the song of triumph and praise, that the battle of life is over. O that we might as a people appreciate more fully the Word which teaches us the way of this wonderful salvation! <RH, February 8, 1912 par. 13>

February 15, 1912 "Acquaint Now Thyself With Him"

Mrs. E. G. White

"I will give them an heart to know me, that I am the Lord." "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart." <RH, February 15, 1912 par. 1>

From the beginning it has been Satan's studied plan to cause men to forget God, that he might secure them to himself. Therefore he has sought to misrepresent the character of God, to lead men to cherish a false conception of him. The Creator has been presented to their minds as clothed with the attributes of the prince of evil himself,--as arbitrary, severe, and unforgiving,--that he might be feared, shunned, and even hated by men. Satan has striven so to confuse the minds of those whom he has deceived that they would put God out of their thoughts. He would then obliterate the divine image in man, and impress upon the soul his own likeness; he would imbue men with his own spirit, and make them captives according to his will. <RH, February 15, 1912 par. 2>

At times, Satan's contest for the control of the human family has appeared to be crowned with success. During the ages preceding the first advent of Christ, the world seemed to be almost wholly under the sway of the prince of darkness. Even the covenant people, whom God had chosen to preserve in the world the knowledge of himself, had so far departed from him that they had lost all true conception of his character. <RH, February 15, 1912 par. 3>

Christ came to reveal God to the world as a God of love, a God of mercy, tenderness, and compassion. By the world's Redeemer the thick darkness with which Satan had enshrouded the throne of the Deity was swept away, and the Father was again manifest to men as the Light of life. <RH, February 15, 1912 par. 4>

It was the pitiable condition of the fallen race that led Christ to give his life for their redemption. And what a life of humiliation and suffering was his! Not in his glory, heralded by the heavenly host, did he come to this world. Born of humble parentage, and brought up in obscurity at Nazareth, a small town of Galilee, he began his work in poverty and without worldly rank. That he might stand at the head of humanity, he took upon himself our nature. With his human arm he encircled the human race, while with his divine arm he grasped the throne of the Infinite. <RH, February 15, 1912 par. 5>

Christ is saddened by the sight of men so absorbed in worldly cares and business perplexities that they have no time to become acquainted with God. To them heaven is a strange place; for they have lost it out of their reckoning. Not familiar with heavenly things, they tire of hearing about them. They dislike to have their minds disturbed in regard to their need of salvation. But the Lord desires to disturb their minds, that they may become acquainted with him, in time to accept his offer of salvation. Soon, very soon, whether they desire it or not, they will all know him. The angel of mercy is now folding her wings, almost ready to depart. <RH, February 15, 1912 par. 6>

To eclipse the beauty and loveliness of the Prince of Light, Satan seeks to engross the minds of men with exciting games and other worldly pleasures. He endeavors so to occupy the attention with trivialities that no time will be taken to think of Jesus. Even after the most solemn presentation of the Word of God, the enemy will, if possible, destroy the impressions made by the Holy Spirit. <RH, February 15, 1912 par. 7>

In the books of heaven are accurately recorded the sneers and the trivial remarks of sinners who pay no heed to the call of mercy made, as Christ is presented to them by his ministering servants. As the artist takes on the polished glass a true picture of the human face, so the angels of God daily place upon the books of heaven an exact representation of the character of every human being. <RH, February 15, 1912 par. 8>

Dear reader, are you of the number who slight the instruction and warnings of the Word of God? Do you despise the great salvation proffered you? Are you willing that God and the Saviour who died for you shall say: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirl-wind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." <RH, February 15, 1912 par. 9>

The Lord is coming. If he were to come today, would you be ready to meet him? Have you made your peace with him? Do you desire to be sent away from God's presence to share in the humiliation and punishment of Satan and his angels? If, during your lifetime you rob God of the service that he has purchased with his own blood, if you spend your time in idle talk and foolish amusement, you will lose heaven. Can you afford to barter away for worldly pleasure the gift of eternal life? <RH, February 15, 1912 par. 10>

My brother, my sister, today the Spirit invites you to come to Jesus. "Look unto me, and be ye saved," is God's gracious invitation. Will you not choose life, eternal life? <RH, February 15, 1912 par. 11>

Those who are saved must follow the same road over which Christ journeyed. He says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." The character is to be formed according to the Christ-likeness. <RH, February 15, 1912 par. 12>

In the Word the Saviour is revealed in all his loveliness. In the Bible, filled with assurances of what God will do for those who come into right relation to him, there are comfort and consolation for every soul. How can any one, with the privilege of studying the Scriptures, lose his interest in heavenly things, and find pleasure in the amusements and enchantments of this world? <RH, February 15, 1912 par. 13>

We are to commune with the One who gives us life, the One who keeps the heart in motion and the pulse beating. To every member of his great family here below God is ever giving the breath of life. And he has given his Son as a propitiation for sin, in order that we might stand on vantage-ground with God. He deserves our sincere reverence, our earnest devotion. When we consider what he had done for us, how can we help loving him? <RH, February 15, 1912 par. 14>

To every sinner with whom we come in contact we are to tell what infinite pains Heaven has taken to enable us to attain to a knowledge of God. We are to show that we are amenable to the One higher than any human being; that to God we must render an account for the deeds done in the body; that, notwithstanding his great love for us, he can not take us to heaven as unrepentant sinners. <RH, February 15, 1912 par. 15>

The day will come when the awful denunciation of God's wrath will be uttered against those who have persisted in their disloyalty to him. The day will come when he must speak and do terrible things in righteousness against the transgressors of his law. But you need not be among those who will come under his wrath. We are living in the day of his salvation. The light from the cross of Calvary is shining forth in clear, bright rays, revealing Jesus, our sacrifice for sin. "We have redemption through his blood, the forgiveness of sins." <RH, February 15, 1912 par. 16>

God desires to restore his image in you. Believe that he is your Helper. Resolve to become acquainted with him. As you draw nigh to him with confession and repentance, he will draw nigh to you with mercy and forgiveness. As you work out your own salvation with fear and trembling, he "worketh in you both to will and to do of his good pleasure." <RH, February 15, 1912 par. 17>

February 29, 1912 Following Christ

Mrs. E. G. White

For each one of us there is a live, disordered self to master, or it will master us. Christians who live for self dishonor their Redeemer. They may apparently be very active in the service of the Lord, but they weave self into all that they do. Sowing the seed of selfishness, they must at last reap a harvest of corruption. It can not but be thus. Eternal life can not possibly be the result of their life-work, unless they see their mistake, and surrender all to God. <RH, February 29, 1912 par. 1>

Service for self takes a variety of forms. Some of these forms seem harmless. Apparent goodness is regarded as genuine goodness. But they bring no glory to God. Christ says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." <RH, February 29, 1912 par. 2>

The Lord does not accept the service of those who live an inefficient, do-nothing-life. They exert an influence that leads away from Christ. Self-denial and nobility of purpose marked his life. From the beginning to the close of his earthly ministry he went about doing good. In his life no sin appeared. No selfishness marred word or act. "Which of you convinceth me of sin?" he asked the Pharisees, knowing that they could find nothing of which to accuse him. And at his trial, Pilate declared emphatically, "I find in him no fault at all." <RH, February 29, 1912 par. 3>

Christ declares that as he lived, so we are to live. "Whosoever will come after me," he says, "let him deny himself, and take up his cross, and follow me." His footsteps lead along the pathway of sacrifice. <RH, February 29, 1912 par. 4>

As we pass through life, there come to us many opportunities for service. All around us there are open doors for ministry. By the right use of the talent of speech, we may do much for the Master. Words are a power for good when they are weighted with the tenderness and sympathy of Christ. Money, influence, tact, time, and strength,—all these are gifts entrusted to us to make us more helpful to those around us, and more of an honor to our Creator. <RH, February 29, 1912 par. 5>

Many feel that it would be a privilege to visit the scenes of Christ's life on earth, to walk where he trod, to look upon the lake where he loved to teach, and the valleys and hills where his eyes so often rested; but we need not go to Palestine in order to walk in the steps of Jesus. We shall find his footprints beside the sick-bed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. <RH, February 29, 1912 par. 6>

All may find something to do. "The poor always ye have with you," Jesus said, and none need feel that there is no place where they can labor for him. Millions upon millions of souls ready to perish, bound in chains of ignorance and sin, have never so much as heard of Christ's love for them. Were our conditions and theirs reversed, what would we desire them to do for us? All this, as far as lies in our power, we are under the most solemn obligation to do for them. Christ's rule of life, by which every one must stand or fall in the judgment, is, "Whatsoever ye would that men should do to you, do ye even so to them." <RH, February 29, 1912 par. 7>

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" In the great judgment-day, those who have not worked for Christ, who have drifted along thinking of themselves, caring for themselves, will be placed by the Judge of the whole earth with those who did evil. They will receive the same condemnation. <RH, February 29, 1912 par. 8>

To every soul a trust is given. Of every one the Chief Shepherd will demand, "Where is the flock that was given thee, thy beautiful flock?" And "what wilt thou say when he shall punish thee?" <RH, February 29, 1912 par. 9>

March 7, 1912 The Trial of Your Faith

Mrs. E. G. White

Not without a purpose does God send trial to his children. He never leads them otherwise than they would choose to be led if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling, as workers together with him. He subjects them to discipline to humble them, to lead them, through trial and affliction, to see their weakness and draw near to him. As they cry to him for help, he responds, saying, "Here am I." He is not regardless of the entreaties of his children. He bears long with their impenitence, and when they turn to him, he receives them graciously. <RH, March 7, 1912 par. 1>

Of the trial of faith Peter writes: "Beloved, think it not strange concerning the fiery trial which is to try you, as though

some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." And James says, "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." <RH, March 7, 1912 par. 2>

Christians are Christ's jewels. They are to shine brightly for him, shedding forth the light of his loveliness. Their luster depends on the polishing they receive. They may choose to be polished or to remain unpolished. But every one who is pronounced worthy of a place in the Lord's temple must submit to the polishing process. Without the polishing that the Lord gives, they can reflect no more light than a common pebble. <RH, March 7, 1912 par. 3>

Christ says to man, You are mine. I have bought you. You are now only a rough stone; but if you will place yourself in my hands, I will polish you, and the luster with which you shall shine will bring honor to my name. No man shall pluck you out of my hand. I will make you my peculiar treasure. On my coronation day, you will be a jewel in my crown of rejoicing. <RH, March 7, 1912 par. 4>

The Divine Worker spends little time on worthless material. Only the precious jewels does he polish after the similitude of a palace, cutting away all rough edges. This process is severe and trying; it hurts human pride. Christ cuts deep into the experience that man in his self-sufficiency has regarded as complete, and takes away self- uplifting from the character. He cuts away the surplus surface, and putting the stone to the polishing-wheel, presses it close that all roughness may be worn away. Then, holding the jewel up to the light, the Master sees in it a reflection of himself, and he pronounces it worthy of a place in his casket. <RH, March 7, 1912 par. 5>

Blessed be the experience, however severe, that gives new value to the stone, causing it to shine with living brightness. <RH, March 7, 1912 par. 6>

Christianity promises no exemption from sorrow. "We must through much tribulation enter into the kingdom of God." Faith is needed, strong, trusting faith, which believes that God will bring his children into no temptation greater than they are able to bear. What such faith has power to do is told by Paul in his letter to the Hebrews. Speaking of those who, in the face of persecution and death, had maintained an unshaken trust in God, he says:- <RH, March 7, 1912 par. 7>

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." <RH, March 7, 1912 par. 8>

In this world these heroes of faith were counted unworthy of life; but in heaven they are enrolled as sons of God, worthy of the highest honor. "They shall walk with me in white," Christ declares; "for they are worthy." In the courts of heaven there awaits them an "eternal weight of glory." <RH, March 7, 1912 par. 9>

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." <RH, March 7, 1912 par. 10>

When the redeemed stand in the presence of God, they will see how short-sighted were their conclusions as to what Heaven records as success. They will see how petty were their supposed trials, and how unreasonable were their doubts. They will see how often they brought failure to their work by failing to show unquestioning faith in God. From the lips of the angelic choir and the redeemed host will peal forth the chorus: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy." <RH, March 7, 1912 par. 11>

March 14, 1912 Nearness of the End

Mrs. E. G. White

Troublous times are right upon us. The fulfilling of the signs of the times gives evidence that the day of the Lord is near at hand. The daily papers are full of indications of a terrible conflict in the future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are

taking the lives of men and women and little children. All these things testify that the coming of Christ is near at hand. <RH, March 14, 1912 par. 1>

The doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the flood-gates of iniquity upon the world. Lawlessness and dissipation and corruption are sweeping upon us like an overwhelming tide. In the family, Satan is at work. His banner waves even in professedly Christian households. There is envy, evil surmising, hypocrisy, strife, betrayal of sacred trusts, indulgence of lust. The whole system of religious principles and doctrines, which should form the foundation and framework of social life, seems to be a tottering mass, ready to fall to ruin. <RH, March 14, 1912 par. 2>

Courts of justice are corrupt. Rulers are actuated by a desire for gain, and love of sensual pleasure. Intemperance has beclouded the faculties of many, so that Satan has almost complete control of them. Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. "Justice standeth afar off: for truth is fallen in the street, and equity can not enter." Men are rushing on in the mad race for gain and selfish indulgence as if there were no God, no heaven, and no hereafter. <RH, March 14, 1912 par. 3>

The Scriptures describe the condition of the world just before Christ's second coming. The apostle James pictures the greed and oppression that will prevail. He says: "Go to now, ye rich men, . . . ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton. Ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." This is a picture of what exists today. Be every species of oppression and extortion, men are piling up colossal fortunes, while the cries of starving humanity are coming up before God. <RH, March 14, 1912 par. 4>

In accidents and calamities by land and by sea, in great conflagrations, in fierce tornadoes and terrific hail-storms, in tempests, floods, cyclones, tidal waves, and earthquakes,--in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. The visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. "The earth mourneth and fadeth away, . . . the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." <RH, March 14, 1912 par. 5>

The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying and giving in marriage. Merchants are still buying and selling. Men are jostling against one another, contending for the highest place. Pleasure lovers are still crowding to theaters, horse-races, gambling-hells. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agents to work, that men may be deceived, deluded, occupied, and entranced, until the day of probation shall be ended, and the door of mercy be forever shut. The time is right upon us when there will be sorrow that no human balm can heal. Sentinel angels are now restraining the four winds, that they shall not blow till the servants of God are sealed in their foreheads; but when God shall bid his angels loose the winds, there will be a scene of strife such as no pen can picture. <RH, March 14, 1912 par. 6>

The "time of trouble, such as never was," is soon to open upon us; and we shall need an experience which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality, but this is not true of the crisis before us. The most vivid presentation can not reach the magnitude of the ordeal. In that trial every man must stand for himself before God. Though Noah, Daniel, and Job were in the land, "as I live, saith the Lord God, they shall deliver neither sons nor daughters;" "they should deliver but their own souls by their righteousness." <RH, March 14, 1912 par. 7>

Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of himself, "The prince of this world cometh, and hath nothing in me." Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept his Father's commandments, and there was no sin in him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble. <RH, March 14, 1912 par. 8>

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself." <RH, March 14, 1912 par. 9>

March 21, 1912 God's Forgiving Love

Mrs. E. G. White

Let no Christian seek to excuse himself in sin on the ground that others who have claimed to follow Jesus have committed the same errors. Your sin is none the less heinous because others have been guilty; and your manifest duty is to confess your sin to Jesus Christ, your intercessor. Take the weight of your woe to no human being. You have one mediator, Jesus Christ the righteous. In contrition of soul go to him and tell all your sins. The promise is sure, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." John says: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." "That ye sin not,"--here is where you bring yourself into condemnation when you continue to sin. But in the strength of Christ cease to sin. Every provision has been made that grace should abide with you, and that sin may appear to you the hateful thing it is. But if any man sin, he is not to give himself up to despair, and talk like a man who is lost to Christ. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." <RH, March 21, 1912 par. 1>

The temptations of the enemy will come; but shall we give him the advantage to break down all the barriers, by yielding one iota from the strictest principles of integrity? If we yield in the least, he will follow one temptation with another, until we shall go directly contrary to the plainest statements of the Word of God, and follow the mind and will of Satan. Satan and his confederacy of evil angels are ever on the alert to see by what means they may ensnare and ruin souls who have enlisted under the blood-stained banner of Prince Immanuel. You did run well for a season, you did taste and see that the Lord is good; but when you fell into sin, you walked in darkness. When you yielded to temptation, you must have ceased to look unto Jesus, the author and finisher of your faith. But, having confessed your sins, believe that the word of God can not fail, but that he is faithful that hath promised. It is just as much your duty to believe that God will fulfil his word, and forgive your sins, as it is your duty to confess your sins. You must exercise faith in God as in one who will do exactly as he has promised in his Word, and pardon all your transgressions. <RH, March 21, 1912 par. 2>

How may we know that the Lord is indeed our sin-pardoning Redeemer, and prove what is the blessedness, the grace, the love there is in him for us? O, we must believe his word implicitly, with contrite and submissive spirit! There is no need to go mourning and ever repenting, and under a cloud of continual condemnation. Believe the word of God, keep looking unto Jesus, dwelling upon his virtues and mercies, and there will be created in the heart an utter abhorrence of that which is evil. You will be among those who hunger and thirst after righteousness. But the more closely we discern Jesus, the more clearly we shall see our own defects of character. As we see our failings, let us confess them to Jesus, and, with true contrition of soul, cooperate with the divine power of the Holy Spirit to overcome all evil. If we confess our sins, we must believe that they are pardoned, because the promise is positive: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let us no more dishonor God by doubting his pardoning love. <RH, March 21, 1912 par. 3>

March 28, 1912 Entering the Strait Gate

Mrs. E. G. White

"Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you," Why is it that we do not take God at his word? Asking and receiving are closely linked together. If you ask in faith for the things that God has promised, you will receive. Look to Jesus for the things that you need. Ask him for forgiveness of sins, and as you ask in faith your heart will be softened, and you will forgive those who have injured you, and your petitions will go up to God fragrant with love. With praying comes watching unto prayer, and every thought and word and act will be in harmony with your earnest petition for reformation in life. The prayer of faith will bring corresponding returns. But a mere form of words, without earnest sincerity and fervent desire for help, with no expectation of receiving, will avail nothing. Let not such a petitioner think he shall receive anything of the Lord. Those who come to God must believe that he is, and that he is a rewarder of them that diligently seek him. <RH, March 28, 1912 par. 1>

After asking the Lord for a knowledge of his will, for heavenly wisdom, for the light of the Holy Spirit, the petitioner

will search the Scriptures, and find that passages that were dark to his mind have suddenly grown clear, and he understands his duty as never before. Jesus said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The knowledge of divine truth is promised to those who will render obedience to the light and truth that have been given to them. An entrance into the strait gate is not dependent upon the possession of learning or riches, but it is dependent upon the possession of a teachable spirit. He who appreciates the first ray of heavenly light, and appropriates it, and walks in it, bringing his actions into harmony with that ray, and becoming sanctified through it, will receive yet more light. He will understand that the gospel is the plan of salvation. <RH, March 28, 1912 par. 2>

Striving to enter in at the strait gate means that we give the subject of the future life our first attention. We are to cut away from every hindrance that would prevent our entering into the strait gate. Inclination to evil must be denied, habits and practises not in harmony with the Word of God must be overcome. We must examine the Scriptures, determined to know what is the truth; and whoever comes to the Bible with a humble, teachable spirit, whether he be rich or poor, honored or despised, shall know of the doctrine as he renders obedience to the rays of light that fall upon his pathway. He will not be left to be deceived by the delusions of the enemy, to be swayed hither and thither by the doctrines of devils. <RH, March 28, 1912 par. 3>

"Strive to enter in at the strait gate." This means nothing else than to be one with Christ, to make him the sole object of attraction. He who thus strives to enter in at the strait gate will hear the voice of Jesus saying: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." <RH, March 28, 1912 par. 4>

He who would enter in at the strait gate can not expect the aid of the world in his necessities; for it is the world that has proved a snare to his soul, and has brought him into a position of hopelessness from which he needs to be rescued. But as he detaches his affections from the world, and accepts the life of self-denial and self-sacrifice that Jesus lived, giving him an example both by precept and performance, he enters in at the strait gate, to travel the narrow path which leads to the celestial city. <RH, March 28, 1912 par. 5>

He who has an obedient heart, that is ready to do the will of God, will not only gladly receive truth, but will earnestly seek for truth as for hidden treasure. He will come to the Scriptures with a humble and teachable spirit, seeking to understand how he may walk in the light, and saying, "Lord, what wilt thou have me to do?" He is ready to sacrifice anything and everything, if required, in order that he may be in harmony with the will of God. It is not always an easy matter to render obedience to the will of God. It demands firmness of purpose to enter in at the strait gate and to travel in the narrow path that leads to eternal life, for on every hand are voices inviting the soul into bye and forbidden paths. Those who love wealth and honor and high position, will not enter in at the strait gate unless they part with their idols. There is not room to enter in at the strait gate and carry the things of this world along. He who would enter in at the strait gate must make an entire consecration of his all to God. Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." <RH, March 28, 1912 par. 6>

He who will follow Jesus through evil as well as good report, knows something of what is truth. He who will walk in the light as it comes, not waiting to have every mystery solved and every chance of doubt removed, will know of the doctrine, and will understand what are the advantages of entering in at the strait gate, and of walking in the narrow way. But he who would carry the world with him, will never enter in at the strait gate. There is no room for one to walk the narrow way and yet carry along evil surmisings, doubts, criticisms, jealousies, and unkindness. Such a one will refuse to enter in at the strait gate because he can not see the whole path to the paradise of God. He has many obstacles to present, many difficulties to bring to view, and Satan is ready to supply the soul with excuses for not entering in at the strait gate. Refusing to walk in the first rays of light, he fails to see the light that shineth more and more unto the perfect day. If he would walk while he has the light, the path would be illuminated as he advanced, and all would be made plain. <RH, March 28, 1912 par. 7>

April 4, 1912 Service for Christ; Its Meaning

Mrs. E. G. White

Practical Christianity means laboring together with God every day; working for Christ, not now and then, but continuously. A neglect to reveal practical righteousness in our lives is a denial of our faith and of the power of God. God is seeking for a sanctified people, a people set apart for his service, a people who will heed and accept the

invitation, "Take my yoke upon you, and learn of me." <RH, April 4, 1912 par. 1>

How earnestly Christ prosecuted the work of our salvation! What devotion his life revealed, as he sought to give value to fallen man by imputing to every repenting, believing sinner the merits of his spotless righteousness! How untiringly he worked! In the temple and the synagogue, in the streets of the cities, in the market-place, in the workshop, by the seaside, among the hills, he preached the gospel and healed the sick. He gave all there was of himself, that he might work out the plan of redeeming grace. <RH, April 4, 1912 par. 2>

Christ was under no obligation to make this great sacrifice. Voluntarily he pledged himself to bear the punishment due to the transgressor of his law. His love was his only obligation, and without a murmur he endured every pang and welcomed every indignity that was part of the plan of salvation. The life of Christ was one of unselfish service, and his life is our lesson book. The work that he began we are to carry forward. With his life of toil and sacrifice before them, can those who profess his name hesitate to deny self, to lift the cross and follow him? He humbled himself to the lowest depths that we might be lifted to the heights of purity and holiness and completeness. He became poor that he might pour into our poverty-stricken souls the fulness of his riches. He endured the cross of shame that he might give us peace and rest and joy, and make us partakers of the glories of his throne. <RH, April 4, 1912 par. 3>

Should we not appreciate the privilege of working for him, and be eager to practise self-denial and self-sacrifice for his sake? Should we not give back to God all that he has redeemed, the affections he has purified, and the body that he has purchased, to be kept unto sanctification and holiness? <RH, April 4, 1912 par. 4>

The apostle Paul had learned the meaning of true service when he wrote the words, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." <RH, April 4, 1912 par. 5>

In what sense was Paul debtor both to the Jew and to the Greek? To him, as to every disciple of Christ, had been given the commission, "Go ye into all the world, and preach the gospel to every creature." In accepting Christ, Paul accepted this commission. He realized that upon him rested the obligation of laboring for all classes of men,--for Jew and Gentile, for learned and unlearned, for those occupying high positions and for those in the most lowly walks of life. From a zealous persecutor of the followers of Christ, Paul became one of the Saviour's most devoted and effective workers. Suddenly arrested in his career of persecution, he was given a view of the Saviour, and a complete transformation took place in him. Henceforth his life was wholly devoted to the crucified One. <RH, April 4, 1912 par. 6>

Paul's calling demanded from him service of varied kinds,--working with his hands to earn his living, traveling from place to place, establishing churches, writing letters to the churches already established. Yet in the midst of these varied labors, he declared, "This one thing I do." One thing he kept steadfastly before him in all his work,--to be faithful to Christ, who, when Paul was blaspheming his name and using every means in his power to make others blaspheme it, had revealed himself to him. The one great purpose of his life was to serve and honor him whose name had once filled him with contempt. <RH, April 4, 1912 par. 7>

Paul's one desire was to win souls to the Saviour. Jew and Gentile might oppose him, but nothing could turn him from his purpose. Henceforth his testimony was, "Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith." <RH, April 4, 1912 par. 8>

Christian reader, let the great purpose that constrained Paul to press forward in the face of hardship and difficulty, lead you to consecrate yourself wholly to God's service. Whatever your hands find to do, do it with your might. Let your daily prayer be, "Lord, help me to do my best. Teach me how to do better work. Help me to bring into my service the loving ministry of the Saviour." <RH, April 4, 1912 par. 9>

The responsibility of each human agent is measured by the gifts he holds in trust. All are to be workers; but upon the worker who has had the greatest opportunities, the greatest clearness of mind in understanding the Scriptures, rests the highest responsibility. Every receiver should hold himself accountable to God, and use his talents for God's glory. <RH, April 4, 1912 par. 10>

Success in the work of God is not the result of chance, of accident, or of destiny; it is the outworking of God's providence, and the award of faith and discretion, of virtue and persevering labor. It is the practise of the truth that brings success and moral power. The bright rays of the Sun of Righteousness are to be welcomed as the light of the mind; the principles of the character of Christ are to be made the principles of the human character. All man's attainments, all his capabilities, are to be laid at the foot of the cross of Calvary. His own righteousness is to be surrendered. Counting all things but loss for the excellency of the knowledge of Christ Jesus the Lord, with the meekness and humility of a little child, he is to receive the engrafted word, which is able to save the soul. <RH, April 4, 1912 par. 11>

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is the love that is the fulfilling of the law. He whose heart is filled with compassion for fallen man, who loves to a purpose, will reveal that love by the performance of Christlike deeds. True Christianity diffuses love through the whole being. It touches every vital part,--the brain, the heart, the helping hands, the feet,--enabling men to stand firmly where God requires them to stand, lest the lame be turned out of the way. The contemplation of him who loved us and gave himself for us, will make the life fragrant, and give power to perfect a Christian experience. <RH, April 4, 1912 par. 12>

We can, *we can* reveal the likeness of our divine Lord. We can know the science of spiritual life. We can glorify God in our bodies and in our spirits, which are his. Christ has shown us what we may accomplish through cooperation with him. "Abide in me," he says, "and I in you." This union is deeper, stronger, truer, than any other. The heart must be filled with the grace of Christ. His will must control us, moving us, by his love, to suffer with those who suffer, to rejoice with those who rejoice, to feel a deep tenderness for every soul in weakness, sorrow, or distress. <RH, April 4, 1912 par. 13>

If we are partakers of the divine nature, we shall reach forth a helping hand to those in need. Christ's heart was ever touched with pity at the sight of woe. He died on Calvary to lift from men the penalty of transgression. He came to our world to make it possible for sinful human beings to obtain salvation. He wept over the sorrow and suffering he saw on every hand. But he would not fail nor be discouraged. He must believe, and press forward, that a fallen race might gain eternal life. <RH, April 4, 1912 par. 14>

Laborer for God, cease not to pray. If the answer tarry, wait for it. Lay all your plans at the feet of your Redeemer. Let importunate prayers ascend to God. If it be for his name's glory, the words will be spoken, Be it unto thee according to thy word. <RH, April 4, 1912 par. 15>

"All things, whatsoever ye ask in prayer, believing, ye shall receive." These words are a pledge that all that an omnipotent Saviour can bestow will be given to those who trust in him. As stewards of the grace of heaven, we are to ask in faith, and then wait trustingly for the salvation of God. We are not to step in before him, trying in our own strength to bring about that which we desire. In his name we are to ask, and then act as if we believed in his efficiency to send the answer. <RH, April 4, 1912 par. 16>

April 11, 1912 The Need of Missionary Effort

Mrs. E. G. White

With every age God's plan deepens and widens to embrace the world. God's instrumentalities, his light-bearers, are to adjust their movements to his progressive plans. They are to embrace new territory. The churches are to be wide-awake, moving with the force of Omnipotence because they move in harmony with God's purpose. A spirit of greater devotion must be shown by the churches. They must labor with greater zeal for the promulgation of the last message to be given to the world. They are to seize every opportunity for blessing a world in darkness. <RH, April 11, 1912 par. 1>

Missions at home and missions abroad demand far greater consideration than has been given them. While the church, in comparison with the past years, has made some advance, yet in comparison with what she should be, in comparison with the great sacrifice made in Gethsemane and on the cross of Calvary, she is far behind in the greatest work ever given to mortals. <RH, April 11, 1912 par. 2>

Christ came to our world to teach us the importance of missionary effort. The world was his field of missionary toil. He came from heaven to take his position at the head of a fallen race. Humanity and divinity united in order that all might be done that was essential for the complete recovery of sinners. The reproach of indolence will never be wiped away from the church till every one who believes the truth is willing to labor as did the self-sacrificing Redeemer. <RH, April 11, 1912 par. 3>

Christ's work is an example to all who go forth as missionaries. It is the model for all missionary endeavor. It calls for unreserved surrender, for the consecration of time and talents. It demands that we return to God the goods he has entrusted to us, with the interest that has come to us as we have traded upon them. All is to be put into the cause to advance the work Christ came into this world to do. <RH, April 11, 1912 par. 4>

It is impossible for the man who believes in Christ to see the work that needs to be done, and yet do nothing. Daily we are to receive from heaven the healing balm of God's grace to impart to the needy and suffering. Christ's followers are to learn of the woes of the poor in their immediate vicinity, and seek to bring them relief. Those who have a dark and disagreeable life are the very ones whom we should bid to hope because Christ is their Saviour. Are there not those who can go from house to house, from family to family, and repeat the A B C of true Christian experience? <RH, April 11,

1912 par. 5>

Let Christ be your text. In all your labor, let it appear that you know Jesus. Present his purity and saving grace, so that those for whom you labor may, by beholding, be changed into the divine image. The chain that is let down from the throne of God is long enough to reach to the lowest depths of sin. Hold up a sin-pardoning Saviour before the lost and lonely, for Jesus has made divine intercession in their behalf. He is able to lift them from the pit of sin, that they may be acknowledged as the children of God, heirs with Christ to an immortal inheritance. They may have the life that measures with the life of God. <RH, April 11, 1912 par. 6>

If all would work in Christ's lines, much would be done to change the conditions that now exist among the poor and distressed. Pure and undefiled religion would shine forth as a bright light. It would induce its advocates to go forth into the highways and byways of life. It would lead them to help the suffering near by, and enable them to go forth into the wilderness to seek and to save the lost. <RH, April 11, 1912 par. 7>

We need men who will become leaders in home and foreign missionary enterprises,--men whose sympathies are not congealed, but whose hearts go out to the perishing. The ice that surrounds souls needs to be melted, that every believer may realize that he is his brother's keeper. Then men and women will go forth to help their neighbors see the truth and serve God with acceptable service. <RH, April 11, 1912 par. 8>

In helplessness and disappointment men and women are fighting the battles of life, and the Lord designs that as his sons and daughters we shall help one another. This is to be a part of our Christian experience. Who is your neighbor?--The one who most needs your help. Your brother, sick in spirit, needs the experience of one who has been as weak as himself, one who can sympathize with him and help him. Let it not be that the sympathetic chords, which should be quick to vibrate at the least touch, shall be unresponsive. <RH, April 11, 1912 par. 9>

O, what treasures of wisdom are to be opened up for the view of the world! Every divine resource is placed at the disposal of man in order that he may become a colaborer with God. Nothing has been withheld. When God gave his only begotten Son to our world, he gave all the treasures of heaven. What power, what glory, was revealed in the life of Christ! In his name I ask, Why is it that with his power at their command, God's people do not awake to their duty? Why do they not do the work that the time demands, first giving themselves and then their talents of means and ability for the enlightenment and salvation of those who are in darkness? <RH, April 11, 1912 par. 10>

The work is fast closing, and on every side wickedness is increasing. We have but a short time in which to labor. God is not willing that any should perish. He has provided abundant means for the salvation of all who accept him. The Lord pities that part of his vineyard which has not been worked. His heart of mercy is filled with compassion for the thousands who are in ignorance of the truth. He is sparing the world, that increased light may come to it. Why do not those to whom God has committed great light move out into new places? They will have to do this, whether they wish to or not; for God will scatter them into many places. If God's people had gone forth as they should, giving the invitation to others, many souls would have been added to the church. <RH, April 11, 1912 par. 11>

The world is looking on with gratification at the disunion among Christians. Infidelity is well pleased. God calls for a change among his people. Agents of mercy are needed, not merely in a few places, but throughout the world. Men and women in this field should be preparing for service in distant lands. From every country is heard the cry, Come over and help us! Rich and poor are calling for light. Money and workers are needed. <RH, April 11, 1912 par. 12>

We need to humble ourselves before God because so few of the members of his church are putting forth efforts that in any wise compare with the efforts that the Lord desires them to put forth. The privileges he has given them, the promises he has made, the advantages he has bestowed, should inspire them with far greater zeal and devotion. <RH, April 11, 1912 par. 13>

We need the vitalizing power of his Spirit,--the strong cry of a church travailing to bring forth souls. There is need of more earnest wrestling with God for the impartation of his Holy Spirit. Eager, earnest, importunate prayer is needed. There is efficiency in prayer. In answer to fervent prayer, God can turn the thoughts and hearts of men as he turns the water of the sea. <RH, April 11, 1912 par. 14>

God forbid that our churches and institutions shall be content to leave untouched the fields still unworked. The Saviour is saying to us, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." We are to teach them,--not merely to preach a discourse now and then, but teach them how to find the way to heaven. <RH, April 11, 1912 par. 15>

In every age, but never so much as now, this has been the work of the church. Dare any one withhold a jot of the influence that should be exerted for the recovery of the souls that are out of Christ? Dare we work out our ambitious projects and satisfy our selfish desires, and then bring to God's altar the fraction that remains of our time and our means? Think you that God will accept such an offering? <RH, April 11, 1912 par. 16>

April 18, 1912 Our Gifts and Offerings

Mrs. E. G. White

Our churches are often appealed to for gifts and offerings to aid missionary enterprises in the home field and to sustain the missionary work abroad. Let us not complain because we are often asked to give for the upbuilding of the cause. What is it that makes these frequent calls a necessity? Is it not the rapid increase of missionary enterprises? Shall we, by refusing to give, retard the growth of these enterprises? From every church, prayers should ascend to God for an increase of devotion and liberality. Those whose hearts are knit with the heart of Christ will be glad to do what they can to help the cause of God. They will rejoice in the continual expansion and advancement, which means larger and more frequently given offerings. <RH, April 18, 1912 par. 1>

We may well feel that it is a privilege to be laborers together with God by giving of our means to set in operation that which will carry out his purposes in the world. All who possess the Spirit of Christ will have a tender, sympathetic heart, and an open, generous hand. Nothing can be really selfish that has Christ for its absorbing object. True faith works by love and purifies the soul. It is a holy faith, superior to sensual delight. It is a power enabling the soul to apply itself resolutely to irksome tasks and self-sacrifice for the Master's sake. <RH, April 18, 1912 par. 2>

To us has been entrusted the work of proclaiming the last message of mercy to be given to our world,--the message that is to prepare a people to stand in the day of God. Do we realize our accountability? Are we acting our part in the proclamation of the message? The present time is burdened with eternal interests. We are to unfurl the standard of truth before a world perishing in error. God calls for men to rally under Christ's blood-stained banner, give the Bible to the people, multiply camp-meetings in different localities, warn the cities, and send the warning far and near in highways and byways of the world. <RH, April 18, 1912 par. 3>

However large the income of the possessions of any person, any family, or any institution, let all remember that they are only stewards, holding in trust the Lord's money. All profit, all pay, our time, our talents, our opportunities, are to be accounted for to Him who gives them all. The Lord is constantly proving us, to see if our work is free from selfishness and pride. Those workers will have the richest reward who prove that they love God supremely and their neighbors as themselves. <RH, April 18, 1912 par. 4>

Consider the necessities of our mission fields throughout the world. Our missionaries labor hard and earnestly, but often they are greatly hindered in their work because the treasury is empty, and they can not be given facilities necessary for the greatest success of their labor. <RH, April 18, 1912 par. 5>

May God help those who have been entrusted with this world's goods to awaken to his design and to their individual responsibilities. God says to them, I have put you in possession of my goods that you may trade upon them to carry forward the Christian missions that are to be established far and near. I have given you the benefits of accumulated knowledge. The advantages of the past and present are yours. The truth for this time must be carried to those who have never heard it. Not all can go as missionaries to foreign lands, but all can do the work waiting for them in their own neighborhood. All can give of their means for the carrying forward of foreign missionary work. <RH, April 18, 1912 par. 6>

Many today are keeping back that which the Lord has entrusted to them for the carrying forward of his work. Year after year thousands pass into the grave unwarned and unsaved, while the talent of means is hidden in a napkin, buried in worldly enterprises. The guilt of thus hiding the Lord's money passes all computation. When I see persons spending money for needless trimmings and needless furnishings, I think of Jesus. He might have come to this earth adorned with the glory of kingly power. But he chose a life of self-denial and self-sacrifice. "If any man will come after me," said Christ, "let him deny himself, and take up his cross, and follow me." Those who follow in his footsteps will remember that every dollar they can spare is needed in the work that God has said shall be done in the earth. <RH, April 18, 1912 par. 7>

Be merciful, even as your Father in heaven is merciful. Think of the great gift God has made for you. Think of what he has done to secure your salvation. Your sinful condition demanded a sacrifice. In your spiritual destitution you had nothing to offer. But Christ came to the world, and on the cross offered himself as a sacrifice for you. Herein is love. God has given you a proof of his love that defies all computation. We have no line with which to measure it, no standard with which to compare it. God invites you to let your gratitude flow forth in gifts and offerings. He calls upon you to be his merciful helping hand. Can you refuse the request of One who has done so much for you? <RH, April 18, 1912 par. 8>

April 25, 1912 Medical Missionary Work

Mrs. E. G. White

Medical missionary work is the pioneer work of the gospel. It is the door through which the truth is to find entrance to many homes. A demonstration of the principles of health reform will do much toward removing prejudice against our evangelical work; and the Great Physician, the originator of medical missionary work, will bless all who thus seek to impart the truth for this time. <RH, April 25, 1912 par. 1>

God's people are to be genuine medical missionaries, ministering to the needs of soul and body. It is their privilege to lead men and women to see in Christ the Great Physician, who understands their every need, and who, if they will come to him, will save to the uttermost. With the knowledge gained by practical work they are to go out to give treatments to the sick; and as they go from house to house, they will find access to many hearts. Many will be reached who otherwise would not have heard the gospel message. <RH, April 25, 1912 par. 2>

Physical healing is bound up with the gospel commission. When Christ sent out his disciples on their first missionary journey, he said, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." And when at the close of his earthly ministry he gave them their commission, he said, "These signs shall follow them that believe: In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover." <RH, April 25, 1912 par. 3>

Of the disciples after Christ's ascension we read, "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Luke is called the "beloved physician." He labored in connection with Paul in Philippi; and when Paul left there, Luke stayed on, doing double service as a physician and a gospel minister. He was indeed a medical missionary. His medical skill opened the way for the gospel to reach many hearts. <RH, April 25, 1912 par. 4>

The divine commission needs no reform. Christ's way of presenting truth can not be improved upon. The Saviour gave the disciples practical lessons, teaching them how to work in such a way as to make souls glad in the truth. He sympathized with the weary, the heavy-laden, the oppressed. He fed the hungry and healed the sick. Constantly he went about doing good. By the good he accomplished, by his loving words and kindly deeds, he interpreted the gospel to men. <RH, April 25, 1912 par. 5>

Brief as was the period of his public ministry, he accomplished the work he came to do. How impressive were the truths he taught, how complete his lifework! What spiritual food he daily imparted as he presented the bread of life to thousands of hungry souls. His life was a living ministry of the word. He promised nothing that he did not perform. <RH, April 25, 1912 par. 6>

He presented the words of life in such simplicity that a child could understand them. Men, women, and children were so impressed with his manner of explaining the Scriptures that they would catch the very intonation of his voice, place the same emphasis on their words, and imitate his gestures. The youth caught his spirit of ministry, and sought to pattern after his gracious ways by seeking to assist those whom they saw in need of help. <RH, April 25, 1912 par. 7>

Just as we trace the pathway of a stream of water by the line of living green it produces, so Christ could be seen in the deeds of mercy that marked his path at every step. Wherever he went, health sprang up, and happiness followed wherever he passed. The blind and deaf rejoiced in his presence. The face of Christ was the first that many eyes had ever looked upon; his words the first that had ever fallen upon their ears. These, restored, followed him. His words to the ignorant opened to them a fountain of life. He dispensed his blessings abundantly and continuously. They were the garnered treasures of eternity, the Lord's rich gift to man. <RH, April 25, 1912 par. 8>

Christ's work in behalf of man is not finished. It continues today. In like manner his ambassadors are to preach the gospel, revealing his pitying love for lost and perishing souls. By an unselfish interest in those who need help they are to give a practical demonstration of the power of the gospel. Much more than mere sermonizing is included in the preaching of the gospel. The evangelization of the world is the work that God has given to those who go forth in his name. God calls for thousands to work for him, not by preaching to those who know the truth for this time, but by warning those who have never heard the last message of mercy. Let them work with a heart filled with an earnest longing for souls. Let them do medical missionary work. Thus they will gain access to the hearts of people, and the way will be prepared for a more decided proclamation of the truth. <RH, April 25, 1912 par. 9>

Who are laborers together with Christ in this blessed medical missionary work? Who have learned the lessons of the Master, and know how to deal skilfully with souls for whom Christ has died? We need, O so much, physicians of the soul who have been educated in the school of Christ and who can work in Christ's lines. Our work is to gain a knowledge of him who is the way, the truth, and the life. We are to interest people in subjects that concern the health of the body as well as the health of the soul. Believers have a decided message to bear to prepare the way for the kingdom of God. The great questions of Bible truth are to enter into the very heart of society, to reform and convert men and women, bringing them to see the great need of preparing for the mansions that Christ is preparing for all that love him.

When the Holy Spirit shall do its office work, hearts of stone will become hearts of flesh, and Satan will not work through them to counteract the work that Christ came to earth to do. <RH, April 25, 1912 par. 10>

Henceforth medical missionary work should be carried forward with greater earnestness. Medical missions should be opened as pioneer agencies for the proclamation of the third angel's message. How great is the need of means to do this line of work! Gospel medical missions can not be established without financial aid. Every such enterprise calls for our sympathy and our means, that facilities may be provided to make the work successful. <RH, April 25, 1912 par. 11>

A special work is to be done in places where people are constantly coming and going. Christ labored in Capernaum much of the time because this was a place through which travelers were constantly passing, and where many often tarried. <RH, April 25, 1912 par. 12>

The Saviour sought the people where they were, and placed before them the great truths of his kingdom. As he went from place to place, he blessed and comforted the suffering, and healed the sick. This is our work. Small companies are to go forth to do the work to which Christ appointed his disciples. While laboring as evangelists, they can visit the sick, praying with them, and if need be, treating them, not with medicines, but with the remedies provided in nature. <RH, April 25, 1912 par. 13>

There are many places that need gospel medical missionary work, and there small plants should be established. God designs that our sanitariums shall be the means of reaching high and low, rich and poor. They are to be so conducted that by their work attention shall be called to the message for these last days. <RH, April 25, 1912 par. 14>

The tender sympathies of the Saviour went out for fallen, suffering humanity. Those who would be his followers must cultivate compassion and sympathy. Indifference to human woe must give place to lively interest in the suffering of others. The widow, the orphan, the sick, and the dying will always need help. Here is an opportunity to proclaim the gospel,--to hold up Jesus, the hope and consolation of all men. When the suffering body has been relieved, the heart is opened to receive the heavenly balm. Those with whom the Comforter dwells, who draws from him knowledge and strength and grace, will impart his consolation. <RH, April 25, 1912 par. 15>

In both the home and the foreign field, prejudice, false zeal, and miscalled piety must be met; but there are also hearts that God has been preparing for the seeds of truth, and these will hail with joy the divine message when it is presented to them. <RH, April 25, 1912 par. 16>

Many are suffering far more from maladies of the soul than from diseases of the body, and they will find no relief until they come to the well-spring of life. The burden of sin, with its unrest and unsatisfied desires, lies at the foundation of a large share of the maladies the sinner suffers. Christ is the mighty Healer of the sin-sick soul. These afflicted ones need to have a clearer knowledge of him whom to know aright is life eternal. They need to be patiently, kindly, and earnestly taught how to throw open the windows of the soul to the sunlight of God's love. Then complaints of weariness, loneliness, and dissatisfaction will cease. Satisfying joys will give vigor to the mind and health and vital energy to the body. <RH, April 25, 1912 par. 17>

There is missionary work to be done in many unpromising places. Now is our time and opportunity to do this work. We have an important work to do, a work that will not wait, a work that can be accomplished only in the power of the Spirit and under the guidance and direction of Christ. God expects believers to take up this work, and to do it with earnestness and diligence. Let every believer at this time show himself a laborer together with God. The Lord will work with the one who will yield heart and mind and powers to his control. To all who will be led by the Spirit he will impart his righteousness. <RH, April 25, 1912 par. 18>

May 2, 1912 Sanitariums as Centers of Influence and Training

Mrs. E. G. White

The Lord has ordained that sanitariums be established in many places to stand as memorials for him. This is one of his chosen ways of proclaiming the third angel's message. By this means the truth will reach many who, but for these agencies, would never be lightened by the brightness of the gospel message. In the presentation of truth, some will be attracted by one phase of the gospel message and some by another. We are instructed by the Lord to work in such a way that all classes will be reached. The message must go to the whole world. Our sanitarium work is to help make up the number of God's people. Through this line of missionary effort infidels will be converted. By the wonderful restorations taking place in our sanitariums many will be led to look to Christ as the healer of soul and body. <RH, May 2, 1912 par. 1>

Self-sacrificing workers, who have full faith in God, should be chosen to take charge of these institutions. Wise men and women, acting in the capacity of nurses, are to comfort and help the sick and suffering. Our sanitariums are to be as

lights shining in a dark place, because physicians, nurses, and helpers reflect the sunlight of Christ's righteousness.

<RH, May 2, 1912 par. 2>

It is the glory of the gospel that it is founded on the principles of restoring in the fallen race the divine image. The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption. In order fully to carry out his plan, it was decided that Christ, the only begotten Son of God, should give himself an offering for sin. And in giving Christ, God gave all the resources of heaven, that nothing might be wanting for the work of man's uplifting. What line can measure the depth of this love? God would make it impossible for man to say that he could have done more. <RH, May 2, 1912 par. 3>

The establishment of churches and sanitariums is only a further manifestation of the love of God, and in this work all God's people should have a part. Christ formed his church here below for the purpose of showing forth through its members the grace of God. Throughout the world his people are to raise memorials of his Sabbath,--the sign between him and them that he is the One who sanctifies them. Thus they are to show that they have returned to their loyalty, and stand firmly for the principles of his law. <RH, May 2, 1912 par. 4>

Sanitariums are to be so established and conducted that they will be educational in character. They are to show to the world the benevolence of heaven. Though Christ's visible presence is not discerned, yet the workers may claim the promise, "Lo, I am with you alway, even unto the end of the world." He has assured his followers that to those who love and fear him he will give power to continue the work that he began. He went about doing good, teaching the ignorant, and healing the sick. His work did not stop with an exhibition of his power over disease. He made each work of healing an occasion of implanting in the heart the divine principles of his love and benevolence. Thus his followers are to work. Christ is no longer in this world in person, but he has commissioned us to carry forward the medical missionary work that he began; and in this work we are to do our very best. For the furtherance of this work institutions for the care of the sick are to be established, where men and women suffering from disease may be placed under the care of God-fearing physicians and nurses. <RH, May 2, 1912 par. 5>

In our sanitariums truth is to be cherished, not banished nor hidden from sight; and from them the light of present truth is to shine forth in clear, distinct rays. These institutions are the Lord's agencies for the revival of a pure, elevated morality. We do not establish them as a speculative business, but to help men and women to follow right habits of living. Those who are now ignorant are to become wise. Suffering is to be relieved, and health restored. People are to be taught how, by exercising care in their habits, they may keep well. Christ died to save men from ruin. Our sanitariums are to be his helping hand, teaching men and women how to live in such a way as to honor and glorify God. If this work is not carried on in our sanitariums, those who are conducting them will make a great mistake. <RH, May 2, 1912 par. 6>

Christ came to this world bearing a message freighted with redemption. To all who receive him as a personal Saviour he gives power to become the sons of God. "The Word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of his fulness have all we received, and grace for grace." All who become the sons of God are possessed of his nature. They dwell in Christ as Christ dwells in God. Converted to the truth, imbued with the Holy Spirit, they are under the transforming influence of divine grace. The life of self-indulgence they once lived is changed to a life of service. Knowing the power of his grace, they are commissioned and qualified to bear the message of salvation to a sinful world, and to make known his grace and truth. As they consecrate themselves wholly to God, the grace they impart will be continually renewed in increased measure. <RH, May 2, 1912 par. 7>

God has qualified his people to enlighten the world. He has entrusted men with faculties that adapt them to extend their efforts and accomplish a work that will belt the world. Sanitariums, schools, printing-offices, and kindred facilities are to be established in all parts of the world. But this work has not yet been done. In foreign countries many enterprises that require means must yet be begun and carried forward. Let all do their best, making their boast in the Lord, and blessing others by their good works. <RH, May 2, 1912 par. 8>

Christ cooperates with those who engage in medical missionary work. Men and women who unselfishly do what they can to establish sanitariums and treatment-rooms in many lands will be richly rewarded. Those who visit these institutions will be benefited physically, mentally, and spiritually. The weary will be refreshed, the sick will be restored to health, and the sin-burdened will be relieved. In far-off countries thanksgiving will be heard from the lips of those whose hearts are turned from the service of sin unto righteousness. And by their songs of grateful praise a testimony is borne that will win still others to the truth. The conversion of souls to God is the greatest work, the highest work, in which human beings can have a part. In the conversion of souls, God's forbearance, his unbounded love, his holiness, and his power are revealed. Every true conversion glorifies him, and causes the angels to break forth into singing. <RH, May 2, 1912 par. 9>

Upon every truly converted soul--every one who believes in Christ as the world's Redeemer--God has laid the obligation of cooperating with him who gave his life for a perishing world. To every one who is at ease in Zion, he

says: Arise, and put your shoulder to the wheel. Bear spiritual burdens. Clear the atmosphere of the soul, that the Sun of Righteousness may shine through you to the people of other tongues, revealing to them a living, testing truth. Let your light so shine that those who are perishing in their sins may learn of God's goodness and mercy and love. <RH, May 2, 1912 par. 10>

May 9, 1912 Missionary Nurses

Mrs. E. G. White

From Christ's methods of labor we may learn valuable lessons. He did not follow merely one method; in various ways he sought to gain the attention of the multitude, that he might proclaim to them the truths of the gospel. <RH, May 9, 1912 par. 1>

Christ's chief work was in ministering to the poor, the needy, and the ignorant. In simplicity he opened before them the blessings they might receive, and thus aroused a soul-hunger for the bread of life. Christ's life is an example to all his followers. It is the duty of all who have learned the way of life to teach others what it means to believe in the Word of God. There are many now in the shadow of death who need to be instructed in the truths of the gospel. Nearly the whole world is lying in wickedness. Yet we have words of hope for those who sit in darkness: "The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." <RH, May 9, 1912 par. 2>

Earnest, devoted young people are needed to enter the work of God as nurses. As these young men and women use conscientiously the knowledge they gain, they will increase in capability and become better and better qualified to be the Lord's helping hand. They may become successful missionaries, pointing souls to the Lamb of God, who taketh away the sin of the world, and who can save both soul and body. <RH, May 9, 1912 par. 3>

The Lord wants wise men and women, acting in the capacity of nurses, to comfort and help the sick and suffering. O that all who are afflicted could be ministered to by Christlike physicians and nurses who could help them to place their weary, pain-racked bodies in the care of the great Healer, in faith looking to him for restoration. <RH, May 9, 1912 par. 4>

Every sincere Christian bows to Jesus as the true physician of souls. When he stands by the bedside of the afflicted, there will be many not only converted, but healed. If through judicious ministrations the patient is led to give his soul to Christ, and to bring his thoughts into obedience to the will of God, a great victory is gained. <RH, May 9, 1912 par. 5>

Soul-saving is the object for which our sanitariums are established. In our daily ministrations we see many care-worn, sorrowful faces. What does the sorrow on these faces show?--The need of the soul for the peace of Christ. Poor, sad human beings go to broken cisterns, which can hold no water, thinking to satisfy their thirst. Let them hear a voice saying, "Ho, every one that thirsteth, come ye to the waters." Poor, weary, oppressed souls, seeking you know not what, come to the water of life. All heaven is yearning over you. Come unto Me, that ye may have life. <RH, May 9, 1912 par. 6>

There are many lines of work to be carried forward by the missionary nurse. There are openings for well-trained nurses to go among families and seek to awaken an interest in the truth. In almost every community there are large numbers who do not attend any religious service. If they are reached by the gospel, it must be carried to their homes. Often the relief of their physical needs is the only avenue by which they can be approached. As missionary nurses care for the sick and relieve the distress of the poor, they will find many opportunities to pray with them, to read to them from God's Word, to speak of the Saviour. They can pray with and for the helpless ones who have not strength of will to control the appetites that passion has degraded. They can bring a ray of hope into the lives of the defeated and disheartened. Their unselfish love, manifested in acts of disinterested kindness, will make it easier for these suffering ones to believe in the love of Christ. <RH, May 9, 1912 par. 7>

Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation coming to their homes, ministering to the sick, feeding the hungry, clothing the naked, comforting the sad, and tenderly pointing all to him of whose love and pity the human worker is but the messenger,--as they see this, their hearts are touched. Gratitude springs up, faith is kindled. They see that God cares for them, and as his Word is opened they are prepared to listen. <RH, May 9, 1912 par. 8>

Whether in foreign missions or in the home field, all missionaries, both men and women, will gain much more ready access to the people and will find their usefulness greatly increased if they are able to minister to the sick. Women who go as missionaries to heathen lands may thus find opportunity for giving the gospel to the women of these lands, when every other door of access is closed. All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease. <RH, May 9, 1912 par. 9>

Teaching Health Principles

Gospel workers should be able also to give instruction in the principles of healthful living. There is sickness everywhere, and most of it might be prevented by attention to the laws of health. The people need to see the bearing of health principles upon their well-being, both for this life and for the life to come. They need to be awakened to their responsibility in regard to the human habitation which has been designed by their Creator to be his dwelling-place, and over which he desires them to be faithful stewards. <RH, May 9, 1912 par. 10>

Thousands need and would gladly receive instruction concerning the simple methods of treating the sick,--methods that are taking the place of the use of poisonous drugs. There is great need of instruction in regard to dietetic reform. Wrong habits of eating and the use of unwholesome food are in no small degree responsible for the intemperance and crime and wretchedness that curse the world. <RH, May 9, 1912 par. 11>

In teaching health principles, keep before the mind the great object of reform,--that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids the preparation for the life to come. <RH, May 9, 1912 par. 12>

Lead the people to study the manifestation of God's love and wisdom in the works of nature. Lead them to study that marvelous organism, the human system, and the laws by which it is governed. Those who perceive the evidences of God's love, who understand something of the wisdom and beneficence of his laws, and the results of obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it as it really is, as an inestimable blessing. <RH, May 9, 1912 par. 13>

Every gospel worker should feel that the giving of instruction in the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it. <RH, May 9, 1912 par. 14>

Individual Work

Christ commits to his followers an individual work,--a work that can not be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel. <RH, May 9, 1912 par. 15>

"Go out into the highways and hedges, and compel them to come in," is Christ's demand, "that my house may be filled." He brings men into touch with those whom they seek to benefit. "Bring the poor that are cast out to thy house." he says; "when thou seest the naked, . . . cover him." "Lay hands on the sick, and they shall recover." Through direct contact, through personal ministry, the blessings of the gospel are to be communicated. <RH, May 9, 1912 par. 16>

Those who take up their appointed work will not only be a blessing to others, but they themselves will be blessed. The consciousness of duty well done will have a reflex influence upon their own souls. The despondent will forget their despondency, the weak will become strong, the ignorant intelligent, and all will find an unfailing helper in Him who has called them to his service. <RH, May 9, 1912 par. 17>

May 16, 1912 Training the Youth to Be Workers

Mrs. E. G. White

True education is missionary training. The sons and daughters of God are called to be missionaries, called to the service of God and their fellow men; and to fit them for this service should be the object of education. <RH, May 16, 1912 par. 1>

This object should ever be kept in view by Christian parents and teachers. We know not in what line our children may serve. They may spend their lives within the circle of the home; they may engage in life's common vocations, or go as teachers of the gospel to heathen lands; but all are alike called to be missionaries for God, ministers of mercy to the world. <RH, May 16, 1912 par. 2>

The children and youth, with their fresh talent, energy, and courage, their quick susceptibilities, are loved of God, and he desires to bring them into harmony with divine agencies. They are to obtain an education that will help them to stand by the side of Christ in unselfish service. <RH, May 16, 1912 par. 3>

Of all his children to the close of time, no less than of the first disciples, Christ said, "As thou hast sent me into the world, even so I have also sent them into the world," to be representatives of God, to reveal his Spirit, to manifest his character, to do his work. <RH, May 16, 1912 par. 4>

Our children stand, as it were, at the parting of the ways. On every hand the world's enticements to self-seeking and self-indulgence call them away from the path cast up for the ransomed of the Lord. Whether their lives shall be a blessing or a curse depends upon the choice they make. Overflowing with energy, eager to test their untried capabilities, they must find some outlet for their superabounding life. Active they will be, for good or for evil. Let the youth be impressed with the thought that they are not their own. They belong to Christ. They are the purchase of his blood, the claim of his love. They live because he keeps them by his power. Their time, their strength, their capabilities, are his, to be developed, to be trained, to be used for him. <RH, May 16, 1912 par. 5>

We should educate the youth to help the youth, and as they seek to do this work they will gain an experience that will qualify them to become consecrated workers in a larger sphere. Thousands of hearts can be reached in the most simple, humble way. The most intellectual, those who are looked upon and praised as the world's most gifted men and women, are often refreshed by the simple words that flow from the heart of one who loves God, and who can speak of that love as naturally as the worldling speaks of the things which his mind contemplates and feeds upon. Often the words well prepared and studied have little influence. But the true, honest words of a son or daughter of God, spoken in natural simplicity, will open the door to hearts that have long been locked. <RH, May 16, 1912 par. 6>

Time is short. Workers for Christ are needed everywhere. There should be a hundred earnest, faithful laborers in home and foreign mission fields where now there is but one. The highways and byways are yet unworked. Urgent inducements should be held out to those who ought now to be engaged in work for the Master. <RH, May 16, 1912 par. 7>

The signs which show that Christ's coming is near are fast fulfilling. The Lord calls upon our youth to labor as canvassers and evangelists, to do house-to-house work in places that have not yet heard the truth. He speaks to our young men, saying, "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." Those who will go forth to the work under God's direction will be wonderfully blessed. Those who in this life do their best will obtain a fitness for the future immortal life. <RH, May 16, 1912 par. 8>

The Lord calls upon those connected with our sanitariums, publishing houses, and schools to teach the youth to do evangelistic work. Our time and energy must not be so largely employed in establishing sanitariums, food stores, and restaurants that other lines of work will be neglected. Young men and young women who should be engaged in the ministry, in Bible work, and in the canvassing work should not be bound down to mechanical employment. <RH, May 16, 1912 par. 9>

The youth should be encouraged to attend our training-schools for Christian workers, which should become more and more like the schools of the prophets. These institutions have been established by the Lord, and if they are conducted in harmony with his purpose, the youth sent to them will be prepared quickly to engage in various lines of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers, and some as gospel missionaries. <RH, May 16, 1912 par. 10>

Our young men and young women should be devoted workers in the Master's service. If they will walk in the light that the Lord has permitted to shine upon them, they will see precious opportunities which they may improve, and do God's will from the heart. Quietly, modestly, with a heart overflowing with love, let them seek to win minds to investigate the truth, engaging in Bible readings when they can. By so doing they will be sowing the seed of truth beside all waters, showing forth the praises of him who hath called them out of darkness into his marvelous light. Those who are doing this work from right motives are doing an important work of ministering. They will manifest no feeble, undecided character. Their minds are enlarging, their manners are becoming more refined. They should place no bounds to their improvement, but every day be better fitted to do good work. <RH, May 16, 1912 par. 11>

Many young men and women now engaged in secular labor will feel stirred to give themselves to the service of God, to become channels of light. Some will feel a burden to enter the canvassing field, and will become able evangelists. Let these be given an opportunity to obtain an education for the work of God. And let all God's workers help, aid, cheer, and encourage one another with their prayers and faithful conversation, impressing one another with the dignity and responsibility of the work in which they are engaged. <RH, May 16, 1912 par. 12>

He who puts on the armor to war a good warfare will gain greater and still greater ability as he strives to perfect his knowledge of God, working in harmony with the plan God has laid down for the perfect development of the physical, the mental, and the spiritual powers. <RH, May 16, 1912 par. 13>

Young men and young women, gather a stock of knowledge. Do not always wait until some human examination pronounces you competent to work, but go out into the highways and hedges, and begin to work for God. Use wisely the knowledge you have. Exercise your ability with faithfulness, generously imparting the light that God gives you. Study how best to give to others peace and light and truth, and the many other rich blessings of heaven. Constantly

improve. Keep reaching higher and still higher. It is the ability to put to the tax the powers of mind and body, ever keeping eternal realities in view, that is of value now. Seek the Lord most earnestly, that you may become more and more refined, more spiritually cultured. Then you will have the very best diploma that any one can have, -- the indorsement of God. <RH, May 16, 1912 par. 14>

However large, however small your talents, remember that what you have is yours only in trust. Thus God is testing you, giving you opportunity to prove yourself true. To him you are indebted for all your capabilities. To him belong your powers of body, mind, and soul, and for him these powers are to be used. Your time, your influence, your capabilities, your skill,--all must be accounted for to him who gives all. He uses God's gifts best who seeks by earnest endeavor to carry out the Lord's great plan for the uplifting of humanity, remembering always that he must be a learner as well as a teacher. <RH, May 16, 1912 par. 15>

Success in any line demands a definite aim. He who would achieve true success must keep steadily in view the aim worthy of his endeavor. Such an aim is set before the youth of today. The heaven-appointed purpose of giving the gospel to the world in this generation is the noblest that can appeal to any human being. It opens a field of effort to every one whose heart Christ has touched. <RH, May 16, 1912 par. 16>

"Go ye into all the world, and preach the gospel to every creature," is Christ's command to his followers. Not that all are called to be ministers of missionaries in the ordinary sense of the term; but all may be workers with him in giving the "glad tidings" to their fellow men. To all, great or small, learned or ignorant, old or young, the command is given. In view of this command, can we educate our sons and daughters for a life of respectable conventionality, a life professedly Christian, but lacking His self-sacrifice, a life on which the verdict of him who is truth must be, "I know you not"? <RH, May 16, 1912 par. 17>

Thousands are doing this. They think to secure for their children the benefits of the gospel, while they deny its spirit. But this can not be. Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with him in his glory. They reject the training that in this life gives strength and nobility of character. Many fathers and mothers, denying their children to the cross of Christ, have learned too late that they are giving them over to the enemy of God and man. They sealed their ruin, not only for the future, but for the present life. Temptation overcame them. They grew up a curse to the world, a grief and shame to those who gave them being. <RH, May 16, 1912 par. 18>

"The great day of the Lord is near, it is near, and hasteth greatly." And a world is to be warned. <RH, May 16, 1912 par. 19>

With such preparations as they can gain, thousands upon thousands of the youth and those older in years should be giving themselves to this work. Already many hearts are responding to the call of the Master Worker, and their numbers will increase. Let every Christian educator give such workers sympathy and cooperation. Let him encourage and assist the youth under his care to gain a preparation to join the ranks. <RH, May 16, 1912 par. 20>

There is no line of work in which it is possible for the youth to receive greater benefit. All who engage in ministry are God's helping hand. They are coworkers with the angels; rather, they are the human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work by their hands. And the human workers, cooperating with heavenly agencies, have the benefit of their education and experience. As a means of education, what "university course" can equal this? <RH, May 16, 1912 par. 21>

With such an army of workers as our youth rightly trained might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,--the end of suffering and sorrow and sin! How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where "the righteous shall inherit the land, and dwell therein forever"; where "the inhabitant shall not say, I am sick," and "the voice of weeping shall be no more heard." <RH, May 16, 1912 par. 22>

May 23, 1912 Young Men as Missionaries

Mrs. E. G. White

I was shown that God will accomplish a great work through the truth if devoted, self-sacrificing men will give themselves unreservedly to the work of presenting it to those in darkness. Those who have a knowledge of the truth and are consecrated to God, should avail themselves of every opportunity to press in the truth. Angels of God are moving upon the hearts and consciences of the people of other nations, and honest souls are troubled as they witness the signs of the times in the unsettled state of the nations. The inquiry arises in their hearts, What will be the end of all these things? <RH, May 23, 1912 par. 1>

But while God and angels are working to impress hearts, the servants of Christ seem to be asleep. Few are working in unison with the heavenly messengers. All who are Christians should be workers in the vineyard of the Lord. They should be wide awake, zealously laboring for the salvation of their fellow men, and should follow the example that the Saviour has given them in his life of self-denial, sacrifice, and earnest labor. <RH, May 23, 1912 par. 2>

God has honored us by making us the depositaries of his law, and if ministers and people were sufficiently aroused, they would not rest in indifference. We have been entrusted with truths of vital importance, which are to test the world; and yet in our own country there are cities, villages, and towns that have never heard the warning message. Young men are aroused by the appeals that are made for help in the great work of God, and they make some advance moves, but the burden does not rest upon them with sufficient weight to lead them to accomplish what they might. They are willing to do a small work, which does not require special effort. Therefore they do not learn to place their whole dependence upon God, and by living faith draw from the great Fountain and Source of light and strength, in order that their efforts may prove wholly successful. <RH, May 23, 1912 par. 3>

Young men should be qualifying themselves for service by becoming familiar with other languages, that God may use them as mediums through which to communicate his saving truth to those of other nations. These young men may obtain a knowledge of other languages even while engaged in laboring for sinners. If they are economical of their time, they can improve their minds, and qualify themselves for more extended usefulness. <RH, May 23, 1912 par. 4>

It will make our young men strong to go into new fields and break up the fallow ground of men's hearts. This work will draw them nearer to God. It will help them to see that they of themselves are altogether inefficient. They must be wholly the Lord's. They must put away their self-esteem and self-importance, and put on the Lord Jesus Christ. When they do this, they will be willing to go without the camp, and bear the burden as good soldiers of the cross. They will gain efficiency and ability by mastering difficulties and overcoming obstacles. Men are wanted for responsible positions, but they must be men who have given full proof of their ministry, in willingness to wear the yoke of Christ. <RH, May 23, 1912 par. 5>

Young men who desire to enter the field as ministers, colporteurs, or canvassers, should first receive a suitable degree of mental training, as well as a special preparation for their calling. Those who are uneducated, untrained, and unrefined are not prepared to enter a field in which the powerful influences of talent and education combat the truths of God's Word. Neither can they successfully meet the strange forms of error, religious and philosophical combined, to expose which requires a knowledge of scientific as well as Scriptural truth. <RH, May 23, 1912 par. 6>

Those especially who have the ministry in view should feel the importance of the Scriptural method of ministerial training. They should enter heartily into the work, and while they study in the schools, they should learn of the Great Teacher the meekness and humility of Christ. A covenant-keeping God has promised that in answer to prayer his Spirit shall be poured out upon these learners in the school of Christ, that they may become ministers of righteousness. <RH, May 23, 1912 par. 7>

It was as a means ordained of God to educate young men and women for the various departments of missionary labor, that colleges were established among us. It is God's will that they shall send forth not merely a few, but many laborers. There are many who would work if urged into service, and who would save their souls by thus working. The church should feel her great responsibility in shutting up the light of truth, and restraining the grace of God within her own narrow limits, when money and influence should be freely employed in sending competent workers into the missionary field. <RH, May 23, 1912 par. 8>

Hundreds of young men should have been preparing to act a part in scattering the seeds of truth beside all waters. We want men who will push the triumphs of the cross, men who will persevere under discouragements and privations, men who have the zeal and resolution and faith that are indispensable to the missionary field. <RH, May 23, 1912 par. 9>

There should be many more laborers in the foreign mission field. There are among us those who, without the toil and delay of learning a foreign language, might qualify themselves to proclaim the truth to other nations. God's blessing will rest upon our efforts to qualify those who naturally possess a knowledge of foreign tongues, and who with proper encouragement would bear to their own countrymen the message of truth. We might have had more laborers in foreign mission fields had those who entered these fields availed themselves of the help of every talent within their reach. <RH, May 23, 1912 par. 10>

The church may inquire whether young men can be trusted with the grave responsibilities involved in establishing and superintending a foreign mission. I answer, God designed that they should be so trained in our colleges and by association with men of experience, that they would be prepared for departments of usefulness in this cause. We must manifest confidence in our young men. They should be pioneers in every enterprise involving toil and sacrifice, while the overtaxed servants of Christ should be cherished as counselors, to encourage and bless those who strike the heaviest blows for God. Providence thrust these experienced fathers into trying, responsible positions at an early age, when neither physical nor intellectual powers were fully developed. The magnitude of the trust committed to them aroused

their energies, and their active labor in the work aided both mental and physical development. <RH, May 23, 1912 par. 11>

Young men are wanted. God calls them to missionary fields. Being comparatively free from care and responsibilities, they are more favorably situated to engage in the work than are those who must provide for the training and support of a large family. Furthermore, young men can more readily adapt themselves to new climates and new society, and can better endure inconveniences and hardships. By tact and perseverance, they can reach the people where they are. <RH, May 23, 1912 par. 12>

Strength comes by exercise. All who put to use the ability that God has given them, will have increased ability to devote to his service. Those who do nothing in the cause of God will fail to grow in grace and in the knowledge of the truth. If a man should lie down and refuse to exercise his limbs, he would soon lose all power to use them. Thus the Christian who will not use his God-given powers, not only fails to grow up into Christ, but loses the strength which he already had; he becomes a spiritual paralytic. It is those who, with love for God and for their fellow men, are striving to help others, that become established, strengthened, settled in the truth. The true Christian works for God, not from impulse, but from principle; not for a day or a month, but during the entire life. <RH, May 23, 1912 par. 13>

The Master calls for gospel workers. Who will respond? Not all who enter the army are to be generals, captains, sergeants, or even corporals. Not all have the care and responsibility of leaders. There is hard work of other kinds to be done. Some must dig trenches and build fortifications; some are to stand as sentinels, some to carry messages. While there are but few officers, it requires many soldiers to form the rank and file of the army; and yet its success depends upon the fidelity of every soldier. One man's cowardice or treachery may bring disaster upon the entire army. <RH, May 23, 1912 par. 14>

He who has appointed "to every man his work," according to his ability, will never let the faithful performance of duty go unrewarded. Every act of loyalty and faith will be crowned with special tokens of God's favor and approbation. To every worker is given the promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." <RH, May 23, 1912 par. 15>

May 30, 1912 How to Meet Trial and Difficulty

Mrs. E. G. White

Those who are laboring in places where the work has not long been started, often find themselves surrounded by discouraging conditions. The need of better facilities is great, and encouragement and sympathy may seem to be withheld. At such times let not the workers give way to discouragement, but let them take their perplexities to the Lord in prayer. When trying to build up the work in new territory, we have often gone to the limit of our resources. At times it seemed as if we could advance no farther. But we kept sending out petitions to heaven, all the time denying self; and God heard and answered our prayers, supplying means for the advancement of the work. <RH, May 30, 1912 par. 1>

Because circumstances change and disappointments come, because you do not have as much help as you hoped to receive for the building up of the work, you are not therefore to become disheartened. Lay every care at the feet of the Redeemer. "Ask, and ye shall receive." Do your best, and then wait, patiently, hopefully, rejoicingly, because the promise of God can not fail. Christ's life of untiring effort has been recorded for our encouragement. He did not fail nor become discouraged. In time of trial, be patient. Patience is a precious jewel. It will bring health to heart and mind. Wait on the Lord until he sees that you are ready to receive and appreciate the blessings for which you ask. Exercise faith, even though the trials are severe. "Faith is the substance of things hoped for, the evidence of things not seen." Of faith hope is born. <RH, May 30, 1912 par. 2>

It requires self-control to accept disappointment meekly; but Jesus understands your needs. Every prayer offered to him in sincerity and faith will be answered. Having done your best, refuse to give way to discouragement and despair. When hedged about with apparently insurmountable difficulties, then is the time above all others to trust in the Lord. <RH, May 30, 1912 par. 3>

The divine command to Moses to deliver Israel found the wilderness shepherd distrustful, slow of speech, and timid. He was overwhelmed with a sense of his incapacity to be a mouthpiece for God. But he accepted the work, putting all his trust in the Lord. The greatness of his mission called into exercise the best powers of his mind. God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, well fitted for his great work. His experience is an illustration of what God will do to strengthen the characters of those who trust him implicitly, and give themselves unreservedly to his service. <RH, May 30, 1912 par. 4>

It is wonderful how strong a weak man may become, how prolific of great results his efforts through faith in the power of God and devotion to his service. Through the exercise of his abilities in the cause of God, the hesitating and

irresolute become firm and decided. His nature becomes exalted; the mission of Christ opens before him with new importance and glory, and with deep humility he recognizes in himself a co-laborer with the Saviour. No higher office than this is given to man. No joy can equal that which comes with the assurance that he is an instrument in the hand of God for the salvation of souls. It is a good thing to look back upon a course of labor marked with definite results in the advancement of Christ's kingdom, to see precious souls reaching up to the standard of Christian living, and to know that God has worked through our efforts for the accomplishment of such results. <RH, May 30, 1912 par. 5>

The careless onlooker may not appreciate the work nor recognize its importance. He may think it a losing business, a life of thankless labor and needless self-sacrifice. But the servant of God sees it in the light shining from the cross. His sacrifices appear small in comparison with those of the Master. As he reviews his work, the trials and difficulties that have beset him are not magnified in his mind. The consciousness of duty performed and the glory of his coming reward amply compensate for all the sacrifice he may have made. <RH, May 30, 1912 par. 6>

Laborer for God, when you are weary and heavy-laden, flee to Christ, who has promised you rest. He is the Burden-bearer; he is your strength. Your work in this world is to discipline the mind, to store up knowledge, to perfect character. Only thus will you be able to wage successfully the warfare of life. Keep the spirit humble. Envy, pride, worldly ambition, cupidity, and love of ease must be renounced. In simplicity and love be like those little ones whose angels do always behold the face of the Father in heaven. But unite with these virtues the courage of the tried warrior. Faithful Calebs are needed, who will raise their voices fearlessly in defense of the right, who will be first to press to the front of the battle, and plant the banner of truth in the enemy's camp. <RH, May 30, 1912 par. 7>

A chieftain in Israel, Caleb was one of those chosen to spy out the land of Canaan. When the spies returned from this work, the voices of his companions were raised in complaint. They acknowledged the goodness of the land; but "the people be strong that dwell in the land," they said, "and the cities are walled, and very great; and moreover we saw the children of Anak there." <RH, May 30, 1912 par. 8>

Caleb saw the difficulties just as plainly as did the other spies, but he stood firmly at the post God had assigned him. He would not shirk any disagreeable responsibility; and now, in the face of his cowardly companions who were threatening to stone him, he cried with a ringing voice, "Let us go up at once, and possess it; for we are well able to overcome it." <RH, May 30, 1912 par. 9>

It was Caleb's faith in God that gave him courage, that kept him from the fear of man, and enabled him to stand boldly and unflinchingly in the defense of the right. Through reliance on the same power, the mighty General of the armies of heaven, every true soldier of the cross may receive strength and courage to overcome the obstacles that seem insurmountable. <RH, May 30, 1912 par. 10>

Success in the winning of souls does not depend upon age or circumstances, but upon the love one has for others. Consider John Bunyan imprisoned in the Bedford jail. His enemies think they have placed him where his work for others must cease. But not so. He is not idle. The love for souls continues to burn within him, and from the loath-some dungeon there is sent forth a light that has shone to all parts of the civilized world. There he wrote his wonderful allegory of the pilgrim's journey from the land of destruction to the celestial city. This book, "The Pilgrim's Progress," portrays the Christian life so accurately, and presents the love of Christ so attractively, that through its instrumentality hundreds and thousands have been converted. <RH, May 30, 1912 par. 11>

Again, consider Luther in his Wartburg prison. His enemies exulted in his absence; for the light of the gospel seemed about to be extinguished. But instead of this the Reformer was filling his lamp from the storehouse of truth; and its light was to shine forth with brighter radiance. While in prison Luther's pen was never idle. While his enemies flattered themselves that he was silenced, they were astonished and confused by tangible proof that he was still alive. A host of tracts, issuing from his pen, circulated throughout Germany. He also performed a most important service for his countrymen by translating the New Testament into the German tongue. <RH, May 30, 1912 par. 12>

In varied ways God worked for his people in ages past, and he is as willing to work through those who today are laboring for the salvation of souls. But the trouble with many is that they have not enough faith. They are too self-sufficient, too easily disturbed by little trials. There is in the natural heart much selfishness, much self-dignity; and when the workers present the truth and it is resented, they too frequently feel that it is an insult to themselves, when it is not they, but the Author of truth who is insulted and rejected. There is need of hiding self in Jesus. The nearer one comes to Jesus, the less will self be esteemed, and the more earnest will be the effort put forth for others. <RH, May 30, 1912 par. 13>

Whether you labor in public or private, you will meet difficulties. But remember, brethren, in every perplexity that God has angels still. You may meet opposition, yes, persecution. But if you are steadfast to principle, you will find, as did Daniel, a present Helper and Deliverer in the God whom you serve. This is the time to cultivate integrity of character. To all who engage in missionary work I would say, Hide in Jesus. Let not self but Christ appear in all your labors. When the work goes hard, and you become discouraged, and are tempted to abandon it, bow upon your knees

before God, and say, Here, Lord, is thy pledged word. Throw your weight upon his promises, and every one of them will be fulfilled. <RH, May 30, 1912 par. 14>

Learn to take Christ at his word when you are inclined to despond. Believe that "all power" is given to those who need it, and that this power is for you. Do not look on the dark side, but look in faith to Jesus. The Word of the Lord is sufficient. Take hold unitedly with a will to do what God has said must be done. Success will attend those who cooperate with him *all the time*. <RH, May 30, 1912 par. 15>

Let us not be weary in well-doing. Why should we, with such helpers to co-operate with us in fighting the battles of life? At our baptism we were pledged to the service of God. In the name of the Father, the Son, and the Holy Spirit, we received the holy rite. The pledge was a life pledge on the part of heaven if we would comply with the conditions. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." "In due season we shall reap, if we faint not." <RH, May 30, 1912 par. 16>

Go, my brethren and fellow workers, and spread out before God your necessities. It was when the heavens were as brass over Paul that he trusted most fully in God, and was delivered again and again from unreasonable and wicked men. Let us trust in God, saying "Though he slay me, yet will I trust him," Let self be crucified. Let the love of God shine forth in words and works. Let the gospel of Jesus Christ exert strong, uninterrupted influence upon mind and heart. <RH, May 30, 1912 par. 17>

"Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, . . . and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." <RH, May 30, 1912 par. 18>

June 6, 1912 Home Preparation for Camp-Meeting

Mrs. E. G. White

I have been shown that some of our camp-meetings are far from being what the Lord designed they should be. The people come unprepared for the visitation of God's Holy Spirit. Generally the sisters devote considerable time before the meeting to the preparation of garments for the outward adorning, while they entirely forget the inward adorning, which is in the sight of God of great price. There is also much time spent in needless cooking, in the preparation of rich pies and cakes and other articles of food that do positive injury to those who partake of them. Should our sisters provide good bread and some other healthful kinds of food, both they and their families would be better prepared to appreciate the words of life, and far more susceptible to the influence of the Holy Spirit. <RH, June 6, 1912 par. 1>

Often the stomach is overburdened with food which is seldom as plain and simple as that eaten at home, where the amount of exercise taken is double or treble. This causes the mind to be in such a lethargy that it is difficult to appreciate eternal things, and the meeting closes, and they are disappointed in not having enjoyed more of the Spirit of God. <RH, June 6, 1912 par. 2>

While preparing for the meeting, each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray with and for one another. Humble yourselves before God, and make an earnest effort to empty the soul temple of all rubbish,--all envyings, all jealousies, all suspicions, all fault-findings. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." <RH, June 6, 1912 par. 3>

The Lord speaks: enter into your closet, and in silence commune with your own heart; listen to the voice of truth and conscience. Nothing will give such clear views of self as secret prayer. He who seeth in secret and knoweth all things, will enlighten your understanding and answer your petitions. Plain, simple duties that must not be neglected will open before you. Make a covenant with God to yield yourselves and all your powers to his service. Do not carry this undone work to the camp-meeting. If it is not done at home, your own soul will suffer, and others will be greatly injured by your coldness, your stupor, your spiritual lethargy. <RH, June 6, 1912 par. 4>

At home is the place to find Jesus; then take him with you to the meeting, and how precious will be the hours you spend there! But how can you expect to feel the presence of the Lord and see his power displayed, when the individual work of preparation for that time is neglected? <RH, June 6, 1912 par. 5>

For your soul's sake, for Christ's sake, and for the sake of others, work at home. Pray as you are not accustomed to pray. Let the heart break before God. Set your house in order. Prepare your children for the occasion. Teach them that it is not of so much consequence that they appear with fine clothes as that they appear before God with clean hands and pure hearts. Remove every obstacle that may have been in their way,--all differences that may have existed between themselves, or between you and them. By so doing you will invite the Lord's presence into your homes, and holy angels will attend you as you go up to the meeting, and their light and presence will press back the darkness of evil angels. Even unbelievers will feel the holy atmosphere as they enter the encampment. O, how much is lost by neglecting this important work! You may be pleased with the preaching, you may become animated and revived, but the converting, reforming power of God will not be felt in the heart, and the work will not be so deep, thorough, and lasting as it should be. Let pride be crucified, and the soul be clad with the priceless robe of Christ's righteousness, and what a meeting will you enjoy! It will be to your soul even as the gate of heaven. <RH, June 6, 1912 par. 6>

June 6, 1912 "Freely Ye Have Received, Freely Give"

During the years of Christ's public ministry, the first disciples were associated closely with him, that they might be trained for the work that as his representatives they must carry forward when he should be no longer with them. For three years they labored with him, hearing his words of comfort and hope to the weary and desponding, beholding his miracles in behalf of the suffering. When Christ returned to the Father, he bade the disciples continue the work he had begun. They were given power to heal "all manner of sickness and all manner of disease." By healing in his name the diseases of the body, they would testify to his power for the healing of the soul. Through ministry such as Christ had performed, they were to carry to all nations the gospel of his grace. <RH, June 6, 1912 par. 1>

In the same way his disciples today are to labor. In sympathy and compassion they are to minister to those in need of help, seeking with unselfishness and earnestness to lighten the woe of suffering humanity; and through this means win men and women to the great truth for this time. <RH, June 6, 1912 par. 2>

"Is not this the fast that *I* have chosen," the Lord through his prophet declares, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Wherever the people of God are placed, in the crowded cities, in the villages, or among the country byways, there is a mission field, for which a responsibility is laid upon them by their Lord's commission. <RH, June 6, 1912 par. 3>

The denominational churches in our land are doing something in the line of Christian Help work. Some are working actively, walking in all the light they have. They would do much more if they understood the truths that we hold. Yet many of those who know the truth, who claim to believe that the last message of mercy is being given to the world, are fast asleep. Many, like the sluggard, are folding their hands in inactivity. <RH, June 6, 1912 par. 4>

The Lord is calling upon his people to take up different lines of missionary work, to sow beside all waters. We do but a small part of the work that he desires us to do among our neighbors and friends. By kindness to the poor, the sick, or the bereaved we may obtain an influence over them, so that divine truth will find access to their hearts. No such opportunity for service should be allowed to pass unimproved. It is the highest missionary work that we can do. The presentation of the truth in love and sympathy from house to house is in harmony with the instruction of Christ to his disciples when he sent them out on their first missionary tour. <RH, June 6, 1912 par. 5>

Those who have the gift of song are needed. Song is one of the most effective means of impressing spiritual truth upon the heart. Often by the words of sacred song, the springs of penitence and faith have been unsealed. Church-members, young and old, should be educated to go forth to proclaim this last message to the world. If they go in humility, angels of God will go with them, teaching them how to lift up the voice in prayer, how to raise the voice in song, and how to proclaim the gospel message for this time. <RH, June 6, 1912 par. 6>

Young men and women, take up the work to which God calls you. Christ will teach you to use your abilities to good purpose. As you receive the quickening influence of the Holy Spirit, and seek to teach others, your minds will be refreshed, and you will be able to present words that are new and strangely beautiful to your hearers. Pray and sing, and speak the word. <RH, June 6, 1912 par. 7>

The medical missionary work presents many opportunities for service. Intemperance in eating and ignorance of nature's laws are causing much of the sickness that exists, and are robbing God of the glory due him. Because of a failure to deny self, many of God's people are unable to reach the high standard of spirituality he sets before them.

Teach the people that it is better to know how to keep well than to know how to cure disease. We should be wise educators, warning all against self-indulgence. As we see the wretchedness, deformity, and disease that have come into the world as a result of ignorance, how can we refrain from doing our part to enlighten the ignorant and relieve the suffering? <RH, June 6, 1912 par. 8>

Because the avenues to the soul have been closed by the tyrant Prejudice, many are ignorant of the principles of healthful living. Good service can be done by teaching the people how to prepare healthful food. This line of work is as essential as any that can be taken up. More cooking schools should be established, and some should labor from house to house, giving instruction in the art of cooking wholesome foods. Many, many will be rescued from physical, mental, and moral degeneracy through the influence of health reform. These principles will commend themselves to those who are seeking for light; and such will advance from this to receive the full truth for this time. <RH, June 6, 1912 par. 9>

God wants his people to receive to impart. As impartial, unselfish witnesses, they are to give to others what the Lord has given them. And as you enter into this work, and by whatever means in your power seek to reach hearts, be sure to work in a way that will remove prejudice instead of creating it. Make the life of Christ your constant study, and labor as he did, following his example. <RH, June 6, 1912 par. 10>

Precious are God's promises to those who minister in his name. He says: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily. . . . Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. . . . And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." <RH, June 6, 1912 par. 11>

Then go, teach and preach Christ. Instruct and educate all whom you can reach who know not of his grace, his goodness, his mercy.

Ellen G. White. <RH, June 6, 1912 par. 12>

June 13, 1912 Overcoming Prejudice

Mrs. E. G. White

Those who labor in word and doctrine have an important work before them in removing from the minds of those for whom they labor fatal and lifelong deceptions, and impressing upon them the importance of aiming to reach God's great standard of righteousness. These workers should pray earnestly for divine enlightenment, and for wisdom to present the truth as it is in Jesus. Sympathy, tenderness, and love, woven into their discourses and manifested in their lives, will disarm opposition, weaken prejudice, and open the way to many hearts. <RH, June 13, 1912 par. 1>

Christ came to break the yoke from the necks of the oppressed, to strengthen the weak, to comfort the mourning, to set at liberty those who are bound, and to bind up the broken-hearted. His servants are to take up the work where he left it, and carry it forward in his name. But it is Satan's constant aim so to shape circumstances that the workers will become disconnected from God and labor in their own strength. <RH, June 13, 1912 par. 2>

Our workers need more of the wisdom that Paul had. When he went to labor for the Jews, he did not first make prominent the birth, betrayal, crucifixion, and resurrection of Christ, notwithstanding these were the special truths for that time. He first brought them down step by step over the promises of a coming Saviour, that had been given, and over the prophecies that pointed him out. After dwelling upon these until the specifications were distinct in the minds of all, he then declared that this Saviour had already come, and had fulfilled every specification of prophecy. This was the "guile" with which Paul caught souls. He presented the truth in such a manner that their former prejudices did not arise to blind their eyes and pervert their judgment. <RH, June 13, 1912 par. 3>

Brethren, as you go forth to labor for those who are bound in chains of prejudice and ignorance, you will need to exercise the same divine wisdom that Paul manifested. When, as you labor in a place, you see that the scales are beginning to fall from men's eyes, that they see people as trees walking, be very careful not to present the truth in such a way as to arouse prejudice and close the door of the heart to further light. Agree with the people on every point where you can consistently do so. Let them see that you love their souls, and want to be in harmony with them as far as possible. If the love of Christ is revealed in all your efforts, you will be able to sow the seeds of truth in some hearts. God will water the seed sown, and the truth will spring up and bear fruit to his glory. <RH, June 13, 1912 par. 4>

O that I could impress upon all the necessity of laboring in the spirit of Jesus! for I have been shown that souls have been turned away from the truth because of a lack of tact and skill in presenting it. In kindness and love seek to instruct those who oppose you. Preach the truth with the meekness of simplicity, remembering that it is not your words, but the

Word of God that is to cut its way to the heart. <RH, June 13, 1912 par. 5>

It should ever be manifest that we are reformers, but not bigots. When our laborers enter a new field, they should seek to become acquainted with the pastors of the several churches in the place. Much has been lost by neglecting to do this. If our ministers show themselves friendly and sociable, and do not act as if they were ashamed of the message they bear, it will have an excellent effect, and may give these pastors and their congregations favorable impressions of the truth. At any rate, it is right to give them a chance to be kind and favorable if they will. <RH, June 13, 1912 par. 6>

Our laborers should be very careful not to give the impression that they are wolves stealing in to get the sheep, but should let the ministers understand their position and the object of their mission,--to call the attention of the people to the truths of God's Word. There are many of these which are dear to all Christians. Here is common ground, upon which we can meet people of other denominations; and in becoming acquainted with them, we should dwell mostly upon topics in which all feel an interest, and which will not lead directly and pointedly to the subjects of disagreement. <RH, June 13, 1912 par. 7>

On entering a new place to labor, we should be careful not to create prejudice in the minds of the Catholics, or do anything to lead them to think us their enemies. The Lord has shown me that there are many among them who will be saved. God will just as surely test this people as he is testing us; and according to their willingness to accept the light he gives them, will be their standing before him. We should sow the seed beside all waters, for it is God that gives the increase. <RH, June 13, 1912 par. 8>

The apostle Paul, in describing his manner of labor, says: "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." <RH, June 13, 1912 par. 9>

Many people had assembled where John was baptizing in Jordan. As Jesus walked among them, the observing eye of John recognized him as the Saviour, and with kindling eye and earnest manner he cried, "Behold the Lamb of God!" Two of John's disciples, whose attention was thus directed to Jesus, followed him. Seeing them following him, he turned and said, "What seek ye? They said unto him, . . . Master, where dwellest thou? He saith unto them, Come and see." And when they had come and seen where he dwelt, he opened to them the great plan of salvation. <RH, June 13, 1912 par. 10>

The words that he there spoke to them were too precious to be kept to themselves, and the disciples immediately went and found their friends and brought them to Jesus. At that very time Nathanael was praying to know whether this was indeed the Christ of whom Moses and the prophets had spoken. While he continued to pray, one of those who had been brought to Christ, Philip by name, came to him and said, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." <RH, June 13, 1912 par. 11>

Notice how quickly prejudice arises. Nathanael says, "Can there any good thing come out of Nazareth?" Philip knew the strong prejudice that existed in the minds of many against Nazareth, and he did not try to argue with him, for fear of raising his combativeness, but simply said, "Come and see." <RH, June 13, 1912 par. 12>

Here is a lesson for our ministers and colporteurs and missionary workers. When you meet those who, like Nathanael, are prejudiced against the truth, do not urge your peculiar views too strongly. Talk to them at first upon subjects upon which you can agree. Bow with them in prayer, and in humble faith present your petitions before the throne. As you come into a closer connection with heaven, prejudice will be weakened, and it will be easier to reach the heart. <RH, June 13, 1912 par. 13>

To those who expect to go to other lands to labor, I wish to say: Remember that you can break down the severest opposition by taking a personal interest in the people whom you meet. Christ took a personal interest in men and women while he lived on this earth. Wherever he went, he was a medical missionary. We are to go about doing good, even as he did. We are instructed to feed the hungry, clothe the naked, and comfort the sorrowing. <RH, June 13, 1912 par. 14>

The sisters can do much to reach the heart and make it tender. Wherever you are, my sisters, work in simplicity. If you are in a home where there are children, show an interest in them. Let them see that you love them. If one is sick, offer to give treatments; help the careworn, anxious mother to relieve her suffering child. <RH, June 13, 1912 par. 15>

Some of you expect to go abroad as canvassers. Sometimes you may wish to canvass a man whose time is fully occupied. You may have to put off your canvass, and it may be possible that you can join him in his work, and talk with him then. The sermon which you thus preach by your helpfulness will be in harmony with the sermon which you preach with your tongue; and the two, together, will have a power that words alone could never have. <RH, June 13, 1912 par. 16>

When staying at the homes of the people, share the burdens of the household. Be thoughtful enough to keep the water

bucket filled. Help the tired father do the chores. Take an interest in the children. Be considerate. Work in humility, and the Lord will work with you. <RH, June 13, 1912 par. 17>

Christ drew the hearts of his hearers to him by the manifestation of his love, and then, little by little, as they were able to bear it, he unfolded to them the great truths of the kingdom. We also must learn to adapt our labors to the condition of the people,--to meet men where they are. While the claims of the law of God are to be presented to the world, we should never forget that love -- the love of Christ -- is the only power that can soften the heart and lead to obedience. All the great truths of the Scriptures center in Christ; rightly understood, all lead to him. Let Christ be presented as the alpha and omega, the beginning and the end, of the great plan of redemption. Present to the people such subjects as will strengthen their confidence in God and in his Word, and lead them to investigate its teachings for themselves. And as they go forward, step by step, in the study of the Bible, they will be better prepared to appreciate the beauty and harmony of its precious truths. <RH, June 13, 1912 par. 18>

God's workmen must have breadth of character. They must not be men of one idea, stereotyped in their manner of working. They must be able to vary their efforts, to meet the needs of the people under different circumstances and conditions. God would have his servants, young and old, continually improving, learning better how to minister to the wants of all. <RH, June 13, 1912 par. 19>

June 20, 1912 The Duty of Workers to Care for Their Health

Mrs. E. G. White

Health is a blessing of which few appreciate the value; yet upon it the efficiency of our mental and physical powers largely depends. Our impulses and passions have their seat in the body, and it must be kept in the best condition physically and under the most spiritual influences in order that our talents may be put to the highest use. Anything that lessens physical strength enfeebles the mind, and makes it less capable of discriminating between right and wrong. <RH, June 20, 1912 par. 1>

The misuse of our physical powers shortens the time in which our lives can be used for the glory of God, and it unfits us to accomplish the work God has given us to do. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives and unfit themselves for service by disregarding nature's laws, are guilty of robbery toward God. And they are robbing their fellow men also. The opportunity of blessing others, the very work for which God sent them into the world, has by their own course of action been cut short. And they have unfitted themselves to do even that which in a briefer period of time they might have accomplished. The Lord holds us guilty when by our injurious habits we thus deprive the world of good. <RH, June 20, 1912 par. 2>

The health of the Lord's messengers should be carefully considered. As the true watchman goes forth bearing precious seed, sowing beside all waters, weeping and praying, the burden of labor is very taxing to mind and heart. He can not keep up the strain continuously--his soul stirred to the very depths--without wearing out prematurely. Strength and efficiency are needed in every discourse. And from time to time, fresh supplies of things new and old need to be brought forth from the storehouse of God's Word. This will impart life and power to the hearers. God does not want his workers to become so exhausted that their efforts have no freshness nor life. <RH, June 20, 1912 par. 3>

I can sympathize with some of my brethren who have strong feelings but not strong bodies. I do not know what we should do without men who feel intensely. But God would have these workers regard the laws of life and health; for when they are exhausted by long speaking and praying, or much writing, the enemy takes advantage of the tired condition of their nerves, and causes them to be impatient and to move rashly. It was at the close of Christ's long fast in the wilderness that Satan thought to gain the victory over him. But Christ drove him from the field of battle, and came off conqueror. Even so may those who preach the word today overcome when tempted in a similar way. But it is necessary that they labor with discretion, in order that they may preserve health and strength in the best possible condition; then, when occasion requires, they can put forth special efforts, and, relying upon him who has conquered the enemy in their behalf, can come off more than conquerors. <RH, June 20, 1912 par. 4>

While God's workers are to be filled with a noble enthusiasm, and with a determination to follow the example of the divine Worker, they are not to crowd too many things into the day's work. If they do this, they will soon have to leave the work entirely, broken down because they have tried to carry too heavy a load. It is right for them to make the best use of the advantages given them of God in earnest efforts for the relief of suffering and for the salvation of souls; but

they are not to sacrifice health. We have a calling as much higher than common, selfish interests as the heavens are higher than the earth. But this thought should not lead the willing servants of God to carry all the burdens they can possibly bear, without periods of rest. <RH, June 20, 1912 par. 5>

How good it would be if among all who are engaged in carrying out God's wonderful plan for the salvation of souls, there were no idlers! How much more would be accomplished if every one would say, "God holds me accountable to be wide awake, and to let my efforts speak in favor of the truth I profess to believe. I am to be a practical worker, not a day-dreamer." It is because there are so many day-dreamers that true workers have to carry a double burden. Writing by the Spirit, Paul says: "As we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep." "Be not overcome of evil, but overcome evil with good." <RH, June 20, 1912 par. 6>

It is the part of a medical missionary to minister to the needs of the soul as well as the needs of the body. Those who put the whole soul into the medical missionary work, who labor untiringly in peril, in privation, in watchings oft, in weariness and painfulness, are in danger of forgetting that they must be faithful guardians of their own mental and physical powers. They are not to allow themselves to be overtaxed. But they are filled with zeal and earnestness, and sometimes they move unadvisedly, putting themselves under too heavy a strain. Unless such workers make a change, the result will be that sickness will come upon them, and they will break down. <RH, June 20, 1912 par. 7>

We need as workers to keep looking unto Jesus, the author and finisher of our faith. As workers together with God, we are to draw souls to Christ. We are to remember that each has a special part to act in the Master's service. O, how much good the members of the church might accomplish if they realized the responsibility resting upon them to point those with whom they come in contact to the Redeemer. When church-members shall disinterestedly engage in the work given them of God, a much stronger influence will be exerted in behalf of souls ready to die, and much more earnest efforts will be put forth in medical missionary lines. When every member of the church does his part faithfully, the workers in the field will be helped and encouraged and the cause of God will move forward with power. <RH, June 20, 1912 par. 8>

Some of our ministers feel that they must every day perform some labor that they can report to the conference. As a result of trying to do this, their efforts are often weak and inefficient. They should have periods of rest, of entire freedom from taxing labor; but these can not take the place of daily physical exercise. <RH, June 20, 1912 par. 9>

Brethren, when you take time to cultivate your garden, thus gaining the exercise needed to keep the system in good working order, you are just as much doing the work of God as in holding meetings. God is our Father, he loves us, and he does not require any of his servants to abuse their bodies. <RH, June 20, 1912 par. 10>

Another cause, both of ill health and of inefficiency in labor, is indigestion. It is impossible for the brain to do its best work when the digestive powers are abused. Many eat hurriedly of various kinds of food; this causes war in the stomach, and confuses the brain. The use of unwholesome food, and overeating of even that which is wholesome, should alike be avoided. Many eat at all hours, regardless of the laws of health. Then gloom covers the mind. How can men be honored with divine enlightenment when they are so reckless in their habits, so inattentive to the light which God has given in regard to these things? Brethren, is it not time for you to be converted on these points of selfish indulgence? "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Study these words earnestly. <RH, June 20, 1912 par. 11>

Life is a holy trust, which God alone can enable us to keep, and to use to his glory. But he who formed the wonderful structure of the body will take special care to keep it in order if men do not work at cross-purposes with him. Every talent entrusted to us he will help us to improve and use in accordance with the will of the Giver. Days, months, and years are added to our existence that we may improve our opportunities and advantages for working out our individual salvation, and by our unselfish life promote the well-being of others. Thus may we build up the kingdom of Christ, and make manifest the glory of God. <RH, June 20, 1912 par. 12>

June 27, 1912 The Training of Workers in the Field

Mrs. E. G. White

There has been a failure to call into exercise talent which should be employed, but which needs development and cultivation. We have had but few ministers and but few men to bear responsibilities, because we have had so few educators. We have lost much because we have not had those who were apt to teach, and who could conduct a training-school for the inexperienced, and press them into service. <RH, June 27, 1912 par. 1>

The real workers in this cause are few, yet the work covers much ground; and it is often impossible for the laborers to look after the interest awakened. They fail to discern that they must enlist the lay members of the church, and teach them to work, that they may hold all that has been gained, and continue to advance. The plan of labor has been such as to lead the people to feel that they could do very little themselves, and if anything was to be accomplished they must have a minister. <RH, June 27, 1912 par. 2>

Faith is the assent of man's understanding to God's words, and binds the heart to God's service. And whose is man's understanding, if it be not God's? Whose the heart, if it be not God's? To have faith is to render to God the intellect, the energy, that we have received from him; therefore, those who exercise faith do not themselves deserve any credit. Those who believe so firmly in a Heavenly Father that they can trust him with unlimited confidence, those who by faith can reach beyond the grave to the eternal realities, must pour forth to their Maker the confession, "All things come of thee, and of thine own have we given thee." <RH, June 27, 1912 par. 3>

Every man, everything, is the property of the Lord. All that man receives from the bounty of heaven is still the Lord's. Whatever knowledge he has that in any way helps him to be an intelligent workman in God's cause is from the Lord, and should be imparted by him to his fellow men, in order that they, too, may become valuable workmen. He to whom God has entrusted unusual gifts should return to the Lord's storehouse that which he has received, by freely giving to others the benefit of his blessing. Thus God will be honored and glorified. <RH, June 27, 1912 par. 4>

In all departments of the Lord's work, every laborer is to help his fellow laborer. The workers who have had many advantages are to take no credit to themselves, nor are they to think that they deserve praise for using in the service of Christ the talents that he has entrusted to them. They should realize that the non-employment of these capabilities would place upon them a burden of guilt, making them deserving of God's just displeasure and severest judgments. <RH, June 27, 1912 par. 5>

Heaven-bestowed capabilities should not be made to serve selfish ends. Every energy, every endowment, is a talent that should contribute to God's glory by being used in his service. His gifts are to be put out to the exchangers, that he may receive his own with usury. The talents that fit a man for service are entrusted to him, not only that he may be an acceptable worker himself, but that he may also be enabled to teach others who in some respects are deficient. <RH, June 27, 1912 par. 6>

If in their ministry those whom we teach develop an energy and an intelligence even superior to that which we possess, we should rejoice over the privilege of having a part in the work of training them. But there is danger that some in positions of responsibility as teachers and leaders will act as if talent and ability have been given to them only, and that they must do all the work in order to make sure that it is done right. They are liable to find fault with everything not originated by themselves. A great amount of talent is lost to the cause of God because many laborers, desiring to be first, are willing to lead, but never to follow. <RH, June 27, 1912 par. 7>

To those upon whom God has bestowed many talents I am instructed to say: Help the inexperienced; discourage them not. Take them into your confidence; give them fatherly counsel, teaching them as you would teach students in a school. Watch not for their mistakes, but recognize their undeveloped talent, and train them to make a right use of these powers. Instruct them with all patience, encouraging them to go forward and to do an important work. Instead of keeping them engaged in doing things of minor importance, give them an opportunity to obtain an experience by which they may develop into trustworthy workers. Much will thus be gained for the cause of God. <RH, June 27, 1912 par. 8>

Those placed in positions of responsibility should seek to make others familiar with all parts of the work. This will reveal that they do not desire to be first, but that they are glad to have others become acquainted with details, and to become as efficient as they are. Those who faithfully fulfil their duty in this respect will, in time, have standing by their side a large number of intelligent workers; whereas, should they shape matters in accordance with narrow, selfish conceptions, they would stand alone. <RH, June 27, 1912 par. 9>

Look for the conversion of a large number from the highways and the byways. Unexpected talent will be developed in those in the common walks of life. If men and women can have the message of truth brought to them, many who hear will receive it. Some who are regarded as uneducated will be called to the service of the Master, even as the humble, unlearned fishermen were called by the Saviour. Men will be called from the plow as was Elisha, and will take up the work that God has appointed them. They will begin to labor in simplicity and quietness, reading and explaining

the Scriptures to others. Their simple efforts will be successful. <RH, June 27, 1912 par. 10>

House-to-house work will be done by men and women who realize that they can labor for the Lord because he has put his Spirit upon them. As they go forth in humble faith, Christ will impart to them grace, which they will impart to others. The Lord will give them the same love for perishing souls that he gave to the disciples of old. Christ will be with these workers; angels of heaven will respond to the self-sacrificing efforts they put forth. By the power of the Holy Spirit, Jesus will move upon hearts. God will work miracles in the conversion of sinners, and the workers will be filled with joy as they see souls converted. <RH, June 27, 1912 par. 11>

There are men who will spend and be spent to win souls to Christ. In obedience to the great commission, many will go forth to work for the Master. Under the ministration of angels, common men will be moved upon by the Spirit of God and led to warn the people in the highways and byways. These workers are to be strengthened and encouraged, and as fast as possible prepared for labor, that success may crown their efforts. They harmonize with unseen, heavenly instrumentalities. They are workers together with God, and their brethren should wish them Godspeed and pray for them as they labor in Christ's name. <RH, June 27, 1912 par. 12>

None who catch the divine rays from the Sun of Righteousness will lack for fitting words. It will not be oratory, as the world counts oratory, but heavenly eloquence; they will speak words that will go direct to minds, awakening conviction, and causing their hearers to ask, What is truth? Let men with the love of Jesus in their hearts go forth to give the invitation, "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." <RH, June 27, 1912 par. 13>

There are lay members who are fitted to bear responsibilities, and who would do so if there were some one with patience, kindness, and forbearance, who would teach them how to work. Ministers should show a real earnestness in helping such persons to succeed, and should put forth persevering effort to develop talent. The inexperienced are in need of wise generals who by prayer and personal effort will encourage and help them to become perfect in Christ Jesus. This is the work which every gospel minister should endeavor to do. <RH, June 27, 1912 par. 14>

Men of varied talents and superior ability will unite with us in the work of giving the last message of mercy to a perishing world. My brethren, learn to recognize ability and talent in others besides yourselves. Be examples to the flock. Give to others the benefit of all the knowledge that the Lord has given to you. He has entrusted you with this knowledge that you may impart it. With the same liberality and freedom that the Master teaches you, teach others, binding them to your heart by love and tenderness. <RH, June 27, 1912 par. 15>

A great work is to be done in America and other lands. The most important duty before those who have been sent out into the fields at home and abroad as missionaries, is to combine the forces and strength of all whom they can possibly enlist as helpers. Thus they can make mighty strokes for their Master. God will do a great work in every part of the field if, with willing hearts, his servants put self out of sight, and labor only for his glory. <RH, June 27, 1912 par. 16>

July 4, 1912 An All-Sufficient Saviour

Mrs. E. G. White

Christ came to this world to live a life of perfect obedience to the laws of God's kingdom. He came to uplift and ennoble human beings, to work out an enduring righteousness for them. He came as a medium through which truth was to be imparted. In him are found all the excellencies necessary to absolute perfection of character. To those who receive him, he gives power to become the sons of God. "The word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." <RH, July 4, 1912 par. 1>

In Christ "we have redemption through his blood, even the forgiveness of sins." He is "the image of the invisible God, the first-born of every creature." "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. <RH, July 4, 1912 par. 2>

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which

was preached to every creature which is under heaven." <RH, July 4, 1912 par. 3>

Christ gave up his high command in the heavenly courts, and laying aside his royal robe and kingly crown, he clothed his divinity with humanity. For our sake he became poor in earthly riches and advantages, that human beings might be rich in the eternal weight of glory. He took his place at the head of the human family, and consented to endure in our behalf the trials and temptations that sin has brought. He might have come in power and great glory, escorted by a multitude of heavenly angels. But no; he came in humility, of lowly parentage. He was brought up in an obscure and despised village. He lived a life of poverty, and suffered often with privation and hunger. This he did to show that earthly riches and high rank do not increase the value of souls in the sight of God. He has given us no encouragement to think that riches make men worthy of eternal life. Those church-members who, when a brother becomes poor, treat him as if he were unworthy of their notice certainly did not learn this from Christ. To one who, during the Saviour's ministry, offered to follow him as his disciple, Jesus said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Those who follow him must share his poverty. "If any man will come after me," he declares, "let him deny himself, and take up his cross, and follow me." "So shall ye be my disciples."

<RH, July 4, 1912 par. 4>

It is submission to sin that brings the great unhappiness of the soul. It is not poverty, but disobedience, that lessens man's hope of gaining eternal life, which the Saviour came to bring him. True riches, true peace, true content, enduring happiness,--these are found only in entire surrender to God, in perfect reconciliation to his will. <RH, July 4, 1912 par. 5>

Christ came to our world to live a life of stainless purity, thus to show sinners that in his strength they, too, can obey God's holy precepts, the laws of his kingdom. He came to magnify the law and make it honorable by his perfect conformity to its principles. He united humanity and divinity, that fallen human beings might become partakers of the divine nature, and thus escape the corruption that is in the world through lust. <RH, July 4, 1912 par. 6>

It was from the Father that Christ constantly drew the power that enabled him to keep his life free from spot or stain of sin. It was this power that enabled him to resist temptation. <RH, July 4, 1912 par. 7>

July 11, 1912 Rewards of Service

Mrs. E. G. White

"When thou makest a dinner or a supper," Christ said, "call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just." <RH, July 11, 1912 par. 1>

To every worker for God this thought should be a stimulus and an encouragement. In this life, our work for God often seems to be almost fruitless. Our efforts to do good may be earnest and persevering, yet we may not be permitted to witness their results. To us the effort may seem to be lost. But the Saviour assures us that our work is noted in heaven, and that the recompense can not fail. The apostle Paul, writing by the Holy Spirit, says, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." And in the words of the psalmist we read, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." <RH, July 11, 1912 par. 2>

While the great final reward is given at Christ's coming, true-hearted service for God brings a reward even in this life. Obstacles, opposition, and bitter, heart-breaking discouragement, the worker will have to meet. He may not see the fruit of his toil. But in face of all this he finds in his labor a blessed recompense. All who surrender themselves to God in unselfish service for humanity, are in cooperation with the Lord of glory. This thought sweetens all toil; it braces the will; it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing his sympathies, they help to swell the tide of his joy, and bring honor and praise to his exalted name. <RH, July 11, 1912 par. 3>

In fellowship with God, with Christ, and with holy angels, they are surrounded with a heavenly atmosphere, an atmosphere that brings health to the body, vigor to the intellect, and joy to the soul. <RH, July 11, 1912 par. 4>

All who consecrate body, soul, and spirit to God's service, will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of his own Spirit, the life of his own life. The Holy Spirit puts forth its highest energies to work in heart and mind. <RH, July 11, 1912 par. 5>

Many are God's promises to those who minister to his afflicted ones. He says: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be

blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." "The liberal soul shall be made fat: and he that watereth shall be watered also himself." <RH, July 11, 1912 par. 6>

While much of the fruit of their labor is not apparent in this life, God's workers have his sure promise of ultimate success. As the world's Redeemer, Christ was constantly confronted with apparent failure. He seemed to do little of the work which he longed to do in uplifting and saving. Satanic agencies were constantly working to obstruct his way. But he would not be discouraged. Ever before him he saw the result of his mission. He knew that truth would finally triumph in the contest with evil, and to his disciples he said: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." The life of Christ's disciples is to be like his, a series of uninterrupted victories, not seen to be such here, but recognized as such in the great hereafter. <RH, July 11, 1912 par. 7>

Those who labor for the good of others are working in union with the heavenly angels. They have their constant companionship, their unceasing ministry. Angels of light and power are ever near, to protect, to comfort, to heal, to instruct, to inspire. The highest education, the truest culture, the most exalted service possible to human beings in this world, are theirs. <RH, July 11, 1912 par. 8>

Often our merciful Father encourages his children and strengthens their faith by permitting them here to see evidence of the power of his grace upon the hearts and lives of those for whom they labor. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower; and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but . . . it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." <RH, July 11, 1912 par. 9>

In the transformation of character, the casting out of evil passions, the development of the sweet graces of God's Holy Spirit, we see the fulfillment of the promise, "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." We behold life's desert "rejoice, and blossom as the rose." <RH, July 11, 1912 par. 10>

Christ delights to take apparently hopeless material, those whom Satan has debased and through whom he has worked, and make them the subjects of his grace. He rejoices to deliver them from suffering, and from the wrath that is to fall upon the disobedient. He makes his children his agents in the accomplishment of this work; and in its success, even in this life, they find a precious reward. <RH, July 11, 1912 par. 11>

But what is this compared with the joy that will be theirs in the great day of final reckoning? There will be a blessed commendation, a holy benediction, on the faithful winner of souls; for they will join the rejoicing ones in heaven, who shout the harvest home. How great will be the joy when the redeemed shall all meet, gathered into the mansions prepared for them that love him! What rejoicing for all who have been impartial, unselfish laborers together with God in winning souls to Christ! What satisfaction will every reaper have when the voice of Jesus shall be heard, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord." <RH, July 11, 1912 par. 12>

The Redeemer is glorified because he has not died in vain. Those who have been laborers together with God, see, as does Christ, the travail of their souls for perishing, dying sinners, and they are satisfied. The anxious hours they have spent, the perplexing circumstances they have had to meet, the sorrow of heart because some refuse to see and to receive the things that make for their peace,--all are forgotten. As they look upon the souls they sought to win to Christ, and see them saved, eternally saved, monuments of God's mercy and of a Redeemer's love, there ring through the arches of heaven shouts of praise and thanksgiving. <RH, July 11, 1912 par. 13>

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests. . . . Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing." <RH, July 11, 1912 par. 14>

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the

July 25, 1912 A Faithful Under-Shepherd

Mrs. E. G. White

Little mention is made in the book of Acts of the later work of the apostle Peter. During the busy years of ministry that followed the outpouring of the Spirit on the day of Pentecost, he was among those who put forth untiring efforts to reach the Jews who came to Jerusalem to worship at the time of the annual festivals. <RH, July 25, 1912 par. 1>

As the number of believers multiplied in Jerusalem and in other places visited by the messengers of the cross, the talents possessed by Peter proved of untold value to the early Christian church. The influence of his testimony concerning Jesus of Nazareth extended far and wide. Upon him had been laid a double responsibility. He bore positive witness concerning the Messiah before unbelievers, laboring earnestly for their conversion; and at the same time he did a special work for believers, strengthening them in the faith of Christ. <RH, July 25, 1912 par. 2>

It was after Peter had been led to self-renunciation and entire reliance upon divine power that he received his call to act as an under-shepherd. Christ had said to Peter before his denial of him, "When thou art converted, strengthen thy brethren." These words were significant of the wide and effectual work which this apostle was to do in the future for those who should come to the faith. For this work, Peter's own experience of sin and suffering and repentance had prepared him. Not until he had learned his weakness, could he know the believer's need of dependence on Christ. Amid the storm of temptation he had come to understand that man can walk safely only as in utter self-distrust he relies upon the Saviour. <RH, July 25, 1912 par. 3>

At the last meeting of Christ with his disciples by the sea, Peter, tested by the thrice-repeated question, "Lovest thou me?" had been restored to his place among the twelve. His work had been appointed him: he was to feed the Lord's flock. Now, converted and accepted, he was not only to seek to save those without the fold, but was to be a shepherd of the sheep. <RH, July 25, 1912 par. 4>

Christ mentioned to Peter only one condition of service, "Lovest thou me?" This is the essential qualification. Though Peter might possess every other, yet without the love of Christ, he could not be a faithful shepherd over the flock of God. Knowledge, benevolence, eloquence, zeal,--all are essential in the good work; but without the love of Christ in the heart, the work of the Christian minister is a failure. <RH, July 25, 1912 par. 5>

The love of Christ is not a fitful feeling, but a living principle, which is to be made manifest as an abiding power in the heart. If the character and deportment of the shepherd is an exemplification of the truth he advocates, the Lord will set the seal of his approval to the work. The shepherd and the flock will become one, united by their common hope in Christ. <RH, July 25, 1912 par. 6>

The Saviour's manner of dealing with Peter had a lesson for him and his brethren. Although Peter had denied his Lord, the love which Jesus bore him had never faltered. And as the apostle should take up the work of ministering the Word to others, he was to meet the transgressor with patience, sympathy, and forgiving love. Remembering his own weakness and failure, He was to deal with the sheep and lambs committed to his care as tenderly as Christ had dealt with him. <RH, July 25, 1912 par. 7>

Human beings, themselves given to evil, are prone to deal untenderly with the tempted and the erring. They can not read the heart; they know not its struggle and its pain. Of the rebuke that is love, of the blow that wounds to heal, of the warning that speaks hope, they have need to learn. <RH, July 25, 1912 par. 8>

Throughout his ministry, Peter faithfully watched over the flock entrusted to his care, and thus proved himself worthy of the charge and responsibility given him by the Saviour. Ever he exalted Jesus of Nazareth as the hope of Israel, the Saviour of mankind. He brought his own life under the discipline of the Master Worker. By every means within his power he sought to educate the believers for active service. His godly example and untiring activity inspired many young men of promise to give themselves wholly to the work of the ministry. As time went on, the apostle's influence as an educator and leader increased; and while he never lost his burden to labor especially for the Jews, yet he bore his testimony in many lands, and strengthened the faith of multitudes in the gospel. <RH, July 25, 1912 par. 9>

In the later years of his ministry, Peter was inspired to write to the believers "scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." His letters were the means of reviving the courage and strengthening the faith of those who were enduring trial and affliction, and of renewing to good works those who through manifold temptations were in danger of losing their hold upon God. These letters bear the impress of having been written by one in whom the sufferings of Christ and also his consolation had been made to abound; one whose entire being had been transformed

by divine grace, and whose hope of eternal life was sure and steadfast. <RH, July 25, 1912 par. 10>

At the very beginning of his first letter, the aged servant of God hastened to ascribe to his Lord a tribute of praise and thanksgiving. "Blessed be the God and Father of our Lord Jesus Christ," he exclaimed, "which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." <RH, July 25, 1912 par. 11>

In this hope of a sure inheritance in the earth made new, the early Christians rejoiced, even in times of severe trial and affliction. "Ye greatly rejoice," Peter wrote, "though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, . . . ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." <RH, July 25, 1912 par. 12>

The apostle's words were written for the instruction of believers in every age, and they have a special significance for those who live at the time when the "end of all things is at hand." His exhortations and warnings, and his words of faith and courage, are needed by every soul who would maintain his faith "steadfast unto the end." <RH, July 25, 1912 par. 13>

The apostle sought to teach the believers how important it is to keep the mind from wandering to forbidden themes, or from spending its energies on trifling subjects. Those who would not fall a prey to Satan's devices, must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind must not be left to dwell at random upon every subject that the enemy of souls may suggest. The heart must be faithfully sentinelled, or evils without will awaken evils within, and the soul will wander in darkness. "Gird up the loins of your mind," Peter wrote, "be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; . . . not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." <RH, July 25, 1912 par. 14>

"Pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." <RH, July 25, 1912 par. 15>

Had silver and gold been sufficient to purchase the salvation of men, how easily might it have been accomplished by him who says, "The silver is mine, and the gold is mine." But only by the precious blood of the Son of God could the transgressor be redeemed. The plan of salvation was laid in sacrifice. The apostle Paul wrote, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Christ gave himself for us that we might be rich. Christ gave himself for us that he might redeem us from all iniquity. And as the crowning blessing of salvation, "the gift of God is eternal life through Jesus Christ our Lord." <RH, July 25, 1912 par. 16>

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren." Peter continued, "see that ye love one another with a pure heart fervently." The word of God -- the truth -- is the channel through which the Lord manifests his Spirit and power. Obedience to the word produces fruit of the required quality -- "unfeigned love of the brethren." This love is heaven-born, and leads to high motives and unselfish actions. <RH, July 25, 1912 par. 17>

When truth becomes an abiding principle in the life, the soul is "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." This new birth is the result of receiving Christ as the word of God. When by the Holy Spirit divine truths are impressed upon the heart, new conceptions are awakened, and the energies hitherto dormant are aroused to cooperate with God. <RH, July 25, 1912 par. 18>

Thus it had been with Peter and his fellow disciples. Christ was the revealer of truth to the world. By him the incorruptible seed -- the word of God -- was sown in the hearts of men. But many of the most precious lessons of the great Teacher were spoken to those who did not then understand them. When, after his ascension, the Holy Spirit brought his teachings to the remembrance of the disciples, their slumbering senses awoke. The meaning of these truths flashed upon their minds as a new revelation, and truth, pure and unadulterated, made a place for itself. Then the wonderful experience of his life became theirs. The Word bore testimony through them, the men of his appointment, and they proclaimed the mighty truth, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . And of his fulness have all we received, and grace for grace."

(To be continued) <RH, July 25, 1912 par. 19>

August 1, 1912 A Faithful Under-Shepherd
(Continued)
Mrs. E. G. White

The apostle exhorted the believers to study the Scriptures, through a proper understanding of which they might make sure work for eternity. Peter realized that in the experience of every soul who is finally victorious there would be scenes of perplexity and trial; but he knew also that an understanding of the Scriptures would enable the tempted one to bring to mind promises that would comfort the heart and strengthen faith in the Mighty One. <RH, August 1, 1912 par. 1>

"All flesh is as grass," he declared, "and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." <RH, August 1, 1912 par. 2>

Many of the believers to whom Peter addressed his letters, were living in the midst of heathen, and much depended on their remaining true to the high calling of their profession. The apostle urged upon them their privileges as followers of Christ Jesus. "Ye are a chosen generation," he wrote, "a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." <RH, August 1, 1912 par. 3>

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." <RH, August 1, 1912 par. 4>

The apostle plainly outlined the attitude that believers should sustain toward the civil authorities: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king." <RH, August 1, 1912 par. 5>

Those who were servants were advised to remain subject to their masters "with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy," the apostle explained, "if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." <RH, August 1, 1912 par. 6>

The apostle exhorted the women in the faith to be chaste in conversation and modest in dress and deportment. "Whose adorning," he counseled, "let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." <RH, August 1, 1912 par. 7>

The lesson applies to believers in every age. "By their fruits ye shall know them." The inward adorning of a meek and quite spirit is priceless. In the life of the true Christian the outward adorning is always in harmony with the inward peace and holiness. "If any man will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." Self-denial and sacrifice will mark the Christian's life. Evidence that the taste is converted will be seen in the dress of all who walk in the path cast up for the ransomed of the Lord. <RH, August 1, 1912 par. 8>

It is right to love beauty and to desire it; but God desires us to love and seek first the highest beauty, that which is imperishable. No outward adorning can compare in value or loveliness with that "meek and quiet spirit," the "fine linen, white and clean," which all the holy ones of earth will wear. This apparel will make them beautiful and beloved here, and will hereafter be their badge of admission to the palace of the King. His promise is, "They shall walk with me in white: for they are worthy."

(To be concluded) <RH, August 1, 1912 par. 9>

August 8, 1912 A Faithful Under-Shepherd
(Concluded)
Mrs. E. G. White

Looking forward with prophetic vision to the perilous times into which the church of Christ was to enter, the apostle exhorted the believers to steadfastness in the face of trial and suffering. "Beloved," he wrote, "think it not strange concerning the fiery trial which is to try you." <RH, August 8, 1912 par. 1>

Trial is part of the education given in the school of Christ, to purify God's children from the dross of earthliness. It is because God is leading his children, that trying experiences come to them. Trials and obstacles are his chosen methods of discipline, and his appointed conditions of success. He who reads the hearts of men knows their weaknesses better than they themselves can know them. He sees that some have qualifications which, if rightly directed, could be used in the advancement of his work. In his providence he brings these souls into different positions and varied circumstances, that they may discover the defects that are concealed from their own knowledge. He gives them opportunity to overcome these defects, and to fit themselves for service. Often he permits the fires of affliction to burn, that they may be purified. <RH, August 8, 1912 par. 2>

God's care for his heritage is unceasing. He suffers no affliction to come upon his children but such as is essential for their present and eternal good. He will purify his church, even as Christ purified the temple during his ministry on earth. All that he brings upon his people in test and trial comes that they may gain deeper piety and greater strength to carry forward the triumphs of the cross. <RH, August 8, 1912 par. 3>

There had been a time in Peter's experience when he was unwilling to see the cross in the work of Christ. When the Saviour made known to the disciples his impending sufferings and death, Peter exclaimed, "Be it far from thee, Lord: this shall not be unto thee." Self-pity, which shrank from fellowship with Christ in suffering, prompted Peter's remonstrance. It was to the disciple a bitter lesson, and one which he learned but slowly, that the path of Christ on earth lay through agony and humiliation. But in the heat of the furnace fire he was to learn its lesson. Now, when his once active form was bowed with the burden of years and labors, he could write, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." <RH, August 8, 1912 par. 4>

Addressing the church elders regarding their responsibilities as under-shepherds of God's flock, the apostle wrote: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." <RH, August 8, 1912 par. 5>

Those who occupy the position of under-shepherds are to exercise a watchful diligence over the Lord's flock. This is not to be a dictatorial vigilance, but one that tends to encourage and strengthen and uplift. Ministry means more than sermonizing; it means earnest, personal labor. The church on earth is composed of erring men and women, who need patient, painstaking effort that they may be trained and disciplined to work with acceptance in this life, and in the future life to be crowned with glory and immortality. Pastors are needed--faithful shepherds--who will not flatter God's people, nor treat them harshly, but who will feed them with the bread of life,--men who in their lives feel daily the converting power of the Holy Spirit, and who cherish a strong, unselfish love toward those for whom they labor. <RH, August 8, 1912 par. 6>

There is tactful work for the under-shepherd to do as he is called to meet alienation, bitterness, envy, and jealousy in the church, and he will need to labor in the spirit of Christ to set things in order. Faithful warnings are to be given, sins rebuked, wrongs made right, not only by the minister's work in the pulpit, but by personal labor. The wayward heart may take exception to the message, and the servant of God may be misjudged and criticized. Let him then remember that "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." <RH, August 8, 1912 par. 7>

The work of the gospel minister is "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." If one entering upon this work chooses the least self-sacrificing part, contenting himself with preaching, and leaving the work of personal ministry for some one else, his labors will not be acceptable to God. Souls for whom Christ died are perishing for want of well-directed, personal labor; and he has mistaken his calling who, entering upon the ministry, is unwilling to do the personal work that the care of the flock demands. <RH, August 8, 1912 par. 8>

The spirit of the true shepherd is one of self-forgetfulness. He loses sight of self in order that he may work the works

of God. By preaching of the word and by personal ministry in the homes of the people, he learns their needs, their sorrows, their trials; and, cooperating with the great Burden-bearer, he shares their afflictions, comforts their distresses, relieves their soul-hunger, and wins their hearts to God. In this work the minister is attended by the angels of heaven, and he himself is instructed and enlightened in the truth that maketh wise unto salvation. <RH, August 8, 1912 par. 9>

In connection with his instruction to those in positions of trust in the church, the apostle outlined some general principles that were to be followed by all who were associated in church fellowship. The younger members of the flock were urged to follow the example of their elders in the practise of Christlike humility. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith." <RH, August 8, 1912 par. 10>

Thus Peter wrote to the believers at a time of peculiar trial to the church. Many had already become partakers of Christ's sufferings, and soon the church was to undergo a period of terrible persecution. Within a few brief years many of those who had stood as teachers and leaders in the church were to lay down their lives for the gospel. Soon grievous wolves were to enter in, not sparing the flock. But none of these things were to bring discouragement to those believers whose hopes were centered in Christ. With words of encouragement and good cheer Peter directed the minds of the believers from present trials and future scenes of suffering "to an inheritance incorruptible, and undefiled, and that fadeth not away." "The God of all grace," he fervently prayed, "who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever and ever. Amen." <RH, August 8, 1912 par. 11>

August 22, 1912 The True Ideal for Our Youth

Mrs. E. G. White

By a misconception of the true nature and object of education many have been led into serious and even fatal errors. Such a mistake is made when the regulation of the heart or the establishment of right principles is neglected in an effort to secure intellectual culture, or when eternal interests are overlooked in the eager desire for temporal advantage. <RH, August 22, 1912 par. 1>

It is right for the youth to feel that they must reach the highest development of their natural powers. We would not restrict the education to which God has set no limit. But our attainments will avail nothing if not put to use for the honor of God and the good of humanity. Unless our knowledge is a stepping-stone to the accomplishment of the highest purposes, it is worthless. <RH, August 22, 1912 par. 2>

The necessity of establishing Christian schools is urged upon me very strongly. In the schools of today many things are taught that are a hindrance rather than a blessing. Schools are needed where the Word of God is made the basis of education. Satan is the great enemy of God, and it is his constant aim to lead souls away from their allegiance to the King of heaven. He would have minds so trained that men and women will exert their influence on the side of error and moral corruption, instead of using their talents in the service of God. His object is effectually gained, when, by perverting their ideas of education, he succeeds in enlisting parents and teachers on his side; for a wrong education often starts the mind on the road to infidelity. <RH, August 22, 1912 par. 3>

In many of the schools and colleges of today, the conclusions which learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the impression is distinctly made that if these learned men are correct, the Bible can not be. The thorns of skepticism are disguised; they are concealed by the bloom and verdure of science and philosophy. Skepticism is attractive to the human mind. The young see in it an independence that captivates the imagination, and they are deceived. Satan triumphs; it is as he meant it should be. He nourishes every seed of doubt that is sown in young hearts, and soon a plentiful harvest of infidelity is reaped. <RH, August 22, 1912 par. 4>

We can not afford to allow the minds of our youth to be thus leavened; for it is on these youth we must depend to carry forward the work of the future. We desire for them something more than the opportunity for education in the sciences. The science of true education is the truth, which is to be so deeply impressed on the soul that it can not be obliterated by the error that everywhere abounds. <RH, August 22, 1912 par. 5>

The Word of God should have a place--the first place--in every system of education. As an educating power, it is of more value than the writings of all the philosophers of all ages. In its wide range of style and subjects there is

something to interest and instruct every mind, to ennoble every interest. The light of revelation shines undimmed into the distant past where human annals cast not a ray of light. There is poetry which has called forth the wonder and admiration of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequalled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity. <RH, August 22, 1912 par. 6>

There is no position in life, no phase of human experience, for which the Bible does not contain valuable instruction. Ruler and subject, master and servant, buyer and seller, borrower and lender, parent and child, teacher and student,--all may here find lessons of priceless worth. <RH, August 22, 1912 par. 7>

But above all else, the Word of God sets forth the plan of salvation: shows how sinful man may be reconciled to God, lays down the great principles of truth and duty which should govern our lives, and promises us divine aid in their observance. It reaches beyond this fleeting life, beyond the brief and troubled history of our race. It opens to our view the long vista of eternal ages,--ages undarkened by sin, undimmed by sorrow. It teaches us how we may share the habitations of the blessed, and bids us anchor our hopes and fix our affections there. <RH, August 22, 1912 par. 8>

The true motives of service are to be kept before old and young. The students are to be taught in such a way that they will develop into useful men and women. Every means that will elevate and ennoble them is to be employed. They are to be taught to put their powers to the best use. Physical and mental powers are to be equally taxed. Habits of order and discipline are to be cultivated. The power that is exerted by a pure, true life is to be kept before the students. This will aid them in the preparation for useful service. Daily they will grow purer and stronger, better prepared through His grace and a study of his Word, to put forth aggressive efforts against evil. <RH, August 22, 1912 par. 9>

True education is the inculcation of those ideas that will impress the mind and heart with the knowledge of God the Creator and Jesus Christ the Redeemer. Such an education will renew the mind and transform the character. It will strengthen and fortify the mind against the deceptive whisperings of the adversary of souls, and enable us to understand the voice of God. It will fit the learned to become a coworker with Christ. <RH, August 22, 1912 par. 10>

If our youth gain this knowledge, they will be able to gain all the rest that is essential; but if not, all the knowledge they may acquire from the world will not place them in the ranks of the Lord. They may gather all the knowledge that books can give, and yet be ignorant of the first principles of that righteousness which could give them a character approved of God. <RH, August 22, 1912 par. 11>

Those who are seeking to acquire knowledge in the schools of earth should remember that another school also claims them as students,--the school of Christ. From this school the students are never graduated. Among the pupils are both old and young. Those who give heed to the instructions of the divine Teacher are constantly gaining more wisdom and nobility of soul, and thus they are prepared to enter that higher school, where advancement will continue throughout eternity. <RH, August 22, 1912 par. 12>

Infinite Wisdom sets before us the great lessons of life,--the lessons of duty and happiness. These are often hard to learn, but without them we can make no real progress. They may cost us effort, tears, and even agony; but we must not falter nor grow weary. It is in this world, amid its trials and temptations, that we are to gain a fitness for the society of the pure and holy angels. Those who become so absorbed in less important studies that they cease to learn in the school of Christ, are meeting with infinite loss. <RH, August 22, 1912 par. 13>

Every faculty, every attribute, with which the Creator has endowed the children of men, is to be employed for his glory; and in this employment is found its purest, noblest, happiest exercise. The principles of heaven should be made paramount in the life, and every advance step taken in the acquirement of knowledge or in the culture of the intellect should be a step toward the assimilation of the human to the divine. <RH, August 22, 1912 par. 14>

To many who place their children in our schools strong temptations will come because they desire them to secure what the world regards as the most essential education. But what constitutes the most essential education, unless it be the education to be obtained from that Book which is the foundation of all true knowledge? Those who regard as essential the knowledge to be gained along the line of worldly education are making a great mistake, one which will cause them to be swayed by opinions that are human and erring. <RH, August 22, 1912 par. 15>

Those who seek the education that the world esteems so highly are gradually led farther and farther from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in place of the truths that God has committed to men through his ministers and prophets and apostles. <RH, August 22, 1912 par. 16>

Upon fathers and mothers devolves the responsibility of giving a Christian education to the children entrusted to them. In no case are they to let any line of business so absorb mind and time and talents that their children are allowed to drift until they are separated far from God. They are not to allow their children to slip out of their grasp into the hands of unbelievers. They are to do all in their power to keep them from imbibing the spirit of the world. They are to

train them to become workers together with God. They are to God's human hand, fitting themselves and their children for an endless life. <RH, August 22, 1912 par. 17>

There is earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers on the earth, the Lord calls on those who are Israelites indeed to serve him. Gather your children into your own houses; gather them in from the classes who are voicing the words of Satan, who are disobeying the commandments of God. Let us in our educational work embrace far more of the children and youth, and there will be a whole army of missionaries raised up to work for God. <RH, August 22, 1912 par. 18>

Our educational institutions are to do much toward meeting the demands for trained workers for the mission fields. Workers are needed all over the world. The truth of God is to be carried to foreign lands, that those who are in darkness may be enlightened. Cultivated talents are needed in every part of the work of God. God has designed that our schools shall be an instrumentality for developing workers for him,--workers of whom he will not be ashamed. He calls upon our young people to enter our schools, and quickly fit themselves for service. <RH, August 22, 1912 par. 19>

August 29, 1912 Dangerous Amusements for the Young

Mrs. E. G. White

The desire for excitement and pleasing entertainment is a temptation and a snare to God's people, and especially to the young. Satan is constantly preparing inducements to attract minds from the solemn work of preparation for scenes just in the future. Through the agency of worldlings he keeps up a continual excitement to induce the unwary to join in worldly pleasures. There are shows, lectures, and an endless variety of entertainments that are calculated to lead to a love of the world; and through this union with the world faith is weakened. <RH, August 29, 1912 par. 1>

Satan is a persevering workman, an artful, deadly foe. Whenever an incautious word is spoken, whether in flattery or to cause the youth to look upon some sin with less abhorrence, he takes advantage of it, and nourishes the evil seed, that it may take root and yield a bountiful harvest. He is in every sense of the word a deceiver, a skilful charmer. He has many finely woven nets, which appear innocent, but which are skilfully prepared to entangle the young and unwary. The natural mind leans toward pleasure and self-gratification. It is Satan's policy to manufacture an abundance of this. He seeks to fill the mind with a desire for worldly amusement, that there may be no time for the question, How is it with my soul? <RH, August 29, 1912 par. 2>

We are living in an unfortunate age for the young. The prevailing influence in society is in favor of allowing the youth to follow the natural turn of their own minds. If their children are very wild, parents flatter themselves that when they are older and reason for themselves, they will leave off their wrong habits, and become useful men and women. What a mistake! For years they permit an enemy to sow the garden of the heart, and suffer wrong principles to grow and strengthen, seeming not to discern the hidden dangers and the fearful ending of the path that seems to them the way of happiness. In many cases all the labor afterward bestowed upon these youth will avail nothing. <RH, August 29, 1912 par. 3>

The standard of piety is low among professed Christians generally, and it is hard for the young to resist the worldly influences that are encouraged by many church-members. The majority of nominal Christians, while they profess to be living for Christ, are really living for the world. They do not discern the excellence of heavenly things, and therefore can not truly love them. Many profess to be Christians because Christianity is considered honorable. They do not discern that genuine Christianity means cross-bearing, and their religion has little influence to restrain them from taking part in worldly pleasures. <RH, August 29, 1912 par. 4>

Some can enter the ballroom, and unite in all the amusements which it affords. Others can not go to such lengths as this, yet they can attend parties of pleasure, picnics, shows, and other places of worldly amusement; and the most discerning eye would fail to detect any difference between their appearance and that of unbelievers. <RH, August 29, 1912 par. 5>

In the present state of society it is no easy task for parents to restrain their children, and instruct them according to the Bible rule of right. Children often become impatient under restraint, and wish to have their own way and to go and come as they please. Especially from the age of ten to eighteen they are inclined to feel that there can be no harm in going to worldly gatherings of young associates. But the experienced Christian parents can see danger. They are acquainted with the peculiar temperaments of their children, and know the influence of these things upon their minds; and from a desire for their salvation, they should keep them back from these exciting amusements. <RH, August 29, 1912 par. 6>

When the children decide for themselves to leave the pleasures of the world, and to become Christ's disciples, what a

burden is lifted from the hearts of careful, faithful parents! Yet even then the labors of the parents must not cease. These youth have just commenced in earnest the warfare against sin, and against the evils of the natural heart, and they need in a special sense the counsel and watch-care of their parents. <RH, August 29, 1912 par. 7>

A Time of Trial Before the Young

Young Sabbath-keepers who have yielded to the influence of the world, will have to be tested and proved. The perils of the last days are upon us, and a trial is before the young which many have not anticipated. They will be brought into distressing perplexity, and the genuineness of their faith will be proved. They profess to be looking for the Son of man; yet some of them have been a miserable example to unbelievers. They have not been willing to give up the world, but have united with the world in attending picnics and other gatherings for pleasure, flattering themselves that they were engaging in innocent amusement. Yet it is just such indulgences that separate them from God, and make them children of the world. <RH, August 29, 1912 par. 8>

Some are constantly leaning to the world. Their views and feelings harmonize much better with the spirit of the world than with that of Christ's self-denying followers. It is perfectly natural that they should prefer the company of those whose spirit will best agree with their own. And such have quite too much influence among God's people. They take part with them, and have a name among them; and they are a text for unbelievers, and for the weak and unconsecrated ones in the church. In this refining time these professors will either be wholly converted, and sanctified by obedience to the truth, or they will be left with the world, to receive their reward with the worldling. <RH, August 29, 1912 par. 9>

God does not own the pleasure-seeker as his follower. Those only who are self-denying, and who live lives of sobriety, humility, and holiness, are true followers of Jesus. And such can not enjoy the frivolous, empty conversation of the lover of the world. <RH, August 29, 1912 par. 10>

Separation from the World

The true followers of Christ will have sacrifices to make. They will shun places of worldly amusement because they find no Jesus there,--no influence which will make them heavenly minded, and increase their growth in grace. Obedience to the Word of God will lead them to come out from all these things, and be separate. <RH, August 29, 1912 par. 11>

"By their fruits ye shall know them," the Saviour declared. All the true followers of Christ bear fruit to his glory. Their lives testify that a good work has been wrought in them by the Spirit of God, and their fruit is unto holiness. Their lives are elevated and pure. Right actions are the unmistakable fruit of true godliness, and those who bear no fruit of this kind reveal that they have no experience in the things of God. They are not in the Vine. Said Jesus, "Abide in me, and I in you. As the branch can not 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." <RH, August 29, 1912 par. 12>

Those who would be worshipers of the true God must sacrifice every idol. Jesus said to the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." The first four precepts of the decalogue allow no separation of the affections from God. Nor must anything share our supreme delight in him. We can not advance in Christian experience until we put away everything that separates us from God. <RH, August 29, 1912 par. 13>

The great Head of the church, who has chosen his people out of the world, requires them to be separate from the world. He designs that the spirit of his commandments, by drawing his followers to himself, shall separate them from worldly elements. To love God and keep his commandments is far away from loving the world's pleasures, and its friendship. There is no concord between Christ and Belial. <RH, August 29, 1912 par. 14>

The youth who follow Christ have a warfare before them; they have a daily cross to bear in coming out of the world and imitating the life of Christ. But there are many precious promises on record for those who seek the Saviour early. Wisdom calls to the sons of men, "I love them that love me; and those that seek me early shall find me." They will find that "the path of the just is as the shining light, that shineth more and more unto the perfect day." <RH, August 29, 1912 par. 15>

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation." "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of

the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." <RH, August 29, 1912 par. 16>

September 5, 1912 Patmos

Mrs. E. G. White

More than half a century had passed since the organization of the Christian church. During that time the gospel message had been constantly opposed. Its enemies had never relaxed their efforts, and had at last succeeded in enlisting the power of the Roman emperor against the Christians. <RH, September 5, 1912 par. 1>

In the terrible persecution that followed, the apostle John did much to confirm and strengthen the faith of the believers. He bore a testimony which his adversaries could not controvert, and which helped his brethren to meet with courage and loyalty the trials that came upon them. When the faith of the Christians would seem to waver under the fierce opposition they were forced to meet, the old, tried servant of Jesus would repeat with power and eloquence the story of the crucified and risen Saviour. He steadfastly maintained his faith, and from his lips came ever the same glad message: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you." <RH, September 5, 1912 par. 2>

John lived to be very old. He witnessed the destruction of Jerusalem and the ruin of the stately temple. The last survivor of the disciples who had been intimately connected with the Saviour, his message had great influence in setting forth the fact that Jesus was the Messiah, the Redeemer of the world. No one could doubt his sincerity, and through his teachings many were continually turning from unbelief. <RH, September 5, 1912 par. 3>

The rulers of the Jews were filled with bitter hatred against John for his unwavering fidelity to the cause of Christ. They declared that their efforts against the Christians would avail nothing so long as John's testimony kept ringing in the ears of the people. In order that the miracles and teachings of Jesus might be forgotten, the voice of the bold witness must be silenced. <RH, September 5, 1912 par. 4>

John was accordingly summoned to Rome to be tried for his faith. Here before the authorities the apostle's doctrines were misstated. False witnesses accused him of teaching seditious heresies. By these accusations his enemies hoped to bring about the disciple's death. <RH, September 5, 1912 par. 5>

John answered for himself in a clear and convincing manner, and with such simplicity and candor that his words had a powerful effect. His hearers were astonished at his wisdom and eloquence. But the more convincing his testimony, the deeper was the hatred of his opposers. The emperor Domitian was filled with rage. He could not dispute the reasoning of Christ's faithful advocate, nor match the power that attended his utterance of truth; yet he determined that he would silence his voice. <RH, September 5, 1912 par. 6>

John was cast into a caldron of boiling oil; but the Lord preserved the life of his faithful servant, even as he preserved the three Hebrews in the fiery furnace. As the words were spoken, Thus perish all who believe in that deceiver, Jesus Christ of Nazareth, John declared, My Master patiently submitted to all that Satan and his angels could devise to humiliate and torture him. He gave his life to save the world. I am honored in being permitted to suffer for his sake. I am a weak, sinful man. Christ was holy, harmless, undefiled. He did no sin, neither was guile found in his mouth. These words had their influence, and John was removed from the caldron by the very men who had cast him in. <RH, September 5, 1912 par. 7>

Again the hand of persecution fell heavily upon the apostle. By the emperor's decree, John was banished to the isle of Patmos, condemned, "for the word of God, and for the testimony of Jesus Christ." Here, his enemies thought, his influence would no longer be felt, and he must finally die of hardship and distress. <RH, September 5, 1912 par. 8>

To outward appearance, the enemies of truth were triumphing, but God's hand was moving unseen in the darkness. God permitted his faithful servant to be placed where Christ could give him a more wonderful revelation of himself, and of divine truth for the enlightenment of the churches. In exiling John the enemies of truth had hoped to silence forever the voice of the faithful disciple; but on Patmos he received a message, the influence of which his enemies could not destroy, and which was to continue to strengthen the church to the end of time. Though not released from the responsibility of their wrong act, those who exiled John became instruments in the hands of God to carry out his purpose; and the very effort to extinguish the light placed the truth in bold relief. <RH, September 5, 1912 par. 9>

Patmos, a barren, rocky island in the Aegean Sea, had been chosen by the Roman government as a place of banishment for criminals; but to the servant of God this gloomy abode became the gate of heaven. Here, shut away

from the busy scenes of life, and from the active labors of former years, he had the companionship of God and Christ and the heavenly angels, and from them he received instruction for the church for all future time. The events that would take place in the closing scenes of this earth's history were outlined before him; and there he wrote out the visions he received from God. When his voice could no longer testify to the One whom he loved and served, the messages given him on that barren coast were to go forth as a lamp that burneth, declaring the sure purpose of the Lord concerning every nation on the earth. <RH, September 5, 1912 par. 10>

Among the cliffs and rocks of Patmos, John held communion with his Maker. He reviewed his past life, and at thought of the blessings he had received, peace filled his heart. He had lived the life of a Christian, and he could say in faith, "We know that we have passed from death unto life." Not so the emperor who had banished him. He could look back only on fields of warfare and carnage, on desolated homes, on weeping widows and orphans, the fruit of his ambitious desire for preeminence. <RH, September 5, 1912 par. 11>

In his isolated home John was able to study more closely than ever before the manifestations of divine power as recorded in the book of nature and in the pages of inspiration. To him it was a delight to meditate on the work of creation, and to adore the divine Architect. In former years his eyes had been greeted by the sight of forest-covered hills, green valleys, and fruitful plains; and in the beauties of nature it had ever been his delight to trace the wisdom and skill of the Creator. He was now surrounded by scenes that to many would appear gloomy and uninteresting; but to John it was otherwise. While his surroundings might be desolate and barren, the blue heavens that bent above him were as bright and beautiful as the skies above his loved Jerusalem. In the wild, rugged rocks, in the mysteries of the deep, in the glories of the firmament, he read important lessons. All bore the message of God's power and glory. <RH, September 5, 1912 par. 12>

All around him the apostle beheld witnesses to the flood that had deluged the earth because the inhabitants ventured to transgress the law of God. The rocks thrown up from the great deep and from the earth, by the breaking forth of the waters, brought vividly to his mind the terrors of that awful outpouring of God's wrath. In the voice of many waters--deep calling unto deep--the prophet heard the voice of the Creator. The sea, lashed to fury by the merciless winds, represented to him the wrath of an offended God. The mighty waves, in their terrible commotion restrained within limits appointed by an invisible hand, spoke of the control of an infinite Power. And in contrast he realized the weakness and folly of mortals, who, though but worms of the dust, glory in their supposed wisdom and strength, and set their hearts against the Ruler of the universe, as if God were altogether such a one as themselves. By the rocks he was reminded of Christ, the Rock of his strength, in whose shelter he could hide without fear. From the exiled apostle on rocky Patmos there went up the most ardent longing of soul after God, the most fervent prayers.

(To be concluded) <RH, September 5, 1912 par. 13>

September 12, 1912 Patmos
(Concluded)
Mrs. E. G. White

The history of John affords a striking illustration of the way in which God can use aged workers. When John was exiled to the isle of Patmos, there were many who thought him to be past service, an old and broken reed, ready to fall at any time. But the Lord saw fit to use him still. Though banished from the scenes of his former labor, he did not cease to bear witness to the truth. Even in Patmos he made friends and converts. His was a message of joy, proclaiming a risen Saviour who on high was interceding for his people until he should return to take them to himself. And it was after John had grown old in the service of his Lord that he received more communications from heaven than he had received during the rest of his lifetime. <RH, September 12, 1912 par. 1>

The most tender regard should be cherished for those whose life interest has been bound up with the work of God. These aged workers have stood faithful amid storm and trial. They may have infirmities, but they still possess talents that qualify them to stand in their place in God's cause. Though worn, and unable to bear the heavier burdens that younger men can and should carry, the counsel that they can give is of the highest value. <RH, September 12, 1912 par. 2>

They may have made mistakes, but from their failures they have learned to avoid errors and dangers, and are they not therefore competent to give wise counsel? They have borne test and trial, and though they have lost some of their vigor, the Lord does not lay them aside. He gives them special grace and wisdom. <RH, September 12, 1912 par. 3>

Those who have served their Master when the work went hard, who endured poverty, and remained faithful when there were few to stand for truth, are to be honored and respected. The Lord desires the younger laborers to gain wisdom, strength, and maturity by association with these faithful men. Let the younger men realize that in having such workers among them they are highly favored. Let them give them an honored place in their councils. <RH, September 12, 1912 par. 4>

As those who have spent their lives in the service of Christ draw near to the close of their earthly ministry, they will be impressed by the Holy Spirit to recount the experiences that they have had in connection with his work. The record of his wonderful dealings with his people, of his great goodness in delivering them from trial, should be repeated to those newly come to the faith. God desires the old and tried laborers to stand in their place, doing their part to save men and women from being swept downward by the mighty current of evil. He desires them to keep the armor on till he bids them lay it down. <RH, September 12, 1912 par. 5>

In the experience of the apostle John during his persecution, there is a lesson of wonderful strength and comfort for the people of God. God does not prevent the plottings of wicked men, but he causes their devices to work for good to those who in trial and conflict maintain their faith and loyalty. Often the gospel worker carries on his work amid storms of persecution, bitter opposition, and unjust reproach. At such times let him remember that the experience to be gained in the furnace of trial and affliction is worth more than all the pain it costs. Thus God brings his children near to him, that he may show them their weakness and his strength. He teaches them to lean on him. Thus he prepares them to meet emergencies, to fill positions of trust, and to accomplish the great purpose for which their powers were given them. <RH, September 12, 1912 par. 6>

In all ages God's appointed witnesses have exposed themselves to reproach and persecution for the truth's sake. Joseph was maligned and persecuted because he preserved his virtue and integrity. David, the chosen messenger of God, was hunted like a beast of prey by his enemies. Daniel was cast into a den of lions because he was true to his allegiance to heaven. Job was deprived of his worldly possessions, and so afflicted in body that he was abhorred by his relatives and friends; yet he maintained his integrity. Jeremiah could not be deterred from speaking the words that God had given him to speak; and his testimony so enraged the king and princes that he was cast into a loathsome pit. Stephen was stoned because he preached Christ and him crucified. Paul was imprisoned, beaten with rods, stoned, and finally put to death because he was a faithful messenger for God to the Gentiles. And John was banished to the isle of Patmos "for the word of God, and for the testimony of Jesus Christ." <RH, September 12, 1912 par. 7>

These examples of human steadfastness bear witness to the faithfulness of God's promises,--of his abiding presence and sustaining grace. They testify to the power of faith to withstand the powers of the world. It is the work of faith to rest in God in the darkest hour, to feel, however sorely tried and tempest tossed, that our Father is at the helm. The eye of faith alone can look beyond the things of time to estimate aright the worth of eternal riches. <RH, September 12, 1912 par. 8>

Jesus does not present to his followers the hope of attaining earthly glory and riches, of living a life free from trial. Instead, he calls upon them to follow him in the path of self-denial and reproach. He who came to redeem the world was opposed by the united forces of evil. In an un pitying confederacy, evil men and evil angels arrayed themselves against the Prince of Peace. His every word and act revealed divine compassion, yet his unlikeness to the world provoked the bitterest hostility. <RH, September 12, 1912 par. 9>

So it will be with all who will live godly in Christ Jesus. Persecution and reproach await all who are imbued with the Spirit of Christ. The character of the persecution changes with the times, but the principle--the spirit that underlies it--is the same that has slain the chosen of the Lord ever since the days of Abel. <RH, September 12, 1912 par. 10>

In all ages Satan has persecuted the people of God. He has tortured them and put them to death, but in dying they became conquerors. They bore witness to the power of One mightier than Satan. Wicked men may torture and kill the body, but they can not touch the life that is hid with Christ in God. They can incarcerate men and women in prison walls, but they can not bind the spirit. <RH, September 12, 1912 par. 11>

Through trial and persecution the glory--the character--of God is revealed in his chosen ones. The believers in Christ, hated and persecuted by the world, are educated and disciplined in the school of Christ. On earth they walk in narrow paths; they are purified in the furnace of affliction. They follow Christ through sore conflicts; they endure self-denial, and experience bitter disappointments; but their experience teaches them the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ's sufferings, they can look beyond the gloom to the glory, saying, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." <RH, September 12, 1912 par. 12>

September 19, 1912 Peter's Last Epistle and His Death

Mrs. E. G. White

In the second letter addressed by Peter to those who had obtained "like precious faith" with himself, the apostle sets forth the divine plan for the development of Christian character. He writes:-- <RH, September 19, 1912 par. 1>

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. <RH, September 19, 1912 par. 2>

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." <RH, September 19, 1912 par. 3>

These words are full of instruction, and strike the key-note of victory. The apostle presents before the believers the ladder of Christian perfection, every step of which represents continual advancement in the knowledge of God, and in the climbing of which there is to be no standstill. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are the rounds of the ladder. We are saved by climbing round after round, mounting step after step, to the height of Christ's ideal for us. Thus he is made unto us wisdom, and righteousness, and sanctification, and redemption. <RH, September 19, 1912 par. 4>

God has called his people to glory and virtue, and these will be manifest in the lives of all who are truly connected with him. Having become partakers of the heavenly gift, they are to go on to perfection, being "kept by the power of God through faith." It is the glory of God to give his virtue to his children. He desires to see men and women reaching the highest standard; and when by faith they lay hold of the power of Christ, when they plead his unfailing promises, and claim them as their own, when with an importunity that will not be denied they seek for the power of the Holy Spirit, they will be made complete in him. <RH, September 19, 1912 par. 5>

Having received the faith of the gospel, the next work of the believer is to add to his character virtue, and thus cleanse the heart and prepare the mind for the reception of the knowledge of God. This knowledge is the foundation of all true education and of all true service. It is the only real safeguard against temptation; and it is this alone that can make one like God in character. Through the knowledge of God and of his Son Jesus Christ, are given to the believer "all things that pertain unto life and godliness." No good gift is withheld from him who sincerely desires to obtain the righteousness of God. <RH, September 19, 1912 par. 6>

"This is life eternal," Christ said, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." And the prophet Jeremiah declared: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Scarcely can the human mind comprehend the breadth and depth and height of the spiritual attainments of him who gains this knowledge. <RH, September 19, 1912 par. 7>

None need fail of attaining, in his sphere, to perfection of Christian character. By the sacrifice of Christ, provision has been made for the believer to receive all things that pertain to life and godliness. God calls upon us to reach the standard of perfection, and places before us the example of Christ's character. In his humanity, perfected by a life of constant resistance of evil, the Saviour showed that through cooperation with divinity human beings may in this life attain to perfection of a character. This is God's assurance to us that we too may obtain complete victory. <RH, September 19, 1912 par. 8>

Before the believer is held out the wonderful possibility of being like Christ, obedient to all the principles of the law. But of himself man is utterly unable to reach this condition. The holiness that God's Word declares he must have before he can be saved, is the result of the working of divine grace, as he bows in submission to the discipline and restraining influences of the Spirit of truth. Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of obedience. The part of the Christian is to persevere in overcoming every fault. Constantly he is to pray to the Saviour to heal the disorders of his sinsick soul. He has not the wisdom nor the strength to overcome; these belong to the Lord, and he bestows them on those who in humiliation and contrition seek him for help. <RH, September 19, 1912 par. 9>

The work of transformation from unholiness to holiness is a continuous one. Day by day God labors for man's sanctification, and man is to cooperate with him, putting forth persevering efforts in the cultivation of right habits. He is to add grace to grace; and as he thus works on the plan of addition, God works for him on the plan of multiplication. He is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to his faithful ones. Gladly he grants them the blessings that they need in their struggle against the evils that beset them. <RH, September 19, 1912 par. 10>

There are those who attempt to ascend the ladder of Christian progress; but as they advance, they begin to put their trust in the power of man, and soon lose sight of Jesus, the author and finisher of their faith. The result is failure--the

loss of all that has been gained. Sad indeed is the condition of those who, becoming weary of the way, allow the enemy of souls to rob them of the Christian graces that have been developing in their hearts and lives. "He that lacketh these things," declares the apostle, "is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." <RH, September 19, 1912 par. 11>

The apostle Peter had had a long experience in the things of God. His faith in God's power to save had strengthened with the years, until he had proved beyond question that there is no possibility of failure before the one who, advancing by faith, ascends round by round, ever upward and onward, to the topmost round of the ladder that reaches even to the portals of heaven.

(To be concluded) <RH, September 19, 1912 par. 12>

September 26, 1912 Peter's Last Epistle and His Death
(Concluded)
Mrs. E. G. White

For many years Peter had been urging the believers to grow in grace and in a knowledge of the truth; and now, knowing that soon he would be called upon to suffer martyrdom for his faith, he once more drew attention to the precious privileges within the reach of every believer. In the full assurance of his faith, the aged disciple exhorted his brethren to steadfastness of purpose in the Christian life. "Give diligence," he pleaded, "to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Precious assurance! Glorious is the hope set before the believer as he advances by faith toward the heights of Christian perfection! <RH, September 26, 1912 par. 1>

"I will not be negligent," the apostle continues, "to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance." <RH, September 26, 1912 par. 2>

The apostle was well qualified to speak of the purposes of God concerning the human race; for during the earthly ministry of Christ he had seen and heard much that pertained to the kingdom of God. "We have not followed cunningly devised fables," he reminded the believers, "when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." <RH, September 26, 1912 par. 3>

Convincing as was this evidence of the certainty of the believers' hope, there was yet another still more convincing in the witness of prophecy, through which the faith of all might be confirmed and securely anchored. "We have also," Peter declared, "a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." <RH, September 26, 1912 par. 4>

While exalting the "sure word of prophecy" as a safe guide in times of peril, the apostle solemnly warned the church against the torch of false prophecy, which would be uplifted by "false teachers," who would privily bring in "damnable heresies, even denying the Lord." These false teachers arising in the church are accounted true by many of their brethren in the faith, but the apostle compared them to "wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever." "The latter end is worse with them," he declared, "than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." <RH, September 26, 1912 par. 5>

Looking down through the ages to the close of time, Peter was inspired to outline conditions that would exist in the world just prior to the second coming of Christ. "There shall come in the last days scoffers," he wrote, "walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But "when they shall say, Peace and safety; then sudden destruction cometh upon them." Not all, however, would be ensnared by the enemy's devices. As the end of all things earthly approached, there would be faithful ones able to discern the signs of the times. While a larger number of professing believers would deny their faith by their works, there would be a remnant who would endure to the end. <RH, September 26, 1912 par. 6>

Peter kept alive in his heart the hope of Christ's return, and he assured the church of the certain fulfilment of the

Saviour's promise, "If I go and prepare a place for you, I will come again, and receive you unto myself." To the tried and faithful ones the coming might seem long delayed, but the apostle assured them: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. <RH, September 26, 1912 par. 7>

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. <RH, September 26, 1912 par. 8>

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found to him in peace, without spot, and blameless. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you. . . . Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." <RH, September 26, 1912 par. 9>

In the providence of God, Peter was permitted to close his ministry in Rome, where his imprisonment was ordered by the emperor Nero about the time of Paul's final arrest. Thus the two veteran apostles, who for many years had been widely separated in their labors, were called upon to bear their last witness for Christ in the world's metropolis, and upon its soil to shed their blood as the seed of a vast harvest of saints and martyrs. <RH, September 26, 1912 par. 10>

Since his reinstatement after his denial of Christ, Peter had unflinchingly braved danger, and had shown a noble courage and boldness in preaching a crucified, risen, and ascended Saviour. As he lay in his cell, he called to mind the words that Christ had spoken to him: "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." Thus Jesus had made known to the disciple the very manner of his death, and even foretold the stretching of his hands upon the cross. <RH, September 26, 1912 par. 11>

Peter, as a Jew and a foreigner, was condemned to be scourged and crucified. In prospect of this fearful death, the apostle remembered his great sin in denying Jesus in the hour of his trial. Once so unready to acknowledge the cross, he now counted it a joy to yield up his life for the gospel, feeling only that for him who had denied his Lord, to die in the same manner as his Master died was too great an honor. Peter had sincerely repented of that sin, and had been forgiven by Christ, as is shown by the high commission given him to feed the sheep and lambs of the flock. But he could never forgive himself. Not even the thought of the agonies of the last terrible scene could lessen the bitterness of his sorrow and repentance. As a last favor, he entreated his executioners that he might be nailed to the cross with his head downward. The request was granted, and in this manner died the great apostle Peter. <RH, September 26, 1912 par. 12>

October 3, 1912 The Dignity of Labor

Mrs. E. G. White

Notwithstanding all that has been said and written regarding the dignity of manual labor, the feeling prevails that it is degrading. The opinion of men has, in many minds, changed the order of things, and men have come to think that it is not fitting for a man who works with his hands to take his place among gentlemen. Men work hard to obtain money; and having gained wealth, they suppose that their money will make their sons gentlemen. But many such men fail to train their sons, as they themselves were trained, to hard, useful labor. Their sons spend the money earned by the labor of others, without understanding its value. Thus they misuse a talent that the Lord designed should be used to accomplish much good. <RH, October 3, 1912 par. 1>

The Lord's purposes are not the purposes of men. He did not design that men should live in idleness. In the beginning, he created man a gentleman; but though rich in all that the Owner of the universe could supply, Adam was not to be idle. No sooner was he created than his work was given him. He was to find employment and happiness in tending the things that God had created; and in response to his labor, his wants were to be abundantly supplied from the fruits of the garden of Eden. <RH, October 3, 1912 par. 2>

While our first parents obeyed God, their labor in the garden was a pleasure; and the earth yielded of its abundance for their wants. But when man departed from obedience, he was doomed to wrestle with the seeds of Satan's sowing, and to earn his bread by the sweat of his brow. Henceforth he must battle in toil and hardship against the power to

which he had yielded his will. <RH, October 3, 1912 par. 3>

It was God's purpose to alleviate by toil the evil that was brought into the world by man's disobedience. By toil the temptations of Satan might be made ineffectual, and the tide of evil stayed. And though attended with anxiety, weariness, and pain, labor is still a source of happiness and development, and a safeguard against temptation. Its discipline places a check on self-indulgence, and promotes industry, purity, and firmness. Thus it becomes a part of God's great plan for our recovery from the fall. <RH, October 3, 1912 par. 4>

The public feeling is that manual labor is degrading; yet men may exert themselves as much as they choose at cricket, baseball, or in pugilistic contests without being regarded as degraded. Satan is delighted when he sees human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help. While the youth are becoming expert in games that are of no real value to themselves or to others, Satan is playing the game of life for their souls, taking from them the talents that God has given them, and placing in their stead his own evil attributes. It is his effort to lead men to ignore God. He seeks to engross and absorb the mind so completely that God will find no place in the thoughts. He does not wish people to have a knowledge of their Maker, and he is well pleased if he can set in operation games and theatrical performances that will so confuse the senses of the youth that God and heaven will be forgotten. <RH, October 3, 1912 par. 5>

One of the surest safeguards against evil is useful occupation, while idleness is one of the greatest curses; for vice, crime, and poverty follow in its wake. Those who are always busy, who go cheerfully about their daily tasks, are the useful members of society. In the faithful discharge of the various duties that lie in their pathway, they make their lives a blessing to themselves and to others. Diligent labor keeps them from many of the snares of him who "finds some mischief still for idle hands to do." <RH, October 3, 1912 par. 6>

A stagnant pool soon becomes offensive; but a flowing brook spreads health and gladness over the land. The one is a symbol of the idle, the other of the industrious. <RH, October 3, 1912 par. 7>

In God's plan for Israel, every family had a home on the land, with sufficient ground for tilling. Thus were provided both the means and the incentive for a useful, industrious, and self-supporting life. And no devising of man has ever improved upon that plan. To the world's departure from it is owing, to a large degree, the poverty and wretchedness that exist today. <RH, October 3, 1912 par. 8>

In Israel, industrial training was regarded as a duty. Every father was required to see that his sons learned some useful trade. The greatest men of Israel were trained to industrial pursuits. A knowledge of the duties pertaining to housewifery was regarded as essential for every woman. And skill in useful duties was looked upon as an honor to women of all stations in life. <RH, October 3, 1912 par. 9>

In the schools of the prophets, various industries were taught, and many of the students supported themselves by manual labor. <RH, October 3, 1912 par. 10>

The path of toil appointed to the dwellers on earth may be hard and wearisome; but it is honored by the footprints of the Redeemer, and he is safe who follows in this sacred way. By precept and example Christ has dignified useful labor. From his earliest years, he lived a life of toil. The greater part of his earthly life was spent in patient work in the carpenter's shop at Nazareth. In the garb of a common laborer the Lord of life trod the streets of the little town in which he lived, going to and returning from his humble toil; and ministering angels attended him as he walked side by side with peasants and laborers, unrecognized and unhonored. <RH, October 3, 1912 par. 11>

When he went forth to contribute to the support of the family by his daily toil, he possessed the same power as when on the shores of Galilee he fed five thousand hungry souls with five loaves and two fishes. But he did not employ his divine power to lessen his burdens or lighten his toil. He had taken upon himself the form of humanity, with all its attendant ills, and he did not flinch from its severest trials. He lived in a peasant's home; he was clothed with coarse garments; he mingled with the lowly; he toiled daily with patient hands. His example shows us that it is man's duty to be industrious, and that labor is honorable. <RH, October 3, 1912 par. 12>

The things of earth are more closely connected with heaven, and are more directly under the supervision of Christ, than many realize. All right inventions and improvements have their source in him who is wonderful in counsel and excellent in working. The skilful touch of the physician's hand, his power over nerve and muscle, his knowledge of the delicate mechanism of the body, is the wisdom of divine power to be used in behalf of the suffering. The skill with which the carpenter uses his tools, the strength with which the blacksmith makes the anvil ring, come from God. Whatever we do, wherever we are placed, he desires to control our minds, that we may do perfect work. Christianity and business, rightly understood, are not two separate things; they are one. Bible religion is to be brought into all that we do and say. Human and divine agencies are to combine in temporal as well as in spiritual achievements. They are to be united in all human pursuits, in mechanical and agricultural labors, in mercantile and scientific enterprises. <RH, October 3, 1912 par. 13>

There is but one remedy for indolence, and that is to throw off sluggishness as a sin that leads to perdition, and go to

work, using the physical ability that God has given. The only cure for a useless, inefficient life is determined, persevering effort. Life is not given us to be spent in idleness or self-pleasing; before us are placed great possibilities. In the capital of strength a precious talent has been entrusted to men. This is of more value than any bank deposit, and should be more highly prized; for through the possibilities that it affords for enabling men to lead a useful, happy life, it may be made to yield interest and compound interest. It is a blessing that can not be purchased with gold or silver, houses or land; and God requires it to be used wisely. No man has a right to sacrifice this talent to the corroding influence of inaction. All are as accountable for the capital of physical strength as for their capital of means. <RH, October 3, 1912 par. 14>

The race is not always to the swift, nor the battle to the strong, and those who are diligent in business may not always be prospered. But it is "the hand of the diligent" that "maketh rich." And while indolence and drowsiness grieve the Holy Spirit and destroy true godliness, they also tend to poverty and want. "He becometh poor that dealeth with a slack hand." <RH, October 3, 1912 par. 15>

Judicious labor is a healthful tonic for the human race. It makes the feeble strong, the poor rich, and the wretched happy. Satan lies in ambush, ready to destroy those whose leisure gives him opportunity to insinuate himself under some attractive disguise. He is never more successful than when he comes to men in their idle hours. <RH, October 3, 1912 par. 16>

Among the evils resulting from wealth, one of the greatest is the fashionable idea that work is degrading. The prophet Ezekiel declares: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Here are presented before us the terrible results of idleness, which enfeebles the mind, debases the soul, and perverts the understanding, making a curse of that which was given as a blessing. It is the working man or woman who sees something great and good in life, and who is willing to bear its responsibilities with faith and hope. <RH, October 3, 1912 par. 17>

The essential lesson of contented industry in the necessary duties of life, is yet to be learned by the larger number of Christ's followers. It requires more grace, more stern discipline of character, to work for God in the capacity of mechanic, merchant, lawyer, or farmer, carrying the precepts of Christianity into the ordinary business of life, than to labor as an acknowledged missionary in the open field. It requires a strong spiritual nerve to bring religion into the workshop and the business office, sanctifying the details of every-day life, and ordering every transaction according to the standard of God's Word. But this is what the Lord requires. <RH, October 3, 1912 par. 18>

The apostle Paul regarded idleness as a sin. He learned the trade of tent-making in its higher and lower branches, and during his ministry he often worked at this trade to support himself and others. Paul did not regard as lost the time thus spent. As he worked at his trade, the apostle had access to a class of people that he could not otherwise have reached. He showed his associates that skill in the common arts is a gift from God. He taught that even in every-day toil God is to be honored. His toil-hardened hands detracted nothing from the force of his pathetic appeals as a Christian minister. <RH, October 3, 1912 par. 19>

God designs that all shall be workers. The toiling beast of burden answers the purpose of its creation better than does the indolent man. God is a constant worker. The angels are workers; they are ministers of God to the children of men. Those who look forward to a heaven of inactivity will be disappointed; for the economy of heaven provides no place for the gratification of indolence. But to the weary and heavy-laden rest is promised. It is the faithful servant who will be welcomed from his labors to the joy of his Lord. He will lay off his armor with rejoicing, and will forget the noise of battle in the glorious rest prepared for those who conquer through the cross of Calvary. <RH, October 3, 1912 par. 20>

October 24, 1912 The Measure of Light Given Measures Our Responsibilities

Mrs. E. G. White

God does not commend nor confirm men in impenitence, for this condition of the human heart does not glorify him, nor work good for humanity. God sheds light upon the souls of men, he grants them opportunities and privileges; and if these are not improved, if the precious moments of probation are neglected, the measure of the light given will be the measure of the guilt incurred through this inexcusable neglect of the gifts of God. The Saviour said, "If therefore the light that is in thee be darkness, how great is that darkness!" We are told that the Lord hardened Pharaoh's heart. The repeated refusals of the king to hear the word of the Lord, called forth more direct, more urgent and forcible messages. At each rejection of light, the Lord manifested a more marked display of his power; but the king's obstinacy increased with every new evidence of the power and majesty of the God of heaven, until the last arrow of mercy was exhausted from the divine quiver. Then the man was utterly hardened by his own persistent resistance. Pharaoh sowed obstinacy,

and he reaped a harvest of the same in his character. The Lord could do nothing more to convince him, for he was barricaded in obstinacy and prejudice, where the Holy Spirit could not find access to his heart. Pharaoh was given up to his own unbelief and hardness of heart. Infidelity produced infidelity. When Pharaoh hardened his heart on the first exhibition of God's power, he made himself more capable of a second rejection of God's power. Pride and stubbornness held him in bondage, and hindered him from acknowledging the warnings of God. It was contrary to the nature of Pharaoh to change after once having given expression to his purpose not to believe. <RH, October 24, 1912 par. 1>

What Pharaoh has done, will be done again and again by men until the close of probation. God destroys no man; but when a man stifles conviction, when he turns from evidence, he is sowing unbelief and will reap as he has sown. As it was with Pharaoh, so it will be with him; when clearer light shines upon the truth, he will meet it with increased resistance, and the work of hardening the heart will go on with each rejection of the increasing light of heaven. In simplicity and truth we would speak to the impenitent in regard to the way in which men destroy their own souls. You are not to say that God is to blame, that he has made a decree against you. No, he is not willing that any should perish, but that all should come to the knowledge of the truth, and to the haven of eternal bliss. No soul is ever finally deserted of God, given up to his own ways, so long as there is any hope of his salvation. God follows men with appeals and warnings and assurances of compassion until further opportunities and privileges would be wholly in vain. The responsibility rests upon the sinner. By resisting the Spirit of God today, he prepares the way for a second resistance of light when it comes with mightier power; and thus he will pass from one stage of indifference to another, until at last the light will fail to impress him, and he will cease to respond in any measure to the Spirit of God. <RH, October 24, 1912 par. 2>

Those who claim to be Christians are in continual need of a power outside of and beyond themselves. They need to watch unto prayer, and to place themselves under the guardianship of God, else they will be overcome by the enemy. The Christian must look to God, as a servant to his master, as a handmaid to her mistress, saying, "Lord, what wilt thou have me to do?" The servant of God must use his ability in such a way that it will bring glory to God. When he yields himself to the control of the Spirit of God, he will be renewed, transformed into the image of Christ. He will give his affections to God, he will be enlightened, strengthened, and sanctified, and will become a channel of light to the world. <RH, October 24, 1912 par. 3>

But the sinner who refuses to give himself to God, is under the control of another power, listening to another voice, whose suggestions are of an entirely different character. Passion controls him, his judgment is blinded, reason is dethroned, and impetuous desires sway him, now here, now there. The truth will have but little influence over him, for there is in human nature, when separated from the Source of truth, a continual opposition to God's will and ways. The physical, mental, and moral being are all under the control of rash impulses. The affections are depraved, and every faculty entrusted to man for wise improvement is demoralized. The man is dead in trespasses and sins. Inclination moves, passion holds the control, and his appetite is under the sway of a power of which he is not aware. He talks of liberty, of freedom of action, while he is in most abject slavery. He is not his own. He is not allowed to see the beauty of the truth; for the carnal mind is enmity against God, and not subject to his law. He views truth as falsehood, and falsehood as truth. The mind controlled by Satan is weak in moral power. Can such a one without change be taken into a holy heaven? -- O, no; it would be no mercy to the impenitent sinner to place him in the society of the angels. <RH, October 24, 1912 par. 4>

When the wicked dead are raised from the grave, they come up with the tastes, habits, and characters that they formed in the time of probation. A sinner is not raised a saint, neither is a saint raised a sinner. The sinner could not be happy in the companionship of the saints in light, with Jesus, with the Lord of hosts; for on every side will be heard the song of praise and thanksgiving; and honor will be ascribed to the Father and the Son. A song will be raised that the unsanctified, unholy ones have never learned, and it will be out of harmony with their depraved tastes and desires. It will be unbearable to them. The apostle John heard this song. He says, "I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments. . . . And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." It is impossible for the sinner to enjoy the bliss of heaven. <RH, October 24, 1912 par. 5>

Mrs. E. G. White

"Sanctify them through thy truth: thy word is truth." Every moment of our probationary time is precious; for it is our time for character building. We should give most diligent heed to the culture of our spiritual nature. We should watch our hearts, guarding our thoughts lest impurity tarnish the soul. We should seek to keep every faculty of the mind in the very best condition, that we may serve God to the extent of our ability. Nothing should be permitted to interrupt our communion with God. If corrupt thoughts are entertained, they will lead to corrupt actions. O, may the angels of purity guard us, that no stain of immorality may be found upon us! Every worker for God should be pure in thought. The grandest themes, the noblest impulses, the purest conceptions, should be his, for he is a son of God. <RH, October 31, 1912 par. 1>

We have a work to do in this world, and we must not allow ourselves to become self-absorbed, and so forget the claims of God and humanity upon us. If we seek God with earnestness, he will impress us by his Holy Spirit. He knows what we need, for he is acquainted with our every weakness; and he would have us work away from self, that we may become kind in thought and word and deed. We must cease to think and talk of self, cease to make our needs and wants the sole object of our thoughts. God would have us cultivate the attributes of heaven. To be a Christian is to be Christlike. If we would be successful in winning souls, we must be full of the tact that is born of kindness and sympathy and love. There are some who have a desire to benefit others, but they fail because of their defective manners. They do not realize the fact that before seeking the reformation of others, they themselves need to reform. Those who would work for others, should remember that they are working for Christ's little ones, the members of his body. <RH, October 31, 1912 par. 2>

We should carefully consider what is our relation to God and to one another. We are continually sinning against God, but his mercy still follows us; in love he bears with our perversities, our neglect, our ingratitude, our disobedience. He never becomes impatient with us. We insult his mercy, grieve his Holy Spirit, and do him dishonor before men and angels, and yet his compassions fail not. The thought of God's long-suffering to us should make us forbearing to one another. How patiently should we bear with the faults and errors of our brethren, when we remember how great are our own failings in the sight of God. How can we pray to our Heavenly Father, "Forgive us our debts, as we forgive our debtors," if we are denunciatory, resentful, exacting in our treatment of others? God would have us more kind, more loving and lovable, less critical and suspicious. O that we all might have the spirit of Christ, and know how to deal with our brethren and neighbors! <RH, October 31, 1912 par. 3>

We should manifest great tact in dealing with one who errs. In the spirit of love and meekness, we should seek to restore him to the fold of Christ; but instead of sympathy toward the wanderer, too frequently a censorious spirit is manifested. Those who have not made the mistake which they condemn in another, stand off in an unapproachable attitude, as if they felt themselves secure from making such a blunder. But let him who thinketh he standeth take heed lest he fall. If those who condemn another loved as Christ has loved a lost race of rebels, they would by every means possible seek to recover the erring one. They would not take delight in publishing his case, in making his fault appear in the worst light possible, but they would heed the injunction of the Scripture, "Ye which are spiritual, restore such an one in the spirit of meekness." If you do this, you will probably succeed in bringing our erring brother into fellowship with the church without publishing his errors to the church, or making his fault known to another in any way.

(To be concluded) <RH, October 31, 1912 par. 4>

November 7, 1912 The Spirit of a Christian

Mrs. E. G. White

There are too many among those who profess to be followers of Christ who seek to excuse their own defects by magnifying the errors of others. The highest evidence of nobility in a Christian is self-control. We should copy the example of Jesus; for when he was reviled, he reviled not again, but committed himself to Him that judgeth righteously. Our Redeemer met insult and mockery with uncomplaining silence. All the cruel taunts of the murderous throng who exulted in his humiliation and trial in the judgment-hall, could not bring from him one look or word of resentment or impatience. He was the majesty of heaven, and in his pure breast there dwelt no room for the spirit of retaliation, but only for pity and love. There is a time when silence is golden. We should always copy the life of Jesus; for we are to be like him. He loves us notwithstanding our defects and shortcomings. Let us not think that one of the graces of Christ is portrayed with no lesson to us in its portrayal. Pure love thinketh no evil. When we constantly imagine that we are not appreciated, and watch for slights, we do ourselves and others great harm. We must forget self in loving service for

others. <RH, November 7, 1912 par. 1>

If you think your brother has injured you, go to him in kindness and love, and you may come to an understanding and to reconciliation. When you deal with the erring, you should always keep in mind the fact that you are dealing with Christ in the person of his saints. Go to your brother whom you think in the wrong, and lovingly talk with him alone; if you succeed in settling the trouble, you have gained your brother without exposing his frailties, and the settlement between you has been the covering of a multitude of sins from the observation of others. Others will not need to know of your difficulty, and thus be put on the alert to watch with suspicion everything the one you think at fault may do, and put a wrong construction on his motives. <RH, November 7, 1912 par. 2>

"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." If the sinner repents because of your kind and loving admonition, work has been done for eternity. There is great need of carrying out the instruction of Christ in a definite manner, acting up to the word of our Master. This is living the law of God. In thus dealing with our brethren, we may make an impression on others that will never fade from their minds. We may not remember some act of kindness which we do, it may fade from our memory; but eternity will bring out in all its brightness, every act done for the salvation of souls, every word spoken for the comfort of God's children; and these deeds done for Christ's sake will be a part of our joy through all eternity. When we pursue toward our brethren any course save that of kindness and courtesy, we pursue an unchristian course. We should manifest courtesy at home, in the church, and in our intercourse with all men. But especially we should manifest compassion and respect for those who are giving their lives to the cause of God. We should exercise that precious love that suffereth long and is kind; that envieth not, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil. God would have his servants always appear at their best, both at home and in society; and where Jesus reigns in the heart, there will be sweet love, and we shall be tender and true to one another. It takes special watchfulness to keep the affections alive, and our hearts in a condition where we shall be sensible of the good that exists in the hearts of others. If we do not watch on this point, Satan will put his jealousy into our souls; he will put his glasses before our eyes, that we may see the actions of our brethren in a distorted light. Instead of looking critically upon our brethren, we should turn our eyes within, and be ready to discover the objectionable traits of our own character. As we have a proper realization of our own mistakes and failures, the mistakes of others will sink into insignificance. <RH, November 7, 1912 par. 3>

Satan is an accuser of the brethren. He is on the watch for every error, no matter how small, that he may have something on which to found an accusation. Keep off of Satan's side. It is true that you should give no occasion for faultfinding. A moment's petulance, a single gruff answer, the want of Christian politeness and courtesy in some small matter, may result in the loss of friends, in the loss of influence. God would have you appear at your best under all circumstances, in the presence of those who are inferior to you as well as in the presence of equals and superiors. We are to be followers of Christ at all times, seeking his honor, seeking to rightly represent him in every way, that we may be lights in the world, showing forth the praises of him who has called us out of darkness into his marvelous light. We are not to exalt our own opinions above those of others. If our ideas are superior to those of others, it will be made manifest without special effort on our part. People of discernment will not fail to realize and appreciate the fact, and we shall receive the credit to which we are entitled. God bids us come to him for wisdom, that we may shed the quickening influence of the Holy Spirit upon others, not the influence of our own high opinion of ourselves. We are to come to God for his grace, that we may magnify and honor him, not praise ourselves, but be able to impart new and noble impulses to those around us. God is taking account of all we do and say in seeking to educate men to lift their hearts to him in gratitude and praise. Let self drop out of sight, and let Jesus appear as the One altogether lovely. We should seek to live for his glory alone, not that men may praise us. We should seek to do the work of God in all humility, in meekness and lowliness of heart, working as Christ worked, and angels will watch over us, and carry the tidings of our faithfulness to God and man, even to the courts of light. <RH, November 7, 1912 par. 4>

November 14, 1912 "For a Witness Unto All Nations"

The Saviour's words, "Ye are the light of the world," point to the fact that he has committed to his followers a world-wide mission. As the rays of the sun penetrate to the remotest corners of the globe, so God designs that the light of the gospel shall extend to every soul upon the earth. If the church of Christ were fulfilling the purpose of our Lord, light would be shed upon all that sit in darkness and in the region and shadow of death; instead of congregating together and shunning responsibility and cross-bearing, the members of the church would scatter into all lands, letting the light of

Christ shine out from them, working as he did for the salvation of souls, and this "gospel of the kingdom" would speedily be carried to all the world. <RH, November 14, 1912 par. 1>

From all countries the Macedonian call is sounding, "Come over and help us." God has opened fields before us. Heavenly beings have been cooperating with men. Providence is going before us, and divine power is working with human effort. Blind indeed must be the eyes that do not see the working of the Lord, and deaf the ears that do not hear the call of the true Shepherd to his sheep. Some have heard the call of God, and have responded. Let every sanctified heart now respond, by seeking to proclaim the life-giving message. If men and women in humility and faithfulness will take up their God-given, appointed work, divine power will be revealed in the conversion of many to the truth. Wonderful will be the results of their efforts. <RH, November 14, 1912 par. 2>

The Lord is bidding his people in every place to sow beside all waters. It means much to obey his command. It means a continual imparting of the gifts we have received from Heaven. The cause of God needs consecrated workers, and it needs money. Shall we continue to spend our means for things that are unessential, while a neglected work remains undone? Shall we not rather repent of our indifference toward this work, and pray for spiritual discernment to see and understand, as we should, its urgent needs? <RH, November 14, 1912 par. 3>

The spirit of liberality is the spirit of heaven. Christ's self-sacrificing love is revealed upon the cross. That man might be saved, he gave all that he had and then gave himself. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The spirit here illustrated is to give, give. This carried out in actual benevolence and good works, is the true fruit of the Christian life. <RH, November 14, 1912 par. 4>

The work of God needs men and women who have learned of Christ. The moment God's workmen see him as he is, that moment they will see themselves as they are, and will ask him to make them what they ought to be. Selfishness makes men hindrances instead of helps. In God's light we can see our defects; and in his strength we can remedy them. <RH, November 14, 1912 par. 5>

At the final day, when the earth shall perish, he who has laid up treasures in heaven will behold that which his life has gained. If we have given heed to the words of Christ, then, as we gather round the great white throne, we shall see souls who have been saved through our agency, and shall know that one has saved others, and these still others, -a large company brought into the haven of rest as the result of our faithful labors, there to lay their crowns at Jesus' feet, and praise him through the ceaseless ages of eternity. With what joy will the workers for Christ behold these redeemed ones, who share the glory of the Redeemer! How precious will heaven be to those who have been faithful in the work of saving souls! <RH, November 14, 1912 par. 6>

The nearer we come to the close of this earth's history, the more delusive will be the snares of the enemy. As time passes, his attacks will grow fiercer and more frequent. Satan's supreme effort is made to ensnare and deceive if possible the very elect, -the church and the ministers of Christ. With all their ingenuity he and his agencies are working to deceive if possible the very elect. If he can lull them to indifference to their high calling, his triumph is certain. What is needed at this time is thorough conversion and whole-hearted consecration. He who is closely connected with Christ will be strengthened to withstand the enemy's devices. Our safety lies in practising heartily the truths of the Bible. By humbling ourselves before God, we invite his saving power. <RH, November 14, 1912 par. 7>

A great work is to be done in foreign fields; and just as verily a great work is to be done in the home field; for it is by consecrated, faithful effort in the home field that workers are to be won for God who will go forth to proclaim the truth in foreign fields. At this time, when the enemy is working as never before to engross the minds of men and women, we should be laboring with increasing activity. Diligently, disinterestedly, we are to proclaim the last message of mercy in the cities -in the highest ways and byways. All classes are to be reached. As we labor, we shall meet with different nationalities. None are to be passed by unwarned. The Lord Jesus was the gift of God to the entire world -not to the higher classes alone, and not to one nationality, to the exclusion of others. His saving grace encircles the world. Whosoever will, may drink of the water of life. A world is waiting to hear the message of present truth. And while the servants of God are aroused to give the light, all nationalities are represented as pressing into service as instrumentalities of divine choosing. <RH, November 14, 1912 par. 8>

There are many who long for special talent with which to do some wonderful work, while the duties lying close at hand, the performance of which would make the life fragrant, are lost sight of. Let such ones go to work, taking up the work lying directly in their pathway. Success depends not so much on talent as on sanctified energy and willingness. It is not the possession of splendid talents that will enable us to overcome and to serve, but the conscientious performance of daily duties, the lowly spirit, the contented disposition, the unaffected, sincere interest in the welfare of others. If the love of Christ fills the heart, this love will be manifested in the life. <RH, November 14, 1912 par. 9>

If you have a fitness for a special line of service, this will be seen as you do your best in the work nearest to you. Be faithful and thorough in all that you do. Do not be discouraged if the beginning you make seems small, but set your mark high, and put forth earnest efforts to reach it. Do not allow obstacles to dishearten you. Concentrate your efforts

on the surmounting of these obstacles. Persevere, and you will succeed. <RH, November 14, 1912 par. 10>

Right where you are, and right where the people are, let earnest efforts be put forth. The Word of God has, as it were, been hidden under a bushel. That Word must be explained to those who are now ignorant of its requirements. Search the Scriptures with those who are willing to be taught. This work may be small in its beginning, but others will unite to carry it forward; and as, in faith and dependence on God, labor is given for the instruction and enlightenment of the people, those who listen will catch the meaning of true discipleship. <RH, November 14, 1912 par. 11>

My message to our people is: "Lift up your eyes, and look on the fields: for they are white already to harvest." <RH, November 14, 1912 par. 12>

When the Samaritans came to Christ at the call of the Samaritan woman, Christ spoke of them to his disciples as a field of grain ready for harvesting: "Say ye not. There are yet four months, and then cometh harvest?" he asked. "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." <RH, November 14, 1912 par. 13>

And how did that harvest begin?-With one woman,-just giving the truth to one woman, and that woman giving it to others; for she went to the village, and said to the people, "Come." They came, and they listened, and the harvest began. Christ abode with the Samaritans two days; for they were hungry to hear the truths of the gospel. And what busy days they were! As result of his labors, "many more believed" on him. This was their testimony: "We have heard him ourselves, and know that this is indeed the Christ the Saviour of the world." <RH, November 14, 1912 par. 14>

Just such work is to be carried on today. There are many preparing for the harvest, but they know it not. At this time every word and act of ours should be fraught with meaning. We may cry to the Lord, "It is time for thee, Lord, to work: for they have made void thy law." But this is not enough. The reapers must act their part. God's people must arouse from their indifference and selfishness, and reveal a desire to be used as the Lord's helping hand. <RH, November 14, 1912 par. 15>

My brethren and sisters, arise; shine! The time has come when we should make every possible effort in giving this last message to the world. I call upon all who possibly can to connect with the work, and to do it now. Do not be indifferent to the messages God sends for the spiritual uplifting of his people, nor negligent of the responsibility that has been placed upon you in a knowledge of present truth. God's first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." The second is like unto it: "Thou shalt love thy neighbor as thyself." <RH, November 14, 1912 par. 16>

The Lord is sending us repeated instruction pointing us to the importance of becoming earnest, diligent workers. We have an important work to do, a work that will not wait, a work that can be accomplished only in the power of, and through, the Spirit, and under the direction and guidance of Christ. Let every believer at this time show himself a worker together with God. Let all differences be put away, all light meaningless talk. Let us speak and act righteously. The Lord will work through every soul who will yield heart and life to his control. To all who will be led by the Spirit, God will impart his righteousness. He commits to his true followers the power of persuasion, the power of his grace and truth, a deep and constant love for his work in home and foreign fields. He gives them hearts that are in earnest in gathering with Christ. With helpers possessing such gifts as these, the missionary work can not be without fruit. <RH, November 14, 1912 par. 17>

The kingdom of grace is now being established, as day by day hearts that have been full of sin and rebellion yield to the sovereignty of his love. But the full establishment of the kingdom of his glory will not take place till the second coming of Christ to this world. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven" is to "be given to the people of the saints of the Most High." They shall inherit the kingdom prepared for them from the foundation of the world. And Christ will take to himself his great power, and reign. <RH, November 14, 1912 par. 18>

The heavenly gates are again to be lifted up, and with ten thousand times ten thousand, and thousands of thousands of holy ones, our Saviour will come forth as "King of kings, and Lord of lords." Jehovah Immanuel "shall be king over all the earth: in that day shall there be one Lord, and his name one." "The tabernacle of God is with men, and he shall dwell with them, . . . and be their God." <RH, November 14 1912 par. 19>

But before that coming, Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." His kingdom will not come until the good tidings of his grace shall have been carried to all the earth. Hence, as we give ourselves to God, and win other souls to him, we hasten the coming of his kingdom. Only those who devote themselves to his service, saying, "Here am I; send me" to open blind eyes, to turn men "from darkness to light, and from the power of Satan unto God,"-they alone pray in sincerity, "Thy kingdom come." <RH, November 14, 1912 par. 20>

November 21, 1912 Peril of Neglecting Salvation

Mrs. E. G. White

The more earnestly we apply our minds to the investigation of truth, the clearer will the evidence of truth appear; and the more closely we relate ourselves to the God of all wisdom, coming into communion with him who has created all things, the richer will be our knowledge, the more fully shall we comprehend divine truth. God has graciously endowed men with intellectual powers, and these powers are to be wisely improved, that men may have ability to search into and understand rich depths of knowledge in the character, word, and works of God. God will open the treasures of his love to the willing and obedient; he that willeth to do the will of God shall know of the doctrine. By communion with God we become refined, broadened, and elevated. To him who desires the knowledge of divine things, God will open hidden wonders, which are beyond the comprehension of those who are unenlightened by the Spirit of God. Those who hear the wonderful things opened to the Christian will be impressed with that which God can give to the consecrated and earnest soul. <RH, November 21, 1912 par. 1>

Christ, the Way, the Truth, and the Life, gave himself for a fallen world, and in him are hid all the treasures of wisdom and knowledge. No greater gift can be bestowed upon man than that which is comprehended in Christ. And yet men wait, refusing to give to God the allegiance of the heart. But let the impenitent look to the plan of redemption, and ask themselves, "How shall we escape, if we neglect so great salvation?" It is perilous to neglect to render to God the full consecration of all our powers, for he has given them to man in trust. Will you not ask yourself, "How is it with my soul?" The great gift of salvation has been placed within our reach at an infinite cost to the Father and the Son. To neglect salvation is to neglect the knowledge of the Father, and of the Son, whom God hath sent in order that man might become a partaker of the divine nature, and thus, with Christ, an heir of all things. A neglect to lay hold of the priceless treasure of salvation, means the eternal ruin of your soul. The peril of indifference to God and neglect of his gift, is measured by the greatness of salvation. God has done to the uttermost of his almighty power. The resources of infinite love have been exhausted in devising and executing the plan of redemption for man. God has revealed his character in the goodness, the mercy, compassion, and love manifested to save a race of guilty rebels. What could be done that has not been done in the provisions of the plan of salvation? If the sinner remains indifferent to the manifestation of the goodness of God, if he neglects so great a salvation, rejects the overtures of divine mercy, refuses the gift of life purchased by the precious blood of Christ, what can be done to touch his hard heart? If the wonderful achievement wrought out by our Creator and Redeemer, into which he threw all his power and love, does not move the proud human heart, when man sees that his soul was thought of such value that the Son of the infinite God, the Majesty of heaven, was willing to lay down his life in order that he might be saved, then there is nothing that will move that man. Christ left the royal courts, and accepted a life of shame, reproach, and suffering, and did not shrink even from the death of the cross, in order that he might unite humanity with divinity. Are you so infatuated with the love of self, with the suggestions of Satan, that these considerations do not move you to a life of humility, and of submission to God? Will not the love and compassion of him who gave in one gift all that heaven afforded, awaken a response in your heart? "How shall we escape, if we neglect so great salvation?" <RH, November 21, 1912 par. 2>

Those who do neglect the great gift of salvation, will have no second probation provided for them, but will be left without hope. The Son of the infinite God was the author of our salvation. He covenanted from the first to be man's substitute, and he became man that he might take upon himself the wrath which sin had provoked. The plan of redemption called forth the amazement of the heavenly hosts. The angels looked with wonder to see the mystery wrought out before them in the life of the Son of God. They saw the Redeemer take step after step down the path of humiliation. They saw him rejected, denied, insulted, abused, and crucified, and yet it was something beyond all finite intelligence to comprehend the full mystery of redemption.

(To be concluded) <RH, November 21, 1912 par. 3>

November 28, 1912 Peril of Neglecting Salvation (Concluded) Mrs. E. G. White

The only way in which salvation could be provided for man was through the union of divinity with humanity. Christ in human flesh alone could bridge the gulf that sin had made. With his humanity he was prepared to touch humanity. The greatness, the breadth, of the plan of salvation invests it with incomparable grandeur; but it can only be spiritually discerned, and it increases in greatness as we contemplate it. Looking to Jesus dying upon the cross, and knowing that it was our sin that placed the innocent Sufferer there, we are bowed down before him in wonder and love. The

greatness of this salvation proves the peril of its neglect. <RH, November 28, 1912 par. 1>

Satan constantly seeks to make of none effect the great work of redemption. What importance, what magnitude, it gives to the theme of redemption, that he who has undertaken the salvation of man was the brightness of the Father's glory, the express image of his person! How, then, can Heaven regard those who neglect so great a salvation, wrought out for man at such infinite cost? To neglect to lay hold on the rich blessings of heaven is to refuse, to set at naught, him who was equal with the Father, the only one who could save fallen man. O, shall we through neglect of Christ throw away our one chance for eternal life? Shall we scorn divine mercy, and trample underfoot the Son of God, and count the blood of the covenant an unholy thing? <RH, November 28, 1912 par. 2>

The divine Author of salvation left nothing incomplete in the plan; every phase of it is perfect. The sin of the whole world was laid upon Jesus, and divinity gave its highest value to the suffering of humanity in Jesus, that the whole world might be pardoned through faith in the Substitute. The most guilty need have no fear that God will not pardon, for because of the efficacy of the divine sacrifice the penalty of the law will be remitted. Through Christ the sinner may return to allegiance to God. How wonderful is the plan of redemption in its simplicity and fulness! It not only provides for the full pardon of the sinner, but also for the restoration of the transgressor, making a way whereby he may be accepted as a son of God. Through obedience he may be the possessor of love and peace and joy. His faith may unite him in his weakness to Christ, the source of divine strength; and through the merits of Christ he may find the approval of God, because Christ has satisfied the demands of the law, and he imputes his righteousness to the penitent, believing soul. The spotless robe woven in the loom of heaven covers the contrite one, and he wills to be obedient, taking the yoke of Christ, suffering as Christ suffered when he walked a man among men. <RH, November 28, 1912 par. 3>

What love, what wonderful love, was displayed by the Son of God! The death we deserved was suffered to come upon him, that immortality might be given to us, who could never merit such a reward. Is not salvation great in its simplicity, and wonderful in its comprehensiveness? Christ takes the sinner from the lowest degradation, and purifies, refines, and ennobles him. By beholding Jesus as he is, the sinner is transformed, and elevated to the very summit of dignity, even to a seat with Christ upon his throne. Contemplating the fulness of the provision that God has made whereby every son and daughter of Adam may be saved, we are led to exclaim with John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The angels are amazed at the manifestation of divine love for the fallen race. The fact that angels look with wonder upon the marvelous display of love on the part of God for man, shows how terrible a thing it is to neglect the salvation he has provided. The plan of redemption provides for every emergency, and for every want of the soul. If it were deficient in any way, the sinner might find some excuse to plead for neglect of its terms; but the infinite God had a knowledge of every human necessity, and ample provision has been made to supply every need. Thereby our sin can be pardoned, and eternal life secured; for the righteousness of Christ may be imputed unto us, to bear the test and meet the approval of a holy God. What, then, can the sinner say in the great day of final judgment, as to why he refused to give attention, the most thorough and earnest, to the salvation proffered him? <RH, November 28, 1912 par. 4>

December 5, 1912 Changed Into His Image

Mrs. E. G. White

Sin-burdened, struggling souls, Jesus in his glorified humanity has ascended into the heavens to make intercession for us. "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace." We should be continually looking unto Jesus, the author and finisher of our faith; for by beholding him we shall be changed into his image, our character will be made like his. We should rejoice that all judgment is given to the Son, because in his humanity he has become acquainted with all the difficulties that beset humanity. <RH, December 5, 1912 par. 1>

To be sanctified is to become a partaker of the divine nature, catching the spirit and mind of Jesus, ever learning in the school of Christ. "But 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." It is impossible for any of us by our own power or our own efforts to work this change in ourselves. It is the Holy Spirit, the Comforter, which Jesus said he would send into the world, that changes our character into the image of Christ; and when this is accomplished, we reflect, as in a mirror, the glory of the Lord. That is, the character of the one who thus beholds Christ is so like his, that one looking at him sees Christ's own character shining out as from a mirror. Imperceptibly to ourselves, we are changed day by day from our ways and will into the ways and will of Christ, into the loveliness of his character. Thus we grow up into

Christ, and unconsciously reflect his image. <RH, December 5, 1912 par. 2>

Professed Christians keep altogether too near the lowlands of earth. Their eyes are trained to see only commonplace things, and their minds dwell upon the things their eyes behold. Their religious experience is often shallow and unsatisfying, and their words are light and valueless. How can such reflect the image of Christ? How can they send forth the bright beams of the Sun of Righteousness into all the dark places of the earth? To be a Christian is to be Christlike. <RH, December 5, 1912 par. 3>

Enoch kept the Lord ever before him, and the inspired Word says that he "walked with God." He made Christ his constant companion. He was in the world, and performed his duties to the world; but he was ever under the influence of Jesus. He reflected Christ's character, exhibiting the same qualities in goodness, mercy, tender compassion, sympathy, forbearance, meekness, humility and love. His association with Christ day by day transformed him into the image of him with whom he was so intimately connected. Day by day he was growing away from his own way into Christ's way, the heavenly, the divine, in his thoughts and feelings. He was constantly inquiring, "Is this the way of the Lord?" His was a constant growth, and he had fellowship with the Father and the Son. This is genuine sanctification. <RH, December 5, 1912 par. 4>

Many who claim to be sanctified become boisterous, passionate, and wholly unlike Christ in words and deportment, if their wills are crossed. These show that they are not what they claim to be. The more closely one views Christ, the less disposed will he be to make high claims to holiness. He will have a humble opinion of himself and of his own goodness, but Christ will be revealed in his character. <RH, December 5, 1912 par. 5>

Christ said, "It is expedient for you that I go away." No one could then have any preference because of his location or personal contact with Christ. The Saviour would be accessible to all alike, spiritually, and in this sense he would be nearer to us all than if he had not ascended on high. Now all may be equally favored by beholding him and reflecting his character. The eye of faith sees him ever present, in all his goodness, grace, forbearance, courtesy, and love, those spiritual and divine attributes. And as we behold, we are changed into his likeness. <RH, December 5, 1912 par. 6>

Christ is soon coming in the clouds of heaven, and we must be prepared to meet him, not having spot or wrinkle or any such thing. We are now to accept the invitation of Christ. He says, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." The words of Christ to Nicodemus are of practical value to us today: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." <RH, December 5, 1912 par. 7>

The converting power of God must be upon our hearts. We must study the life of Christ, and imitate the divine Pattern. We must dwell upon the perfection of his character, and be changed into his image. No one will enter the kingdom of God unless his will is brought into captivity to the will of Christ. <RH, December 5, 1912 par. 8>

Heaven is free from all sin, from all defilement and impurity; and if we would live in its atmosphere, if we would behold the glory of Christ, we must be pure in heart, perfect in character through his grace and righteousness. We must not be taken up with pleasure and amusement, but be fitting up for the glorious mansions Christ has gone to prepare for us. If we are faithful, seeking to bless others, patient in well-doing, at his coming Christ will crown us with glory, honor, and immortality. <RH, December 5, 1912 par. 9>

Prophecy reveals the fact that we are nearing the end of all things, and the people of God are to be the light of the world. In character and life we are to make manifest the requirement of God in humanity; and in order to do this, we must gather up the rays of divine light from the Bible, and let them shine forth to those who are in darkness. Christ must abide in our hearts by faith, that we may know and teach the way to heaven. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." <RH, December 5, 1912 par. 10>

Christ is soon coming in glory; and when his majesty is revealed, the world will wish that they had his favor. At that time we shall all desire a place in the mansions of heaven; but those who do not confess Christ now in word, in life, in character, can not expect that he will confess them then before his Father and the holy angels. By those who have denied him, the cry will be raised, even to the mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" O, how happy will those be who have made themselves ready for the marriage supper of the Lamb, who are robed in the righteousness of Christ, and reflect his lovely image! They will have on the pure white linen which is the righteousness of the saints, and Christ will lead them by the side of living waters; God will wipe away all tears from their eyes, and they will have the life that runs parallel with the life of God. <RH, December 5, 1912 par. 11>

December 12, 1912 Teach by Precept and Example

Mrs. E. G. White

If we would have our children pure and elevated in character, we must see that their daily associates are what they should be. If children have companions who are noble and true, in most cases they themselves will become noble and true. They should have companions who will not ridicule what is pure and worthy, but will rather advocate what is right. The fear of ridicule leads many a young person to yield to temptation, and to walk in the way of the ungodly. Mothers may do much by example as well as by precept to show their children how to be upright amid scorn and ridicule. But too often mothers show a morbid sensitiveness as to what others may think of their habits, dress, and opinions, and, to a great extent, they are slaves to the thought of how others may regard them. Is it not a sad thing that judgment-bound creatures should be controlled more by the thought of what their neighbors will think of them than by the thought of their obligation to God? We too often sacrifice the truth in order to be in harmony with custom, that we may avoid ridicule. We do not carry all our burdens to the Lord; but craving human sympathy, we lean on broken reeds, seek to drink from broken cisterns that can hold no water. [<RH, December 12, 1912 par. 1>](#)

A mother can not afford to be in bondage to opinion; for she is to train her children for this life and for the life to come. In dress, mothers should not seek to make a display by needless ornamentation. The fringes, ribbons, laces, and ornaments are not necessary, and in the purchase of these things the money God has entrusted to us is turned away from its proper channel; for it should flow into the treasury to supply the wants of God's cause. [<RH, December 12, 1912 par. 2>](#)

We should see that our children have advantages for gaining an education, that they have a pleasant home, furnished simply, and providing convenient, tasteful arrangements. These are legitimate channels in which our means may flow, and in denying self, the gratification of pride, we lose nothing; for we are comfortable in a pleasant home, and provided with neat, plain garments. Mothers, by not following the practises of the world, you may set before your children an example of faithfulness to God, and so teach them to say no. Teach your children the meaning of the precept, "If sinners entice thee, consent thou not." But if you would have your children able to say no to temptation, you yourself must be able to say no. It is as needful for the man to say no as for the child. [<RH, December 12, 1912 par. 3>](#)

With the sacred responsibilities of motherhood, how can a woman give herself to the frivolous fashions of the world, and so teach her children to conform to the world's standard? Demoralizing extravagance prevails everywhere, and souls are going to ruin because of their love of dress and display. The life of nine tenths of those who are devotees of fashion is a living lie. Deception, fraud, is their daily practise; for they wish to appear that which they are not. [<RH, December 12, 1912 par. 4>](#)

Nobility of soul, gentleness, generosity, are bartered away to gratify the lust after evil things. Thousands sell their virtue that they may have means for following the fashions of the world. Such madness concerning the changing fashions of the world should call forth an army of reformers who would take their position for simple and plain attire. Satan is ever inventing fashions that can not be followed except through the sacrifice of money, time, and health. [<RH, December 12, 1912 par. 5>](#)

Having before us the picture of the world's demoralization upon the point of fashion, how dare professed Christians follow in the path of the worldling? Shall we appear to sanction these demoralizing fashions by adopting them? Many do adopt the fashions of the world, but it is because Christ is not formed within them, the hope of glory. Luxurious living, extravagant dressing, is carried to such an extent as to constitute one of the signs of the last days. [<RH, December 12, 1912 par. 6>](#)

Pride and vanity are manifested everywhere; but those who are inclined to look into the mirror to admire themselves, have little inclination to look into the law of God, the great moral mirror. This idolatry of dress destroys all that is humble, meek, and lovely in the character. It consumes the precious hours that should be devoted to meditation, to searching the heart, to the prayerful study of God's Word. In the Word of God, Inspiration has recorded lessons especially for our instruction. Paul writes, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." No Christian can conform to the demoralizing fashions of the world without imperilling his soul's salvation. [<RH, December 12, 1912 par. 7>](#)

Devotion to dress takes from the means entrusted for works of mercy and benevolence, and this extravagant outlay is robbery toward God. Our means has not been given to us for the gratification of pride and love of display. We are to be wise stewards, and clothe the naked, feed the hungry, and give our means to advance the cause of God. If we want adornment, the graces of meekness, humility, modesty, and prudence are suited to every person, in every rank and condition of life. [<RH, December 12, 1912 par. 8>](#)

Shall we not take our stand as faithful sentinels, and by precept and example frown down indulgence in the dissipation and extravagance of this degenerate age? Shall we not set a right example to our youth, and whether we eat or drink, or whatsoever we do, do all to the glory of God? <RH, December 12, 1912 par. 9>

December 19, 1912 God's Means for Diffusing Light

Mrs. E. G. White

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." <RH, December 19, 1912 par. 1>

I feel a deep interest in those who profess to be the children of God, that they may be the light of the world. If they respond to the requirements of God, there will be need of much greater watchfulness, much more untiring diligence. The responsibility of representing Christ to the world does not rest alone upon those who are ordained as ministers of the gospel. Each member of the church should be a living epistle, known and read of all men. A working church will be a living church. Those who are elected as elders and deacons should ever be on the alert that plans may be made and executed which will give every member of the church a share in active work for the salvation of souls. This is the only way in which the church can be preserved in a healthy, thriving condition. <RH, December 19, 1912 par. 2>

How earnestly we should search the Word of God; for it is our only safe guide, our only safeguard. The gospel of God is able to make us wise unto salvation. It is not incomprehensible, and placed above us; but its plain, inspired utterances can simplify the perplexing problems of this life, and enlighten each single-hearted believer with the bright beams of heavenly wisdom. As so great a reward attends the earnest searching of the Word of God, should we not with more painstaking effort seek to enter into God's plans, and strive to fulfil his designs in diffusing the light of truth? Paul writes to Timothy: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This is God's plan for diffusing light. Those who are called to preach the gospel are not simply to be preachers, but they are to be teachers, to be educators. They are to look deeper than the surface, they are to realize the responsibility that rests upon them as instruments through which God would accomplish his great designs in the salvation of the lost. The servants of God have a most solemn work to do, and they should seek to comprehend the conditions upon which they are accepted to serve a crucified Redeemer. <RH, December 19, 1912 par. 3>

We are nearing the close of this world's history, and it is essential that every laborer in the cause of God should closely examine his heart, and strive to understand the importance of the work to which he is called. The servant of God should ever seek for higher and higher attainments, both intellectual and moral. The laborers together with God may occupy positions of influence, if God is their dependence and support. They can not afford to be indolent, for the result will be manifest in the defects and deformity of their character, and they will leave the baleful stamp of their deficient character upon those with whom they associate. God has made it possible for his children to grow to the full stature of men and women in Christ; none need be dwarfed. <RH, December 19, 1912 par. 4>

If the minister is growing in grace and in the knowledge of Jesus, he will be able to devise plans for the advancement of the work of God, and will bring every member of the church into that place of responsibility for which he is best fitted. Young men and women should be educated for service in the cause of God. The Lord chooses the young because they are strong in body and vigorous in mind; and if the youth are rightly instructed, they will be earnest workers for the Master. God will be the counselor of the young if they put their trust in him; he will accept them, and exalt them to be colaborers with himself, if they will yield themselves in submission to his will. <RH, December 19, 1912 par. 5>

A great mistake has been committed in permitting the youth to drift hither and thither with no purpose in life but that of self-gratification, when they should have been interested in the service of Christ. The young place themselves in the way of temptation because they desire to follow inclination, and those who have had experience do not take hold of them in the right way; they do not, in pitying love, in Christlike tenderness, seek to show them their danger. The members of the church should not be content to rest until the feet of the young are directed into the path that leads to eternal life. Let those who have the love of Christ in their hearts, who have heavenly wisdom, make it their special

business to see that the youth are brought under a saving influence. Let the youth be drawn to Him who died for them; let them be invited into the service of the Master.

(To be concluded) <RH, December 19, 1912 par. 6>

December 26, 1912 God's Means for Diffusing Light
(Concluded)
Mrs. E. G. White

Very much has been lost to the cause of God because of inattention to the young. Ministers of the gospel should form a happy acquaintance with the youth of their congregations. There is great reluctance on the part of many to become acquainted with the youth, but it is accounted of Heaven a neglect of duty, a sin against souls for whom Christ died. The youth are objects of Satan's special attacks; and the manifestation of kindness, courtesy, tender sympathy, and love, will often work the salvation of those who are under the temptations of the evil one. The love of Jesus will win you an entrance into the hearts of the young; and when you have obtained the confidence of the youth, they will listen to your words and take your counsel. You should bind them to your heart by the cords of love, and then instruct them how to labor in the cause of God. The young may labor for their companions in a quiet, unpretending way. This branch of God's work must not be neglected. Our churches are not doing what they might do for the youth. There seems to be no burden for souls for whom Christ died. Why should this labor for the young in our borders not be thought the highest of missionary work? Why do the ministers leave the young without endeavoring to win them to Christ? Why do they not urge the young to give their hearts to God? This work will require the most delicate tact, the most thoughtful consideration, the most earnest prayer that heavenly wisdom may be imparted; for connected with the church are those who are not ignorant of our faith, yet whose hearts have never been touched by the power of divine grace. Can we who claim to love God pass on day after day and week after week indifferent to those who are out of Christ? If they should die in their sins, unwarned, their blood would be required at the unfaithful watchman's hands. Why is it that personal efforts are not put forth that they may be drawn to Christ by the strong cords of love? There is work for each and all to do, and will any one shrink from sacred responsibility? Shall souls be left to perish because of your unfaithfulness? Jesus has said, "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." Let your light shine in clear, steady rays, that you may represent Him who has brought life and immortality to light through the gospel. <RH, December 26, 1912 par. 1>

The church has been appointed as the medium through which divine light is to shine into the moral darkness of this world, and the peace-giving beams of the Sun of Righteousness fall upon the hearts of men. Personal labor with individuals and with families constitutes a part of the work to be done in God's moral vineyard. The meekness, the patience, the forbearance, the love of Christ, must be revealed in the homes of the land. The church must arise and shine. Radiant with the spirit and power of the truth, the people of God must go forth to a world lying in darkness, to make manifest the light of the glory of God. God has given to men noble powers of mind to be employed to his honor; and in the missionary work these powers of mind are called into active exercise. Wise improvement and development of the gifts of God will be seen in his service. Day by day there will be growth in the knowledge of Christ. He who once spake as never man spake, who wore the garb of humanity, is still the Great Teacher. As you follow in his footsteps, seeking the lost, angels will draw near, and through the illumination of the Spirit of God, greater knowledge will be obtained as to the best ways and means for accomplishing the work committed to your hands. <RH, December 26, 1912 par. 2>

While Christ would lead his servants out into the highways, into the homes of men, to seek and save the lost, Satan is employing his agents to lead souls to ruin. His most effective agents for this work are those whose names are on the church records but who fail of a record in "the Lamb's book of life." There are many who are blind leaders of the blind, and leaders and those who are led will come to destruction at last. Satan is ever on the alert that he may lead men into idolatry, that those who profess to love Christ may bow down to rivals of the Lord of heaven. The success which Satan has achieved in leading the religious world into idolatry, has made him bold, and much of what the world calls "advanced thought" is simply progress into error and darkness. <RH, December 26, 1912 par. 3>

In order that we may meet the ranks of the adversary with success, there is earnest work to be done. We must study the Word of God, we must pray in secret, we must assemble and agree as to the explicit things that we would have God do for us and for his cause. We must counsel together, and open every plan to those with whom we are connected, that every method may be critically examined, and the very best chosen. We should pray that God will direct in all our plans, that no mistake may be made. There should be a decided advance seen in our work; growing efficiency should be manifested in every department. We now see more doors open for usefulness than we can find laborers to enter; for many to whom God has entrusted ability do not employ the means within their reach for the improvement of their

talents. <RH, December 26, 1912 par. 4>

Those who should have been the light of the world have shed forth but feeble and sickly beams. What is light?--It is piety, goodness, truth, mercy, love; it is the revealing of the truth in the character and life. The gospel is dependent on the personal piety of its believers for its aggressive power, and God has made provision through the death of his beloved Son, that every soul may be thoroughly furnished unto every good work. Every soul is to be a bright and shining light, showing forth the praises of him who has called us out of darkness into his marvelous light. "We are laborers together with God," yes, *laborers*; that means doing earnest service in the vineyard of the Lord. There are souls to be saved,--souls in our churches, in our Sabbath-schools, and in our neighborhoods. <RH, December 26, 1912 par. 5>

We do not so much need the grand church edifice, the worshipers adorned in costly array to harmonize with the church; this will not move one soul toward the kingdom of heaven. Display will not awaken the tender sympathies whereby soul meets soul. We need faith, obedience, genuine love for God and for humanity. This alone will exert the heaven-born influence that will move the hearts of men. There are moral icebergs in our churches. There are plenty of formalists who can make an imposing display, but can not shine as lights in the world. God looks with pitying tenderness upon a church whose worshipers, although poor and ignorant, are sincere. They may be scorned and neglected by the world, but they are beloved of God. The glory of the church of God is in the piety of its members, for there is the hiding of Christ's power. The influence of the sincere children of God may be esteemed as of little worth, but it will be felt throughout time, and rightly revealed in the day of reward. The light of a true Christian, shining forth in steadfast piety, in unwavering faith, will prove to the world the power of a living Saviour. In his followers Christ will be revealed as a well of water, springing up into everlasting life. Although scarcely known to the world, they are acknowledged as God's peculiar people, his chosen vessels of salvation, his channels whereby light is to come to the world. <RH, December 26, 1912 par. 6>

January 2, 1913 Changed Into His Image

Mrs. E. G. White

Sin-burdened, struggling souls, Jesus in his glorified humanity has ascended into the heavens to make intercession for us. "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace." We should be continually looking unto Jesus, the author and finisher of our faith; for by beholding him we shall be changed into his image, our character will be made like his. We should rejoice that all judgment is given unto the Son, because in his humanity he has become acquainted with all the difficulties that beset humanity. <RH, January 2, 1913 par. 1>

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Christ said, "It is expedient for you that I go away." No one could then have any preference because of his location or personal contact with Christ. The Saviour would be accessible to all alike, spiritually, and in this sense he would be nearer to us all than if he had not ascended on high. Now all may be equally favored by beholding him and reflecting his character. The eye of faith sees him ever present, in all his goodness, grace, forbearance, courtesy, and love, those spiritual and divine attributes. And as we behold, we are changed into his likeness. <RH, January 2, 1913 par. 6>

Christ is soon coming in the clouds of heaven, and we must be prepared to meet him, not having spot or wrinkle or any such thing. We are now to accept the invitation of Christ. He says, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." The words of Christ to Nicodemus are of practical value to us today: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." <RH, January 2, 1913 par. 7>

The converting power of God must be upon our hearts. We must study the life of Christ, and imitate the divine Pattern. We must dwell upon the perfection of his character, and be changed into his image. No one will enter the kingdom of God unless his passions are subdued, unless his will is brought into captivity to the will of Christ. <RH, January 2, 1913 par. 8>

Heaven is free from all sin, from all defilement and impurity; and if we would live in its atmosphere; if we would behold the glory of Christ, we must be pure in heart, perfect in character through his grace and righteousness. We must not be taken up with pleasure and amusement, but be fitting up for the glorious mansions Christ has gone to prepare for us. If we are faithful, seeking to bless others, and patient in well-doing, at his coming Christ will crown us with glory, honor, and immortality. <RH, January 2, 1913 par. 9>

Prophecy reveals the fact that we are nearing the end of all things, and the people of God are to be the light of the world. In character and life we are to make manifest the requirement of God in humanity; and in order to do this, we must gather up the rays of divine light from the Bible, and let them shine forth to those who are in darkness. Christ must abide in our hearts by faith, that we may know and teach the way to heaven. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." <RH, January 2, 1913 par. 10>

Christ is soon coming in glory, and when his majesty is revealed, the world will wish that they had his favor. At that time we shall all desire a place in the mansions of heaven; but those who do not confess Christ now in word, in life, in character, can not expect that he will confess them then before his Father and the holy angels. By those who have denied him, the cry will be raised, even to the mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" <RH, January 2, 1913 par. 11>

O, how happy will be all those who have made themselves ready for the marriage supper of the Lamb, who are robed in the righteousness of Christ, and reflect his lovely image! They will have on the pure white linen which is the righteousness of the saints, and Christ will lead them by the side of living waters; God will wipe away all tears from their eyes, and they will have the life that runs parallel with the life of God. <RH, January 2, 1913 par. 12>

January 16, 1913 Unselfish Service the Law of Heaven

Mrs. E. G. White

Love, the basis of creation and of redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark 12:30,31. To love him, the infinite, the omniscient one, with the whole strength and mind and heart, means the highest development of every power. It means that in the whole being--the body, the mind, as well as the soul--the image of God is to be restored. <RH, January 16, 1913 par. 1>

Like the first is the second commandment, "Thou shalt love thy neighbor as thyself." The law of love calls for the

devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty. <RH, January 16, 1913 par. 2>

Lucifer in heaven desired to be first in power and authority; he wanted to be God, to have the rulership of heaven; and to this end he won many of the angels to his side. When with his rebel host he was cast out from the courts of God, the work of rebellion and self-seeking was continued on earth. Through the temptation to self-indulgence and ambition, Satan accomplished the fall of our first parents; and from that time to the present the gratification of human ambition and the indulgence of selfish hopes and desires have proved the ruin of mankind. <RH, January 16, 1913 par. 3>

Under God, Adam was to stand at the head of the earthly family, to maintain the principles of the heavenly family. This would have brought peace and happiness. But the law that none "liveth to himself" Satan was determined to oppose. He desired to live for self. He sought to make himself a center of influence. It was this that had incited rebellion in heaven, and it was man's acceptance of this principle that brought sin on earth. When Adam sinned, man broke away from the heaven-ordained center. A demon became the central power in the world. Where God's throne should have been, Satan placed his throne. The world laid its homage, as a willing offering, at the feet of the enemy. <RH, January 16, 1913 par. 4>

The transgression of God's law brought woe and death in its train. Through disobedience man's powers were perverted, and selfishness took the place of love. His nature became so weakened that it was impossible for him to resist the power of evil; and the tempter saw being fulfilled his purpose to thwart the divine plan of man's creation, and fill the earth with misery and desolation. Men had chosen a ruler who chained them to his car as captives. <RH, January 16, 1913 par. 5>

The Remedy

Looking upon man, God saw his desperate rebellion, and he devised a remedy. Christ was his gift to the world for man's reconciliation. The Son of God was appointed to come to this earth to take humanity, and by his own example be a great educating power among men. His experience in man's behalf was to enable men to resist Satan's power. He came to mold character and to give mental power, to shed abroad the beams of true education, that the true aim of life might not be lost sight of. The sons of men had had a practical knowledge of evil; Christ came to the world to show them that he had planted for them the tree of life, the leaves of which are for the healing of the nations. <RH, January 16, 1913 par. 6>

Christ's life on earth teaches that to obtain the higher education does not mean to gain popularity, to secure worldly advantage, to have all the temporal wants abundantly supplied, and to be honored by the titled and wealthy of earth. The Prince of life left the heavenly courts, laid off his royal robe and kingly crown, and clothed his divinity with humanity. He suffered the inconveniences of poverty, that he might discern the needs of the poor,--he who by his divine power could supply the needs of a hungry multitude. Not to wear the gorgeous robes of the high priest, not to possess the riches of the Gentiles, did he come to this earth, but to minister to the suffering and the needy. His life rebukes all self-seeking. As he went about doing good, he made plain the character of God's law and the nature of his service. <RH, January 16, 1913 par. 7>

Christ might have opened to men the deepest truths of science. He might have unlocked mysteries that have required many centuries of toil and study to penetrate. He might have made suggestions in scientific lines that till the close of time would have afforded food for thought and stimulus for invention. But he did not do this. He said nothing to gratify curiosity or to stimulate selfish ambition. He did not deal in abstract theories, but in that which is essential to the development of character, that which will enlarge man's capacity for knowing God, and increase his power to do good. <RH, January 16, 1913 par. 8>

Instead of directing the people to study men's theories about God, his word, or his works, Christ taught them to behold him as manifested in his works, in his word, and by his providences. He brought their minds in contact with the mind of the Infinite. He unfolded principles that struck at the root of selfishness. <RH, January 16, 1913 par. 9>

Those who are ignorant of education as it was taught and exemplified in the life of Christ are ignorant of what constitutes the higher education. His life of humiliation and death of shame paid the redemption price for every soul. He gave himself for the uplifting of the fallen and the sinful. Can we imagine an education higher than that to be gained in cooperation with him? <RH, January 16, 1913 par. 10>

To every one Christ gives the command, Go work today in my vineyard for the glory of my name. Represent before a world laden with corruption the blessedness of true education. The weary, the heavy-laden, the broken-hearted, the perplexed--point them to Christ, the source of all strength, all life, all hope. To teachers the word is spoken, Be faithful minutemen. Seek for the higher education, for entire conformity to the will of God. You will surely reap the reward that

comes from its reception. As you place yourselves where you can be recipients of the blessing of God, the name of the Lord will be magnified through you. <RH, January 16, 1913 par. 11>

Not lip-service, not profession, but a humble, devoted life, is that for which God is seeking. Teachers and students are to know by experience what it means to live consecrated lives, which reveal the sacred principles that are the basis of Christian character. Those who give themselves to learn the way and will of God are receiving the highest education that it is possible for mortals to receive. They are building their experience not on the sophistries of the world, but upon principles that are eternal. <RH, January 16, 1913 par. 12>

It is the privilege of every student to take the life and teachings of Christ as his daily study. Christian education means the acceptance, in sentiment and principle, of the teachings of the Saviour. It includes a daily, conscientious walking in the footsteps of Christ, who consented to come to the world in the form of humanity that he might give to the human race a power that they could gain by no other means. What was that power?--The power to take the teachings of Christ and follow them to the letter. In his resistance of evil and his labor for others, Christ gave to men an example of the highest education. <RH, January 16, 1913 par. 13>

He revealed God to his disciples in a way that wrought in their hearts a special work, such as he has long been urging us to allow him to do in our hearts. There are many who in dwelling so largely on theory have lost sight of the living power of the Saviour's example. They have lost sight of him as the self-denying, humble worker. What they need is to behold Jesus. Daily they need the fresh revealing of his presence. They need to follow more closely his example of self-renunciation and sacrifice. <RH, January 16, 1913 par. 14>

We need the experience that Paul had when he wrote: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. <RH, January 16, 1913 par. 15>

The kingdom of God and of Jesus Christ expressed in character is the very highest education. It is the key that opens the portals of the heavenly city. This knowledge it is God's purpose that all who put on Christ shall possess. <RH, January 16, 1913 par. 16>

January 23, 1913 What Shall Our Children Read?

Mrs. E. G. White

What shall our children read? This is a serious question, and one that demands a serious answer. It troubles me to see in Sabbath-keeping families periodicals and newspapers containing continued stories, which leave no impressions for good on the minds of children and youth. I have watched those whose taste for fiction was thus cultivated. They have had the privilege of listening to the truth, of becoming acquainted with the reasons of our faith; but they have grown to mature years destitute of true piety and practical godliness. They manifest no devotion, and reflect no heavenly light upon their associates to lead them to the Fount of all true knowledge. <RH, January 23, 1913 par. 1>

It is during the first years of a child's life that his mind is most susceptible to impressions, either good or evil. During these years decided progress is made either in a right direction or in a wrong one. On one hand, much worthless information may be gained; on the other, much solid, valuable knowledge. The strength of intellect, the substantial knowledge gained, are possessions which the gold of Ophir could not buy. Their price is above gold or silver. <RH, January 23, 1913 par. 2>

The kind of education that fits the youth for practical life, they naturally do not choose. They urge their desires, their likes and dislikes, their preferences and inclinations; but if parents have correct views of God, of the truth, and of the influences and associations that should surround their children, they will feel that upon them rests the God-given responsibility of carefully guiding the inexperienced youth. <RH, January 23, 1913 par. 3>

Many youth are eager for books. They read anything that they can obtain. I appeal to the parents of such children to control their desire for reading. Do not permit upon your tables the magazines and newspapers in which are found love-stories. Supply their places with books that will help the youth to put into their character building the very best material,--the love and fear of God, the knowledge of Christ. Encourage your children to store the mind with valuable knowledge, to let that which is good occupy the soul and control its powers, leaving no place for low, debasing thoughts. Restrict the desire for reading-matter that does not furnish good food for the mind. The money expended for story magazines may not seem much, but it is too much to spend for that which gives so much that is misleading and so little that is good in return. Those who are in God's service should spend neither time nor money in light reading. <RH, January 23, 1913 par. 4>

Worthless Reading

The world is deluged with books that might better be consumed than circulated. Books on sensational topics, published and circulated as a money-making scheme, might better never be read by the youth. There is a satanic fascination in such books. The heart-sickening recital of crimes and atrocities has a bewitching power upon many, exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds. Even the enormities, the cruelties, the licentious practises portrayed in some of the strictly historical writings, have acted as leaven on many minds, leading to the commission of similar acts. <RH, January 23, 1913 par. 5>

Books that delineate the satanic practises of human beings are giving publicity to evil. These horrible particulars need not be lived over, and none who believe the truth for this time should act a part in perpetuating the memory of them. When the intellect is fed and stimulated by this depraved food, the thoughts become impure and sensual. <RH, January 23, 1913 par. 6>

There is another class of books--love-stories and frivolous, exciting tales--which are a curse to every one who reads them, even though the author may attach a good moral. Often religious statements are woven all through these books; but in most cases Satan is but clothed in angel robes, to deceive and allure the unsuspecting. The practise of story reading is one of the means employed by Satan to destroy souls. It produces a false, unhealthy excitement, fevers the imagination, unfits the mind for usefulness, and disqualifies it for any spiritual exercise. It weans the soul from prayer and the love of spiritual things. <RH, January 23, 1913 par. 7>

Readers of frivolous, exciting tales become unfitted for the duties of practical life. They live in an unreal world. I have watched children who have been allowed to make a practise of reading such stories. Whether at home or abroad, they were restless, dreamy, unable to converse except upon the most commonplace subjects. Religious thought and conversation were entirely foreign to their minds. With the cultivation of an appetite for sensational stories, the mental taste is perverted, and the mind is not satisfied unless fed upon this unwholesome food. I can think of no more fitting name for those who indulge in such reading than mental inebriates. Intemperate habits of reading have an effect upon the brain similar to that which intemperate habits of eating and drinking have upon the body. <RH, January 23, 1913 par. 8>

Those who indulge the habit of racing through an exciting story are simply crippling their mental strength, and disqualifying their minds for vigorous thought and research. Some youth, and even some of mature age, have been afflicted with paralysis from no other cause than excess in reading. The nerve power of the brain was kept constantly excited, until the delicate machinery became worn, and refused to act. Some of its fine mechanism gave way, and paralysis was the result. <RH, January 23, 1913 par. 9>

There are men and women now in the decline of life who have never recovered from the effects of intemperance in reading. The habit formed in early years grew with their growth and strengthened with their strength. Their determined efforts to overcome the sin of abusing the intellect were partially successful; but many have never recovered the vigor of mind that God bestowed upon them. <RH, January 23, 1913 par. 10>

Infidel Authors

Another source of danger against which we should be constantly on guard, is the reading of infidel authors. Such works are inspired by the enemy of truth, and no one can read them without imperiling his soul. It is true that some who are affected by them may finally recover; but all who tamper with their evil influence place themselves on Satan's ground, and he makes the most of his advantage. As they invite his temptations, they have not wisdom to discern or strength to resist them. With a fascinating, bewitching power, unbelief and infidelity fasten themselves upon the mind. <RH, January 23, 1913 par. 11>

We are constantly surrounded by unbelief. The very atmosphere seems charged with it. Only by constant effort can we resist its power. Those who value their salvation should shun infidel writings as they would shun the leprosy. *(To be concluded)* <RH, January 23, 1913 par. 12>

January 30, 1913 What shall Our Children Read?

(Concluded)

Mrs. E. G. White

Preoccupy the Soil

The best way to prevent the growth of evil is to preoccupy the soil. Instead of recommending your children to read "Robinson Crusoe," or fascinating stories of real life, such as "Uncle Tom's Cabin," open the Scriptures to them, and spend some time each day in reading and studying God's Word. The mental tastes must be disciplined and educated with the greatest care. Parents must begin early to unfold the Scriptures to the expanding minds of their children, that proper habits of thought may be formed. <RH, January 30, 1913 par. 1>

No efforts should be spared to establish right habits of study. If the mind wanders, bring it back. If the intellectual and moral tastes have been perverted by overwrought and exciting tales of fiction, so that there is a disinclination to apply the mind, there is a battle to be fought to overcome this habit. A love for fictitious reading should be overcome at once. Rigid rules should be enforced to hold the mind in the proper channel. <RH, January 30, 1913 par. 2>

Between an uncultivated field and an untrained mind there is a striking similarity. In the minds of children and youth the enemy sows tares, and unless parents keep watchful guard, these will spring up to bear their evil fruit. Unceasing care is needed in cultivating the soil of the mind, and sowing it with the precious seed of Bible truth. Children should be taught to reject trashy, exciting tales, and to turn to sensible reading, which will lead the mind to take an interest in Bible story, history, and argument. Reading that will throw light upon the Sacred volume and quicken the desire to study it, is not dangerous, but beneficial. <RH, January 30, 1913 par. 3>

The Sabbath-School Lesson

The Sabbath-school affords to parents and children an opportunity for the study of God's Word. But in order for them to gain that benefit which they should gain in the Sabbath-school, both parents and children should devote time to the study of the lesson, seeking to obtain a thorough knowledge of the facts presented, and also of the spiritual truths which these facts are designed to teach. We should especially impress upon the minds of the youth the importance of seeking the full significance of the scripture under consideration. <RH, January 30, 1913 par. 4>

Parents, set apart a little time each day for the study of the Sabbath-school lesson with your children. Give up the social visit, if need be, rather than sacrifice the hour devoted to the lessons of sacred history. Parents as well as children will receive benefit from this study. Let the more important passages of Scripture connected with the lesson be committed to memory, not as a task, but as a privilege. Though at first the memory may be defective, it will gain strength by exercise, so that after a time one will delight thus to treasure up the words of truth. And the habit will prove a most valuable aid to spiritual growth. <RH, January 30, 1913 par. 5>

The Home Reading Circle

Let our people show that they have a live interest in medical missionary work. Let them prepare themselves for usefulness by studying the literature that has been prepared for our instruction on these subjects. This work deserves much more attention and appreciation than it has received. Those who study and practise the principles of right living will be greatly blessed, both physically and spiritually. An understanding of the philosophy of health is a safeguard against many of the ever-increasing evils. <RH, January 30, 1913 par. 6>

Fathers and mothers, obtain all the help you can from the study of our books and publications. Take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. Teach them the importance of caring for the body, the house they live in. Form a home reading circle, in which every member of the family shall lay aside the busy cares of the day and unite in study. Fathers, mothers, brothers, sisters, take up this work heartily, and see if the church in the home will not be greatly improved. Especially will the youth who have been accustomed to reading novels and cheap story-books, receive benefit from joining in the evening family study. Young men and women, read the literature that will give you true knowledge, and that will be a help to the entire family. <RH, January 30, 1913 par. 7>

The Bible

Above all, take time to read the Bible--the Book of books. A daily study of the Scriptures has a sanctifying, uplifting influence upon the mind. Bind the Holy Volume to your hearts. It will prove to you a friend and a guide in perplexity. <RH, January 30, 1913 par. 8>

Both old and young neglect the Bible. They do not make it their study, the rule of their life. Especially are the young guilty of this neglect. Most of them find time to read other books, but the Book that points out the way to eternal life is not daily studied. Idle stories are attentively read, while the Bible is neglected. This Book is our guide to a higher,

holier life. The youth would pronounce it the most interesting book they ever read, had not their imagination been perverted by the reading of fictitious stories. <RH, January 30, 1913 par. 9>

Youthful minds fail to reach their noblest development when they neglect the highest source of wisdom--the Word of God. That we are in God's world, in the presence of the Creator; that we are made in his likeness; that he watches over us and loves us and cares for us,--these are wonderful themes for thought, and lead the mind into broad, exalted fields of meditation. He who opens mind and heart to the contemplation of such themes as these, will never be satisfied with trivial, sensational subjects. <RH, January 30, 1913 par. 10>

The importance of seeking a thorough knowledge of the Scriptures can hardly be estimated. "Given by inspiration of God," able to make us "wise unto salvation," rendering the man of God "perfect, thoroughly furnished unto all good works" (2 Tim. 3:15-17), the Bible has the highest claim to our reverent attention. We should not be satisfied with a superficial knowledge, but should seek to learn the full meaning of the words of truth, to drink deep of the spirit of the holy oracles. <RH, January 30, 1913 par. 11>

February 6, 1913 The Character of Peter

Mrs. E. G. White

Although Peter and John were chosen disciples of Christ, and were counted among the twelve, they were still imperfect in character. Peter was of a zealous, ardent temperament, and ever manifested great earnestness in the cause of Christ. At one time the disciples were on the sea, and the record declares that the ship was in the midst of the sea, tossed with waves, for the wind was contrary; "and in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" <RH, February 6, 1913 par. 1>

This incident illustrates much of the character of impulsive Peter. Faith and unbelief were blended in his words and actions. He said, "Lord, *if* it be thou, bid me come unto thee on the water." The Lord had assured the disciples, "It is I; be not afraid." And when Peter saw the waves around him, saw the boisterous winds, he forgot the power of his Lord, and began to sink; but at his cry of weakness, Jesus was at his side to grasp his outstretched hand, and lift him from the billows. <RH, February 6, 1913 par. 2>

When the Lord sought to prepare the minds of his disciples for their last great trial in his betrayal and crucifixion, Peter felt that he could not bear to have the words of the Lord fulfilled; and, stirred with indignation at the thought of the injustice so soon to come upon Christ and his followers, he exclaimed, "Be it far from thee, Lord: this shall not be unto thee." The impression which Christ desired to make upon the minds of his followers was one directly opposed to the impression that Peter's words would make, and he rebuked his disciple with the sternest rebuke that ever fell from his lips. He said, "Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men." <RH, February 6, 1913 par. 3>

Although Peter had been long with the Master, he had a very imperfect conception of the plan of salvation. He did not desire to see the cross in the work of Christ; but it was through the cross that life and hope were to come to dying men. <RH, February 6, 1913 par. 4>

When Jesus had spoken of his death, declaring that all his disciples would be offended because of him, Peter had said, "Though all men shall be offended because of thee, yet will I never be offended." He assured his Lord that he would go with him both to prison and to death; but Jesus knew Peter much better than the disciple knew himself, and he said to him, "Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice." <RH, February 6, 1913 par. 5>

At the very first trial, Peter failed. While Jesus was bowed in agony in the garden of Gethsemane, Peter was sleeping with the other disciples, and could not watch with his suffering Lord one hour. The thrice-repeated prayer was uttered that the bitter cup of woe might pass from the Saviour. Borne down with superhuman agony, Jesus staggered to his disciples, longing for human sympathy; but he found that instead of watching they were sleeping. From his quivering lips came the mild rebuke to Peter, "What, could ye not watch with me one hour?" Then he framed this tender excuse: "The spirit indeed is willing, but the flesh is weak." <RH, February 6, 1913 par. 6>

Jesus had said many things concerning the hour of trial that was to come upon his disciples when he should be made

the object of mockery and reproach. He had told them, "All ye shall be offended because of me." But the disciples could not believe that they would manifest such unfaithfulness, and Peter especially had assured the Master that he would never leave him, but would be true to him even if it should lead him to prison and to death. <RH, February 6, 1913 par. 7>

When Jesus was actually in the hands of the armed men, where were the boastful disciples?--They had fled. Even Peter was in the rear, far from his suffering Lord. When the cruel trial began in the judgment-hall, had Jesus a defender in the ardent Peter? Was he then by the side of his deserted Lord?--No, but with those who were mocking and reviling. It is true that Peter had a deep interest in the trial, and he did desire to be at the side of his Lord; but he could not endure the scorn, the reproach, that would fall upon him if he should take his place as a disciple of Christ. When one of the women of the palace said to Peter, "Thou also wast with Jesus of Galilee," he denied before all the company, saying, "I know not what thou sayest." He who had made so confident a statement of his fidelity to Christ, now denied his Lord at the question of a maid in the palace. Did he now move nearer to his Lord?--No; he pushed his way out to the porch, seeking to escape the prying eyes of the enemies of his Lord; but again he was recognized, and another said to him, "This fellow was also with Jesus of Nazareth." And again he denied with an oath, "I do not know the man." Peter was irritated that he could not find an escape from the eyes of his enemies, and he returned to the hall, where he could better view the trial, but he stood among the mockers and revilers of Christ. The third time he was recognized, and they said to him, "Surely thou also art one of them; for thy speech betrayeth thee." Peter had been ready to take up arms in defense of Christ, but to acknowledge the Lord when he was the object of scorn and derision was more than he had courage to do. He was a moral coward, and with curses and oaths he denied that he knew his Master. <RH, February 6, 1913 par. 8>

Peter had been warned of this temptation; but he did not realize his danger, and therefore had not prepared himself for the trial. He had been filled with self-confidence, and deemed that he was able to withstand any temptation, assuring the Lord that though all others should be offended, he would be ready to go with him to prison and to death. When he took his stand with the revilers of Christ, he placed himself on the enemy's ground, and he fell. <RH, February 6, 1913 par. 9>

At his third denial of his Lord the cock crew, and Jesus turned his eyes upon Peter with a look of peculiar sadness, and the words that Christ had spoken to him came quickly to his mind. All through his life the memory of that look was with Peter. His sinful boasting, his Lord's warning, his denial of the Saviour, all came to him like a flash of lightning; and casting one pitiful look upon his suffering, insulted Lord, he hurried away from the sound of false accusation and reproach, rushed from the palace, plunged into the darkness, and weeping bitterly, hurried to Gethsemane. He began to see himself as he really was. Memory was alive, and his sins were pictured before him in all their heinous light. Peter threw himself on the spot where a few hours before Jesus had prayed and wept in agony, and there the disciple prayed as he never before had prayed. With deep repentance and terrible remorse he pleaded for forgiveness, and he rose a converted man; but he felt that although Jesus would forgive him, he could never forgive himself. <RH, February 6, 1913 par. 10>

Jesus knew all the sorrow and remorse of his erring disciple; and when the heavenly messengers appeared to the women at the sepulcher, they told them of Christ's resurrection, and bade them tell the disciples and Peter that he went before them into Galilee. How eagerly did Peter receive this word of love and compassion! He knew that his Lord still thought of him, still loved him, and he took this message as a sign of forgiveness. <RH, February 6, 1913 par. 11>

After his resurrection, Jesus showed himself to his disciples at the Sea of Tiberias, "and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea." When the disciples came to land, they found that Jesus had prepared them fish and bread. "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

<RH, February 6, 1913 par. 12>

In the answers that Peter gave to the Lord's thrice-repeated question, a different spirit is manifested from what we find in the boastful assurances before the crucifixion of Christ. Peter was a converted man, and showed in his life that

transforming grace had taken possession of his heart. As firm as a rock, he ever after stood up boldly to witness for Christ. Jesus had said to Peter, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Peter had severe trials to pass through, but although he was called to go to prison and to death for Christ's sake, never again did he waver from his allegiance. <RH, February 6, 1913 par. 13>

February 13, 1913 Our Children and Youth Demand Our Care

Mrs. E. G. White

There has been altogether too little attention paid to our children and youth, and they have failed to develop as they should in the Christian life, because the church-members have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life. <RH, February 13, 1913 par. 1>

In our large churches very much might be done for the youth. Shall they have less special labor, or shall fewer inducements be held out to them to become full-grown Christians--men and women in Christ Jesus--than were afforded them in the denominations which they have left for the truth's sake? Shall they be left to drift hither and thither, to become discouraged, and to fall into temptations that are lurking everywhere to catch their unwary feet? If they err and fall from the steadfastness of their integrity, do the members of the church who have neglected to care for the lambs, censure and blame them, and magnify their failures? Are their shortcomings talked of and exposed to others, and are they left in discouragement and despair? <RH, February 13, 1913 par. 2>

The work that lies next to our church-members is to become interested in our youth; for they need kindness, patience, tenderness, line upon line, precept upon precept. O, where are the fathers and mothers in Israel? There ought to be a large number who are stewards of the grace of Christ, who feel not merely a casual but a special interest in the young. There ought to be those whose hearts are touched by the pitiable situation in which our youth are placed, and who realize that Satan is working by every conceivable device to draw them into his net. <RH, February 13, 1913 par. 3>

God requires that the church arouse from her lethargy, and see what is the manner of service demanded of her at this time of peril. The lambs of the flock must be fed. The Lord of heaven is looking on to see who is doing the work he would have done for the children and youth. The eyes of our brethren and sisters should be anointed with heavenly eye-salve, that they may discern the necessities of the time. We must be aroused to see what needs to be done in Christ's spiritual vineyard, and go to work. <RH, February 13, 1913 par. 4>

A Liberal Education to Be Provided

As a people who claim to have advanced light, we are to devise ways and means by which to bring forth a corps of educated workmen for the various departments of the work of God. We need a well-disciplined, cultivated class of young men and women in our sanitariums, in the medical missionary work, in the offices of publication, in the conferences of different States, and in the field at large. We need young men and women who have high intellectual culture, in order that they may do the best work for the Lord. We have done something toward reaching this standard, but still we are far behind where we should be. <RH, February 13, 1913 par. 5>

As a church, as individuals, if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands. We should lay wise plans, in order that the ingenious minds of those who have talent may be strengthened and disciplined, and polished after the highest order, that the work of Christ may not be hindered for lack of skilful laborers who will do their work with earnestness and fidelity. <RH, February 13, 1913 par. 6>

All to Be Trained

The church is asleep, and does not realize the magnitude of this matter of educating the children and youth. "Why," says one, "what is the need of being so particular to educate our youth thoroughly? It seems to me that if you take a few who have decided to follow a literary calling or some other calling that requires a certain discipline, and give due attention to them, that is all that is necessary. It is not required that the whole mass of our youth be so well trained. Will not this answer every essential requirement?" I answer, No, most decidedly not. <RH, February 13, 1913 par. 7>

What selection should we be able to make out of the numbers of our youth? How could we tell who would be the

most promising, who would render the best service to God? In our judgment we might do as did Samuel when he was sent to find the anointed of the Lord, and look upon the outward appearance. When the noble sons of Jesse passed before him, and his eye rested upon the handsome countenance and fine stature of the eldest son, to Samuel it seemed that the anointed of the Lord was before him. But the Lord said to him, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Not one of these noble-looking sons of Jesse would the Lord accept. But when David, the youngest son, a mere youth, was called from the field, and passed before Samuel, the Lord said, "Arise, anoint him: for this is he." 1 Sam. 16:7, 12. <RH, February 13, 1913 par. 8>

Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education, that they may be fitted for usefulness, qualified for places of responsibility in both private and public life. There is a great necessity of making plans that there may be a large number of competent workers, and many should fit themselves as teachers, that others may be trained and disciplined for the great work of the future. <RH, February 13, 1913 par. 9>

A Fund for School Work

The church should take in the situation, and by their influence and means seek to bring about this much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated, to work in the interests of the churches. They should present the fact that we can not trust our youth to go to seminaries and colleges established by other denominations, that we must gather them in where their religious training will not be neglected. <RH, February 13, 1913 par. 10>

High Aims

God would not have us in any sense behind in educational work. Our colleges should be far in advance in the highest kind of education. If we do not have schools, our youth will attend other seminaries and colleges, and will be exposed to infidel sentiments, to cavilings and questionings concerning the inspiration of the Bible. There is a great deal of talk concerning higher education, and many suppose that higher education consists wholly in an education in science and literature; but this is not all. The highest education includes the knowledge of the Word of God, and is comprehended in the words, "That they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. <RH, February 13, 1913 par. 11>

The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God. Eternity is not to be lost out of our reckoning. The highest education is that which will teach our children and youth the science of Christianity, which will give them an experimental knowledge of God's ways, and will impart to them the lessons that Christ gave to his disciples of the paternal character of God. <RH, February 13, 1913 par. 12>

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this that he understandeth and knoweth me." Jer. 9:23, 24. Let us seek to follow the counsel of God in all things; for he is infinite in wisdom. Though we have come short of doing what we might have done for our youth and children in the past, let us now repent, and redeem the time. <RH, February 13, 1913 par. 13>

The Responsibility of Church-Members

There is no work more important than the education of our youth. I am glad that we have institutions where they can be separated from the corrupting influences so prevalent in the schools of the present day. Our brethren and sisters should be thankful that in the providence of God our colleges have been established, and should stand ready to sustain them by their means. Every influence should be brought to bear to educate the youth and to elevate their morals. They should be trained to have courage to resist the tide of moral pollution in this degenerate age. With a firm hold upon divine power, they may stand in society to mold and fashion, rather than to be fashioned after the world's model. <RH, February 13, 1913 par. 14>

When the youth come to our colleges, they should not be made to feel that they have come among strangers who do not care for their souls. We must guard them, fighting back Satan that he shall not take them out of our arms. There should be fathers and mothers in Israel who will watch for their souls as they that must give an account. Brethren and

sisters, do not hold yourselves aloof from the youth, as if you had no particular concern or responsibility for them. You who have long professed to be Christians have a work to do, patiently and kindly to lead them in the right way. You should show them that you love them because they are younger members of the Lord's family, the purchase of his blood. <RH, February 13, 1913 par. 15>

The future of society will be determined by the youth of today. Satan is making earnest, persevering efforts to corrupt the mind and debase the character of every youth; and shall we who have more experience stand as mere spectators, and see him accomplish his purpose without hindrance? Let us stand at our post as minutemen, to work for these youth, and through the help of God to hold them back from the pit of destruction. In the parable, while men slept the enemy sowed tares; and while you, my brethren and sisters, are unconscious of his work, Satan is gathering an army of youth under his banner; and he exults, for through them he carries on his warfare against God. <RH, February 13, 1913 par. 16>

The Teacher's Privilege

The teachers in our schools have a heavy responsibility to bear. They must be in words and character what they wish their students to be,--men and women who fear God and work righteousness. If they are acquainted with the way themselves, they can train the youth to walk in it. They will not only educate them in the sciences, but will train them to have moral independence, to work for Jesus, and to take up burdens in his cause. <RH, February 13, 1913 par. 17>

Teachers, what opportunities are yours! What a privilege is within your reach of molding the minds and characters of the youth under your charge! What a joy it will be to you to meet them around the great white throne, and to know that you have done what you could to fit them for immortality! If your work stands the test of the great day, like sweetest music will fall upon your ears the benediction of the Master, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." Matt. 25:21. <RH, February 13, 1913 par. 18>

In the great harvest-field there is abundance of work for all, and those who neglect to do what they can, will be found guilty before God. Let us work for time and for eternity. Let us work with all the powers that God has bestowed upon us, and he will bless our well-directed efforts. <RH, February 13, 1913 par. 19>

The Saviour longs to save the young. He would rejoice to see them around his throne, clothed in the spotless robes of his righteousness. He is waiting to place upon their heads the crown of life, and to hear their happy voices join in ascribing honor and glory and majesty to God and the Lamb in the song of victory that shall echo and reecho through the courts of heaven. <RH, February 13, 1913 par. 20>

February 20, 1913 Resisting Temptation

Mrs. E. G. White

The people of God have allowed many things to come in between their souls and God, and their thoughts of God have been far below what it is their privilege to have. They are not on the high vantage-ground where God would have them, and they should realize this keenly, that they may repent and turn to God with all the heart. It is sad to think that though they have professed the truth for these many years, many have failed to understand how to take God at his word, that they may be strengthened in the time of temptation. <RH, February 20, 1913 par. 1>

Temptation will come upon all the children of God. James writes: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." The Word does not say that we are to count it all joy when we fall under temptation, but when we fall into temptation. It is not necessary to fall under temptation, for temptation comes upon us for the trying of our faith. And the trying of our faith worketh patience, not fretfulness and murmuring. If we put our trust in Jesus, he will keep us at all times, and will be our strength and shield. We are to learn valuable lessons from our trials. Paul says: "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." <RH, February 20, 1913 par. 2>

Many seem to think that it is impossible not to fall under temptation, that they have no power to overcome; and they sin against God with their lips, talking discouragement and doubt, instead of faith and courage. Christ was tempted in all points like as we are, yet without sin. He said, "The prince of this world cometh, and hath nothing in me." What does this mean?--It means that the prince of evil could find no vantage-ground in Christ for his temptation; and so it may be with us. "For we have not a high priest which can not be touched with the feeling of our infirmities; but was in

all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." <RH, February 20, 1913 par. 3>

As a people we are looking for the coming of the Lord in the clouds of heaven, and how carefully should we examine our hearts, that we may know whether or not we are in the faith. There seems to be a mist before the eyes of many, for they fail to discern spiritual things, and do not recognize the workings of Satan to entrap their souls. Christians are not to be the slaves of passion: they are to be controlled by the Spirit of God. But many become the sport of the enemy, because when temptation comes they do not rest in Jesus, but worry themselves out of his arms, and in perplexity lose all their faith and courage. They do not remember that Jesus has helped them out of difficulties in the past, that his grace is sufficient for the daily trials, and that he can help in the present trouble. We make failures in our little, daily difficulties, and allow them to irritate and vex us; we fall under them, and so make stumbling-blocks for ourselves and others. But blessings of the greatest importance are to result from the patient endurance of these daily vexations, for we are to gain strength to bear greater difficulties. Satan will press upon us the most severe temptations, and we must learn to come to God in any and every emergency, as a child would come to its parents. <RH, February 20, 1913 par. 4>

We profess to be Bible Christians, and we are not left in the dark to take step after step in uncertainty. We are to know where we are going. We can not be in darkness if we are following Christ as our leader; for he says, "He that followeth me shall not walk in darkness, but shall have the light of life." When the way seems beset with difficulty and clouded with darkness, we must believe that there is light ahead, and not turn to the right or left, but press forward, notwithstanding all our trials and temptations. <RH, February 20, 1913 par. 5>

Take courage, tempted soul, for the Lord knoweth them that are his. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Keep talking faith, and the victory is yours; for "this is the victory that overcometh the world, even our faith." Jesus has said we should not walk in darkness, but should have the light of life, and we believe it. We are to keep talking of the light, to keep praying and believing, and the light will break upon us when our faith has been tried and patience has had its perfect work. <RH, February 20, 1913 par. 6>

We are not to be like the man who said, "I have prayed and prayed, but I do not receive." A companion said to him, "Let us pray together, then, and claim the promise of God." So they bowed in prayer; but when they rose from their knees, the man said, "I don't feel any different, and I didn't expect I should." This is the way that many present themselves before God; they would be surprised if God should answer their prayers. They do not expect the Lord to answer their prayers, nor think that the Lord will hear them, and their petitions are in vain; for they go away as they came. <RH, February 20, 1913 par. 7>

February 27, 1913 Having Faith in God

Mrs. E. G. White

We must have faith in God. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Our faith is to be tried by trials and temptations, that patience may have her perfect work and we may be perfect, wanting nothing. We know nothing about the strength of our faith until it is tried. You may not understand the way in which God is leading you, you may not be filled with joy, but may be in heaviness because of temptation; but in all this it is your privilege to say, "I believe the Lord will give me the things I have asked for. I can and will trust God." When you have done this, be thankful, knowing that the trying of your faith worketh patience. Do not become restless, full of faultfinding, under the test and proving of God. Do not fret and talk discouragement and grieve the Holy Spirit of God from you. That which you sow, you will reap; and you will not find that a harvest of doubt is a pleasant thing to reap. You must be careful what kind of seed you sow, for it will bear a harvest after its kind. Talk light and faith and hope, and educate yourself to see light when God reveals it to you. <RH, February 27, 1913 par. 1>

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." If you feel that you lack wisdom in this, plead the promise of God. He says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Come to God with all your needs. Don't go to others with your trials and temptations; God alone can help you. If you fulfil the conditions of God's promises, the promises will be fulfilled to you. If your mind is stayed upon God, you will not go from a state of ecstasy to the valley of despondency when trial and temptation come upon you. You will not talk doubt and gloom to others. You will not say, "I do not know about this or that. I do not feel happy. I am not sure that we have

the truth." You will not do this, for you will have an anchor to the soul both sure and steadfast. When we talk discouragement and gloom, Satan listens with fiendish joy; for it pleases him to know that he has brought you into his bondage. Satan can not read our thoughts, but he can see our actions, hear our words; and from his long knowledge of the human family, he can shape his temptations to take advantage of our weak points of character. And how often do we let him into the secret of how he may obtain the victory over us. O, that we might control our words and actions! How strong we would become if our words were of such an order that we would not be ashamed to meet the record of them in the day of judgment. How different will they appear in the day of God from what they seem when we utter them. <RH, February 27, 1913 par. 2>

What harm is wrought in the family circle by the utterance of impatient words; for the impatient utterance of one leads another to retort in the same spirit and manner. Then come words of retaliation, words of self-justification, and it is by such words that a heavy, galling yoke is manufactured for your neck; for all these bitter words will come back in a baleful harvest to your soul. Those who indulge in such language will experience shame, loss of self-respect, loss of self-confidence, and will have bitter remorse and regret that they allowed themselves to lose self-control and speak in this way. How much better would it be if words of this character were never spoken. How much better to have the oil of grace in the heart, to be able to pass by all provocation, and bear all things with Christlike meekness and forbearance. <RH, February 27, 1913 par. 3>

Home religion is greatly needed, and our words in the home should be of a right character, or our testimonies in the church will amount to nothing. Unless you manifest meekness, kindness, and courtesy in your home, your religion will be in vain. If there were more genuine home religion, there would be more power in the church. We may have a great deal more faith than we now have, by living up to the light God has given. Says the apostle, "Now faith is the substance of things hoped for, the evidence of things not seen." As you would believe in a friend, so you are to trust God. If your friend has never denied your requests, you will not doubt his promise to favor you in some new desire. You are to believe that Jesus knows just what you need, and will supply all your wants; so you can go on in faith, saying, "I have laid my burden upon the Lord, and I will not lay it upon any human being. God will hear and answer my prayers." Satan may say, "You do not feel any better, you are just as miserable as ever." But tell him you believe that God will do just as he has said, and rest your whole weight on his promise. <RH, February 27, 1913 par. 4>

We must have a practical faith, a faith which works by love and purifies the soul. This genuine faith has a purifying, refining influence upon the Christian's character. Those who have this faith will not be careless and rough in word or deportment. They will realize that they are of value in the sight of God, his sons and daughters, and they will be circumspect in deportment, careful in habits and dress. They will realize that they are a spectacle unto men and angels, and will feel the necessity of having a pure mind, of speaking choice words, and acting in a refined manner. They will keep before them the fact that they are preparing for the society of the heavenly angels. <RH, February 27, 1913 par. 5>

Brethren and sisters, do not let every one know your thoughts and emotions. Do not manifest impatience; keep yourself under control, master yourself. Satan will take advantage if you give him the least chance. You must fight the good fight of faith, and lay hold on eternal life. You may gain one victory, but this is not enough; you must gain victory after victory, going from strength to strength. We are to occupy some place in the Lord's spiritual temple, and the important question is not as to whether you are a large or small stone, but whether you have submitted yourself to God that he may polish you, and make you emit light for his glory. If we are in the Lord's temple, we must emit light. Are we permitting the heavenly Builder to hew, square, and polish us? Have we faith to rest in him? <RH, February 27, 1913 par. 6>

We must have a faith that is not dwarfed and sickly, but one in keeping with the great truth committed to us. O let us come up to the help of the Lord, to the help of the Lord against the mighty! We have a truth that will sanctify the soul, if we will only allow it to work in us and make us holy. Shall we be sanctified through the truth? May God help us to let his grace and light into our souls. <RH, February 27, 1913 par. 7>

March 6, 1913 The Loma Linda Medical School

A Symposium

The True Education

It is not necessary that our medical missionaries follow the precise track marked out by medical men of the world. They do not need to administer drugs to the sick. They do not need to follow the drug medication in order to have influence in their work. The message was given me that if they would consecrate themselves to the Lord, if they would

seek to obtain under men ordained of God a thorough knowledge of their work, the Lord would make them skilful. Some of our medical missionaries have supposed that a medical training according to the plans of worldly schools is essential to their success. To those who have thought that the only way to success is by being taught by worldly men and by pursuing a course that is sanctioned by worldly men, I would now say, Put away such ideas. This is a mistake that should be corrected. It is a dangerous thing to catch the spirit of the world; the popularity which such a course invites, will bring into the work a spirit which the Word of God can not sanction. It is a lack of faith in the power of God that leads our physicians to lean so much on the arm of the law, and to trust so much to the influence of worldly powers. The true medical missionary will be wise in the treatment of the sick, using the remedies that nature provides. And then he will look to Christ as the true healer of diseases. The principles of health reform brought into the life of the patient, the use of nature's remedies, and the cooperation of divine agencies in behalf of the suffering, will bring success. <RH, March 6, 1913 par. 1>

I am instructed to say that in our educational work there is to be no compromise in order to meet the world's standards. God's commandment-keeping people are not to unite with the world to carry various lines of work according to worldly plans and worldly wisdom. <RH, March 6, 1913 par. 2>

Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek the god of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not harken to his commandments. <RH, March 6, 1913 par. 3>

Shall we represent before the world that our physicians must follow the pattern of the world before they can be qualified to act as successful physicians? This is the question that is now testing the faith of some of our brethren. Let not any of our brethren displease the Lord by advocating in their assemblies the idea that we need to obtain from unbelievers a higher education than that specified by the Lord. <RH, March 6, 1913 par. 4>

The representation of the Great Teacher is to be considered an all-sufficient revelation. Those in our ranks who qualify as physicians are to receive only such education as is in harmony with these divine truths. Some have advised that students should, after taking some work at Loma Linda, complete their medical education in worldly colleges. But this is not in harmony with the Lord's plan. God is our wisdom, our sanctification, and our righteousness. Facilities should be provided at Loma Linda, that the necessary instruction in medical lines may be given by instructors who fear the Lord, and who are in harmony with his plans for the treatment of the sick. <RH, March 6, 1913 par. 5> I have not a word to say in favor of the world's ideas of higher education in any school that we shall organize for training physicians. There is danger of such physicians attaching themselves to worldly institutions, and working under the ministrations of worldly doctors. Satan is giving his orders to those whom he has led to depart from the faith. I would now advise that none of our young people attach themselves to worldly medical institutions in hope of gaining better success, or stronger influence as physicians.

Mrs. E. G. White. <RH, March 6, 1913 par. 6>

March 27, 1913 Prayer and Faith

Mrs. E. G. White

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Important lessons are presented to us in the experience of Elijah. When upon Mt. Carmel he offered the prayer for rain, his faith was tested, but he persevered in making known his request unto God. Six times he prayed earnestly, and yet there was no sign that his petition was granted, but with a strong faith he urged his plea to the throne of grace. Had he given up in discouragement at the sixth time, his prayer would have not been answered but he persevered till the answer came. We have a God whose ear is not closed to our petitions; and if we prove his word, he will honor our faith. He wants us to have all our interests interwoven with his interests, and then he can safely bless us; for we shall not then take glory to self when the blessing is ours, but shall render all the praise to God. God does not always answer our prayers the first time we call upon him; for should he do this, we might take it for granted that we had a right to all the blessings and favors he bestowed upon us. Instead of searching our hearts to see if any evil was entertained by us, any sin indulged, we should become careless, and fail to realize our dependence upon him and our need of his help. <RH, March 27, 1913 par. 1>

Elijah humbled himself until he was in a condition where he would not take the glory to himself. This is the condition upon which the Lord hears prayer, for then we shall give the praise to him. The custom of offering praise to men is one

that results in great evil. One praises another, and thus men are led to feel that glory and honor belong to them. When you exalt man, you lay a snare for his soul, and do just as Satan would have you. You should praise God with all your heart, soul, might, mind, and strength; for God alone is worthy to be glorified. If we should realize that our salvation cost the infinite price of the life of the Son of God, we should have more humble views of self. Our Saviour knew that there was no hope of redemption for us except through him, and he came to the world to be wounded for our transgressions, to be bruised for our iniquities, to bear our chastisement, that through his stripes we might be healed.

<RH, March 27, 1913 par. 2>

In order to exalt the Lord as we should, we must have genuine faith, which will lead us to render obedience to the law of God. There are many who claim to have faith in God, but it is a faith that does not work; and the apostle says, "Faith without works is dead." It is of like character with the faith possessed by the evil angels, for they "believe and tremble." We must have the faith of the Bible,--the faith that works by love, and purifies the soul. <RH, March 27, 1913 par. 3>

April 3, 1913 An Address to Young Men

Mrs. E. G. White

"Young men likewise exhort to be sober-minded." Young men are not to be lovers of pleasure, seekers for amusement, ready to squander time and money and influence in selfish gratification; but they are to cultivate sobriety and godliness. They should seek each day to realize that they are now in the sowing time, and that the harvest reaped will be according to the seed sown. Young men should form their plans of life with thoughtful deliberation, and subject their conduct to criticism, as they seek for integrity of heart and action that will stand the test of the judgment. They should be willing to receive counsel from those of experience, that they may be fortified to stand in the perils that will beset their pathway. They will be exposed to influences which will lead them away from fidelity to God, unless they ever keep a realization of their responsibilities. <RH, April 3, 1913 par. 1>

God wants the youth to become men of earnest mind, to be prepared for action in his noble work, and fitted to bear responsibilities. God calls for young men with hearts uncorrupted, strong and brave, and determined to fight manfully in the struggle before them, that they may glorify God and bless humanity. If the youth would but make the Bible their study, would but calm their impetuous desires, and listen to the voice of their Creator and Redeemer, they would not only be at peace with God, but would find themselves ennobled and elevated. It will be for your eternal interest, my young friend, to give heed to the instructions in the Word of God, for they are of inestimable importance to you. <RH, April 3, 1913 par. 2>

I entreat you to be wise, and consider what will be the result of leading a wild life, uncontrolled by the Spirit of God. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." For your soul's sake, for Christ's sake, who gave himself to save you from ruin, pause on the threshold of your life, and weigh well your responsibilities, your opportunities, your possibilities. God has given you an opportunity to fill a high destiny. Your influence may tell for the truth of God; you may be a colaborer with God in the great work of human redemption. <RH, April 3, 1913 par. 3>

John says: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." O that young men might appreciate the high destiny to which they are called! Ponder well the paths of your feet. Begin your work with high and holy purpose, and be determined that through the power of the grace of God you will not diverge from the path of rectitude. If you begin to go in a wrong direction, every step will be fraught with peril and disaster, and you will go on straying from the path of truth, safety, and success. You need your intellect strengthened, your moral energies quickened, by divine power. The cause of God demands the highest powers of the being, and there is urgent need in many fields for young men of literary qualifications. There is need of men who can be trusted to labor in extensive fields that are now white to the harvest. Young men of ordinary ability who give themselves wholly to God, who are uncorrupted by vice and impurity, will be successful, and will be enabled to do a great work for God. Let young men heed the admonition and be sober-minded. <RH, April 3, 1913 par. 4>

How many youth have wasted their God-given strength in folly and dissipation! How many painful histories rise before me of youth who have become mere wrecks of humanity, mentally, morally, physically, because of indulgence in vicious habits! Their constitutions are ruined, their life usefulness greatly impaired, because of indulgence in unlawful pleasures. I entreat of you, careless, reckless youth of today, be converted and become laborers together with

God. Let it be the study of your life to bless and save others. If you seek help from God, his power working in you will bring to naught all opposing powers, and you will become sanctified through the truth. <RH, April 3, 1913 par. 5>

Sin is alarmingly prevalent among the youth of today, but let it be your purpose to do what you can to rescue souls from the power of Satan. Carry light wherever you go; show that you have strength of purpose, that you are not a person of indecision, easily swayed by the persuasions of evil associates. Do not yield a ready assent to the suggestions of those who dishonor God, but rather seek to reform, reclaim, and rescue souls from evil. Resort to prayer, persuade in meekness and lowliness of spirit those who oppose themselves. One soul saved from error and brought under the banner of Christ, will cause joy in heaven, and place a star in your crown of rejoicing. A soul saved will, through his godly influence, bring other souls to a knowledge of salvation, and thus the work will multiply, and only the revealings of the day of judgment will make manifest the extent of the work. Do not hesitate to work for the Lord because you think you can do but little. Do your little with fidelity, for God will work with your efforts. He will write your name in the book of life as one worthy to enter into the joy of the Lord. Let us earnestly entreat the Lord that laborers may be raised up, for the fields are white to the harvest; the harvest is great, and the laborers are few. <RH, April 3, 1913 par. 6>

April 10, 1913 An Address to Young Men
(Concluded)
Mrs. E. G. White

Our churches are languishing for the want of whole-hearted, self-denying workers. Our smaller churches are losing their vitality because their members do not seek to work for those around them. God can work with few as well as with many, but personal responsibility does not seem to be comprehended as it should be by the members of our churches. Can God bless the church that is indolent and selfish? O rouse, my brethren and sisters, and come to Christ, and he will give you life. God has given to each one his work, and hours are as precious jewels to be treasured and improved for the glory of God. Although we should not move rashly, we must not stand in idleness, but go forward as light-bearers for Christ. God would have his followers men and women of undaunted determination and resolution. They are to be as lights in the world, making those with whom they come in contact wiser, purer, happier. <RH, April 10, 1913 par. 1>

Young men should have broad ideas, wise plans, that they may make the most of their opportunities, catch the inspiration and courage that animated the apostles. John says, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." An elevated standard is presented before the youth, and God is inviting them to come into real service for him. True-hearted young men who delight to be learners in the school of Christ can do a great work for the Master if they will only give heed to the command of the Captain as it sounds down along the lines of our time, "Quit you like men, be strong." You are to be men who will walk humbly with God, who will stand before him in your God-given manhood, free from impurity, free from all contamination from the sensuality that is corrupting this age. You must be men who will despise all falsity and wickedness, who will dare to be true and brave, holding aloft the blood-stained banner of Prince Immanuel. Your talents will increase as you use them for the Master, and they will be esteemed precious by him who has bought them with an infinite price. Do not sit down and neglect to do anything, simply because you can not do some great thing, but do whatever your hands find to do, with thoroughness and energy. <RH, April 10, 1913 par. 2>

We each have some power of influence. Men are led to change their plans in temporal matters by the influence of others who approach them in a judicious manner, presenting reasons for such a change. Men lead others to confide in them, to trust their judgment, and to shape their course of action in a different way from what they would otherwise do, simply because of personal influence. Why not use this power of influence to persuade them in matters that pertain to their eternal interests? Use your influence in persuading men to believe the truths of the Bible. Work for God as earnestly in this matter as in things that concern this life; as you exercised your power in society in earthly things, now exercise your power to stay the tide of corruption that is flooding the world. You can save your fellow men from leading a life of sin and unhappiness. Do not wait for better opportunities; work now, while it is called today. Just where you are, take hold of your opportunities. Those who have a heart to work will find openings all around them; for such will be praying and watching for opportunities, and when these appear, they will seize upon them, and make the most of them. The faithful improvement of small openings will prepare the way for a larger work. <RH, April 10, 1913 par. 3>

Christ is calling for volunteers to enlist under his standard, and bear the banner of the cross before the world. The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the church in the world. Young men are wanted who will resist the tide of worldliness, and lift a voice of warning against taking the first steps in immorality

and vice. <RH, April 10, 1913 par. 4>

But first the young men who would serve God and give themselves to his work, must cleanse the soul-temple of all impurity, and enthrone Christ in the heart; then they will be enabled to put energy into their Christian effort, and will manifest enthusiastic zeal in persuading men to be reconciled to Christ. Will not our young men respond to the invitation of Christ, and answer, "Here am I; send me"? Young men, press to the front, and identify yourselves as laborers together with Christ, taking up the work where he left it, to carry it on to its completion. <RH, April 10, 1913 par. 5>

We have a most solemn message to bear to the world, and how circumspect should be our conduct, how unblamable our example. If through our influence souls are led astray, the loss will be placed to our account. We shall not only suffer because of our own rejection of Christ, but because our impenitence encouraged others to continue in transgression. The Lord will help all who feel their need of help, who seek him earnestly for strength and divine guidance. Those who will purify their hearts by obeying the truth will be used of God in accomplishing great good. Those who have the love of God in the heart will show it by corresponding works; for they will let their light shine forth in deeds of truth and goodness. "A city that is set on a hill can not be hid." I appeal to you, my brethren and sisters, have root in yourselves. Let your souls be riveted to the eternal Rock. God is not mocked; he knows those who are his. Our profession of truth will not save us; we must be sanctified through the truth. Christ said, "Thy word is truth." We must study the Bible, comparing scripture with scripture. A mere reading through of the Bible will not be sufficient. The heart must be opened to understand what saith the Scriptures in regard to duty. We must have a calm, steady faith, and that moral courage which Jesus alone can impart to us, that we may be strengthened for trial and prepared for duty. We need living faith that we may be closely united with God; for only in this way shall we be able to make a success of the Christian life and be a blessing to others. <RH, April 10, 1913 par. 6>

April 24, 1913 The True Church

Mrs. E. G. White

True Christians will be Christlike. The Redeemer clothed his divinity with humanity, and came to our world--a world seared and marred by the curse of sin, a vale of darkness and woe--to accomplish a great work, as he announced in the synagogue of Nazareth: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Each church-member is to be a representative of the character and spirit of Christ. By precept and example the essential elements of a true, healthy, influential Christianity are to be revealed. Christ should be constantly set forth as the fountain of life, mercy, and love. <RH, April 24, 1913 par. 1>

Brethren, have we any truth in advance of others? Is its influence on our character of any worth to us? When we bring that truth into our hearts, weave it into our characters, carry out its sanctifying principles in our daily lives, we show that we believe it to be worth defending, and that we will individually contend for the faith once delivered to the saints. We shall look to Jesus and catch his spirit. In this age the mind is inclined to lose sight of Jesus, and what is the result?--The tenderness of Christ is not cherished, and hearts are hard and unfeeling. Were Christ on earth today his solemn rebuke would be upon many who profess to be Christians, who have entered into church fellowship, because they do not have the mind of Jesus, are not meek and lowly of heart. When self is exalted there can not be a ready sympathy with the poor and lowly and oppressed. <RH, April 24, 1913 par. 2>

By beholding we become changed. Through close study and earnest contemplation of the character of Christ, his image is reflected in our own lives, and a higher tone is imparted to the spirituality of the church. If the truth of God has not transformed our characters into the likeness of Christ, all our professed knowledge of him and the truth is but as sounding brass and a tinkling cymbal. <RH, April 24, 1913 par. 3>

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash ye, make you clean; put away the evil of your doings from before mine

eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." <RH, April 24, 1913 par. 4>

Let all who claim to keep the commandments of God, look well to this matter, and see if there are not reasons why they do not have more of the out-pouring of the Holy Spirit. How many have lifted up their souls unto vanity! They think themselves exalted in the favor of God, but they neglect the needy, they turn a deaf ear to the calls of the oppressed, and speak sharp, cutting words to those who need altogether different treatment. Thus they offend God daily by their hardness of heart. These afflicted ones have claims upon the sympathies and the interest of their fellow men. They have a right to expect help, comfort, and Christlike love. But this is not what they receive. Every neglect of God's suffering ones is written in the books of heaven as if shown to Christ himself. Let every member of the church closely examine his heart and investigate his course of action to see if these are in harmony with the spirit and work of Jesus; for if not, what can he say when he stands before the Judge of all the earth? Can the Lord say to him, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?"

(To be concluded) <RH, April 24, 1913 par. 5>

May 1, 1913 The True Church
(Concluded)
Mrs. E. G. White

Christ has identified his interest with that of suffering humanity; and while he is neglected in the person of his afflicted ones, all our assemblies, all our appointed meetings, all the machinery that is set in operation to advance the cause of God, will be of little avail. This "ought ye to have done, and not to leave the other undone." "Thou art weighed in the balances, and art found wanting." <RH, May 1, 1913 par. 1>

All who are to be saints in heaven will first be saints upon the earth. They will not follow the sparks of their own kindling, they will not work for praise nor speak words of vanity, nor put forth the finger in condemnation and oppression; but they will follow the Light of Life, diffuse light, comfort, hope, and courage to the very ones who need help, and not censure and reproach. <RH, May 1, 1913 par. 2>

Has the truth of God been committed to us? Then let us seek to advance it in every way possible. More is expected of us than we have done; our works should correspond to the light which God has given us; they should advance accordingly. The rich, clear light that has been shining upon our pathway has placed us on vantage-ground; and we should improve every opportunity to do good. Christ came from the royal courts of heaven to seek and save the lost, and this is to be our work. The zeal which we manifest in this direction will show the measure of our love for Jesus and our fellow men, of our efficiency and missionary spirit. <RH, May 1, 1913 par. 3>

To every member of the church is committed a work, and his sanctification will be seen in the efficiency, the unselfishness, the zeal and purity and intelligence, with which he does the work. The cause of humanity and religion must not retrograde. Progress is expected of those who have received great light and have many advantages. <RH, May 1, 1913 par. 4>

The church must be a working church if it would be a living church. It should not be content merely to hold its own against the opposing forces of sin and error, not be content to advance with dilatory step, but it should bear the yoke of Christ, and keep step with the leader, gaining new recruits along the way. <RH, May 1, 1913 par. 5>

When we are truly Christ's, our hearts will be full of meekness, gentleness, and kindness, because Jesus has forgiven our sins. As obedient children we shall receive and cherish the precepts he has given, and shall attend to the ordinances he has instituted. We shall be seeking constantly to obtain a knowledge of him. His example will be our rule of life. Those who are Christ's disciples will take the work where he left it, and carry it forward in his name. They will copy the words, the spirit, the practices, of none but him. Their eye is upon the Captain of their salvation. His will is their law. And as they advance, they catch more and clearer views of his countenance, of his character, of his glory. They do not cling to self, but hold fast his word, which is spirit and life. "If ye continue in my word, then ye are my disciples indeed; and ye shall know the truth, and the truth shall make you free." They reduce their knowledge of his will to practise. They hear and do the things that Jesus teaches. <RH, May 1, 1913 par. 6>

In the church is work for all who love God and keep his commandments. The profession one may make is not certain evidence that he is a Christian. The words he may speak give no surety that he is a converted man. Hear the words of Christ: "Why call ye me, Lord, Lord, and do not the things that I say?" Unless the daily life conforms to the will and works of Christ, no one can establish a claim to be a child of God, an heir of heaven. There is a legal religion, which

the Pharisees had, but such a religion does not give to the world a Christlike example; it does not represent Christ's character. Those who have Christ abiding in the heart will work the works of Christ. Such are entitled to all the promises of his Word. Becoming one with Christ, they do the will of God, and exhibit the riches of his grace. "Then shalt thou call, and the Lord will answer; thou shalt cry, and he shall say, Here I am." O, precious promise! "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." In marked contrast to the murmuring and complaining of the wicked, the servants of God will sing: "I will praise thee with my whole heart: before the gods will I sing praise unto thee. I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name. In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul. All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord. Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." Then let not a semblance of pride or self-importance be cherished, for it will crowd Jesus out of the heart, and the vacuum will be filled with the attributes of Satan. <RH, May 1, 1913 par. 7>

May 8, 1913 Saving Faith

Mrs. E. G. White

The faith essential for salvation is not mere nominal faith, but an abiding principle, deriving vital power from Christ. It will lead the soul to feel the love of Christ to such a degree that the character will be refined, purified, ennobled. This faith in Christ is not merely an impulse, but a power that works by love and purifies the soul. It accomplishes something, bringing the soul under discipline, elevating it from defilement, and bringing it into connection with Christ, till it appropriates his virtue to the soul's need. This is saving faith. <RH, May 8, 1913 par. 1>

There are many who claim to have faith, but how shall we know that it is genuine? The Lord has given us a test by which we may prove our profession and the profession of others. The prophet says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." John declares, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." This test applies to those who have been enlightened in regard to the claims of God's law. The principles of the Bible must be brought into everyday life, to enlighten conscience and regulate the conduct. <RH, May 8, 1913 par. 2>

If heavenly light is welcomed by the soul, grace will be given to adorn the character, to dignify the nature, and to fit man for the society of the angels of heaven. Every temptation may be conquered through the strength of Christ. God desires us to have pure characters; purity is power, but sin is weakness and ruin. <RH, May 8, 1913 par. 3>

Christ has said, "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." Christ came to our world, and for our sake he became a man of sorrows and acquainted with grief. He suffered reproach, he was despised and rejected of men. He died a shameful death upon the cross, that we might have eternal life; and shall we dare to flatter ourselves that we may follow a course of sin, choosing our own way, shunning the cross, avoiding reproach and self-denial, and yet have a home in the kingdom of heaven?--No; through faith in Christ we must render obedience to all requirements of God; through his merits we may be elevated to keep God's commandments. <RH, May 8, 1913 par. 4>

Exceeding great and precious promises have been given unto us, whereby we may become partakers of the divine nature, having escaped the corruptions that are in the world through lust. We must appropriate these promises to ourselves that we may overcome unbelief and get the victory over every besetment, perfecting a character that will meet the approval of heaven. We are very anxious to appear well in the sight of men, but of how much greater importance is it that we stand approved in the presence of God! <RH, May 8, 1913 par. 5>

Day by day we are to fight the good fight of faith. Day by day God will give us our work; and though we can not see the end from the beginning, we are to examine ourselves daily to see if we are in the path of righteousness. We must strive to overcome, looking unto Jesus; for in every temptation he will be at our side to give us the victory. Every day should come to us as the last day in which we may be privileged to work for God, and much of it must be given to prayer that we may work in the strength of Christ. This is the way in which Enoch walked with God, warning and condemning the world by manifesting before them a righteous character. <RH, May 8, 1913 par. 6>

We profess to believe that Christ is soon coming to the earth, and a solemn responsibility rests upon us; for a lost

world is to be warned of the hastening judgment. We must not lay off our responsibility; we must carry the burden of the work. Self must be out of sight, and Christ must appear; as faithful, obedient children we must follow the light, and reflect its precious rays to others. We must be living epistles, known and read of all men. If we are to be cleansed, both soul and body, we can not afford to be slothful and negligent. Christ is coming, the third angel's message must be proclaimed to the world; for it brings light upon the commandments of God and the faith of Jesus. O, could we realize how all heaven is interested in the salvation of the world, we should rouse up with holy zeal to be followers of Jesus!

<RH, May 8, 1913 par. 7>

**May 15, 1913 Saving Faith
(Concluded)
Mrs. E. G. White**

When Christ left the world, he gave to his disciples the work of carrying the gospel. The professed followers of Christ are held responsible for the warning of the world. How are we doing this solemn work committed to us? We must humble ourselves before God, and not follow the ideas of men. We must come before the world, speaking the words of God, that the world may know that God has sent us, and that heaven's mold is upon the work. O, we must grow up into a glorious temple in the Lord! The enemy will come in, and try to draw our minds away from the important work to be done for this time. He will seek to keep us engaged on trivial matters, to make us think that it is our province to criticize and condemn others; but our work is to deal faithfully with our own souls. We must search our hearts and see if we are right in the sight of God. Peter said to Christ in regard to John, "Lord, and what shall this man do?" But the Lord answered him, "What is that to thee? follow thou me." We each have a work to do for ourselves, and while we are criticizing others, we are neglecting the most important work of all. <RH, May 15, 1913 par. 1>

The great crisis is before us, and every one is to act as if his own soul was at stake. The most important question of all is, How shall I save my soul, for which Christ died? How shall I be holy as he is holy? It is time to be seeking for the forgiveness of your sins, for the assurance that your names are written in the Lamb's book of life. Let every one realize that he is not his own, but has been bought with a price, even with the blood of the Son of God. <RH, May 15, 1913 par. 2>

Live by the day for Christ. Seek to be a victor just for this one day; for you do not know that you have another day to live. Confess your sins today. You have the promises of pardon. <RH, May 15, 1913 par. 3>

The Lord says, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." God is in earnest with us. He has borne long and patiently with us, and the light that has shone upon us from the throne of his glory will not lessen our responsibility, but, if we fail to improve it, will leave us without excuse. God will not be trifled with. You may ask, What shall I do to advance the light of truth? I answer, Work humbly for God; do not exalt yourself, but remember that you are standing upon holy ground. We are living in the last days, and the great question is, How shall I stand before God? Every one is responsible for the light he has received. What have you done with the light of heaven? Have you put it under a bushel? <RH, May 15, 1913 par. 4>

There is a great work to be done; for we are to reach the people with the divine light of truth, not in our own way, but through the power and Spirit of God. God will use us as instruments in his hand, if we will yield ourselves to him. O, that all may make the effort essential to win eternal life! Every soul is precious in the sight of God. He declares by the prophet, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." This preciousness will be wrought in the soul that is connected with Christ; but our own ways must be abandoned, our own thoughts must be put away. <RH, May 15, 1913 par. 5>

May 29, 1913 Words of Greeting From Sister White [to the General Conference]

"Elmshaven," Sanitarium, Cal., May 4, 1913.

To those assembled in General Conference, Greeting.

My Dear Brethren: "Grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." <RH, May 29, 1913 par. 1>

"Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish."
<RH, May 29, 1913 par. 2>

"We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." <RH, May 29, 1913 par. 3>

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." <RH, May 29, 1913 par. 4>

It is the privilege of our representative men in attendance at the General Conference to cherish a spirit of hopefulness and courage. My brethren, the Saviour has revealed himself to you in manifold ways; he has filled your heart with the sunlight of his presence while you have labored in distant lands and in the home land; he has kept you through dangers seen and unseen; and now, as you meet once more with your brethren in council, it is your privilege to be glad in the Lord, and to rejoice in the knowledge of his sustaining grace. Let his love take possession of mind and heart. Guard against becoming overwheeled, care-worn, depressed. Bear an uplifting testimony. Turn your eyes away from that which is dark and discouraging, and behold Jesus, our great Leader, under whose watchful supervision the cause of present truth, to which we are giving our lives and our all, is destined to triumph gloriously. <RH, May 29, 1913 par. 5>

The attitude that our representative men maintain during the Conference will have a telling influence upon all throughout the field, as well as upon the delegates themselves. O, let it be seen, my brethren, that Jesus is abiding in the heart, sustaining, strengthening, comforting! It is your privilege to be endowed, from day to day, with a rich measure of his Holy Spirit, and to have broadened views of the importance and scope of the message we are proclaiming to the world. The Lord is willing to reveal to you wondrous things out of his law. Wait before him with humility of heart. Pray most earnestly for an understanding of the times in which we live, for a fuller conception of his purpose, and for increased efficiency in soul-saving. <RH, May 29, 1913 par. 6>

Often in the night-season I am bidden to urge our brethren in responsible positions to make earnest effort to follow on to know the Lord more perfectly. When our workers realize as they should the importance of the times in which we live, there will be seen a determined purpose to be on the Lord's side, and they will become in truth laborers together with God. When they consecrate heart and soul to the service of God, they will find that an experience deeper than any they have yet obtained is essential if they would triumph over all sin. <RH, May 29, 1913 par. 7>

It will be well for us to consider what is soon to come upon the earth. This is no time for trifling or self-seeking. If the times in which we are living fail to impress our minds seriously, what can reach us? Do not the Scriptures call for a more pure and holy work than we have yet seen? <RH, May 29, 1913 par. 8>

Men of clear understanding are needed now. God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation. I see a crisis before us, and the Lord calls for his laborers to come into line. Every soul should now stand in a position of deeper, truer consecration to God than during the years that have passed. <RH, May 29, 1913 par. 9>

During the General Conference of 1909, a work should have been done in the hearts of those in attendance that was not done. Hours should have been given up to heart-searching, which would have led to the breaking up of the fallow ground of the hearts of those who were at the meeting. This would have given them insight to understand the work so essential to be done by them in repentance and confession. But, though opportunities were given for confession of sin, for heartfelt repentance, and for a decided reformation, thorough work was not done. Some felt the influence of the Holy Spirit, and responded; but all did not yield to this influence. The minds of some were running in forbidden channels. Had there been on the part of all in the assembly a humbling of heart, there would have been manifested a wonderful blessing. <RH, May 29, 1913 par. 10>

For a number of months after the close of that meeting, I bore a heavy burden, and urged upon the attention of the brethren in responsibility those things which the Lord was instructing me to set before them plainly. Finally some of those in positions of trust in connection with the general work, after much prayer and careful study of the various messages given, ventured to undertake by faith the work called for,-- a work they could not fully understand; and as they went forward in the fear of God, they received rich blessing. <RH, May 29, 1913 par. 11>

It has brought great rejoicing to my heart to see the marvelous transformations that have been wrought in the lives of some who thus chose to advance by faith in the way of the Lord, rather than to follow a way of their own choosing. Had those brethren in responsibility continued to view matters in a false light, they would have created a condition of things that would sadly have marred the work; but when they heeded the instruction that was sent and sought the Lord,

God brought them into the full light, and enabled them to render acceptable service and to bring about spiritual reformations. [<RH, May 29, 1913 par. 12>](#)

When the Lord sets his hand to prepare the way before his ministers, it is their duty to follow where he directs. He will never forsake nor leave in uncertainty those who follow his leadings with full purpose of heart. [<RH, May 29, 1913 par. 13>](#)

"I rejoice," my brethren, "that I have confidence in you in all things." And while I still feel the deepest anxiety over the attitude that some are taking toward important measures connected with the development of the cause of God in the earth, yet I have strong faith in the workers throughout the field, and believe that as they meet together and humble themselves before the Lord and consecrate themselves anew to his service, they will be enabled to do his will. There are some who do not even now view matters in the right light, but these may learn to see eye to eye with their coworkers, and may avoid making serious mistakes, by earnestly seeking the Lord at this time, and by submitting their wills wholly to the will of God. [<RH, May 29, 1913 par. 14>](#)

I have been deeply impressed by scenes that have recently passed before me in the night-season. There seemed to be a great movement--a work of revival--going forward in many places. Our people were moving into line, responding to God's call. My brethren, the Lord is speaking to us. Shall we not heed his voice? Shall we not trim our lamps, and act like men who look for their Lord to come? The time is one that calls for light-bearing for action. [<RH, May 29, 1913 par. 15>](#)

"I therefore...beseech you," brethren, "that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

Ellen G. White. [<RH, May 29, 1913 par. 16>](#)

**June 12, 1913 Courage in the Lord [to the General Conference]
Twentieth Meeting**

-
May 27, 10 A.M.
-

W.T. Knox in the chair.

Prayer by E. W. Farnsworth.

**Elder Daniells read to the Conference a message of greeting and counsel
from Sister E. G. White. The message follows:--**

Courage in the Lord

Recently in the night-season, my mind was impressed by the Holy Spirit with the thought that if the Lord is coming as soon as we believe he is, we ought to be even more active than we have been in years past in getting the truth before the people. [<RH, June 12, 1913 par. 1>](#)

In this connection, my mind reverted to the activity of the advent believers in 1843 and 1844. At that time there was much house-to-house visitation, and untiring efforts were made to warn the people of the things that are spoken of in God's Word. We should be putting forth even greater effort than was put forth by those who proclaimed the first angel's message so faithfully. We are rapidly approaching the end of this earth's history; and as we realize that Jesus is indeed coming soon, we shall be aroused to labor as never before. We are bidden to sound an alarm to the people. And in our own lives we are to show forth the power of truth and righteousness. The world is soon to meet the great Lawgiver over his broken law. Those only who turn from transgression to obedience, can hope for pardon and peace. [<RH, June 12, 1913 par. 2>](#)

We are to raise the banner on which is inscribed, "The commandments of God, and the faith of Jesus." Obedience to God's law is the great issue. Let it not be put out of sight. We must strive to arouse church-members, and those who make no profession, to see and obey the claims of the law of Heaven. We are to magnify this law and make it honorable. [<RH, June 12, 1913 par. 3>](#)

Christ has commissioned us to sow the seeds of truth, and to urge upon our people the importance of the work to be done by those who are living amidst the closing scenes of this earth's history. As the words of truth are proclaimed in the highways and the byways, there is to be a revelation of the working of the Spirit of God on human hearts. [<RH, June 12, 1913 par. 4>](#)

O, how much good might be accomplished if all who have the truth, the word of life, would labor for the

enlightenment of those who have it not! When the Samaritans came to Christ at the call of the Samaritan woman, Christ spoke of them to his disciples as a field of grain ready for harvesting. "Say not ye, There are yet four months, and then cometh harvest?" he said, "Lift up your eyes, and look on the fields; for they are white already to harvest." Christ abode with the Samaritans for two days; for they were hungry to hear the truth. And what busy days they were! As a result of those days of labor, "many more believed on him because of his own word." This was their testimony: "We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." <RH, June 12, 1913 par. 5>

Who among God's professing people will take up this sacred work, and labor for the souls who are perishing for lack of knowledge? The world must be warned. Many places are pointed out to me as in need of consecrated, faithful, untiring effort. Christ is opening the hearts and minds of many in our large cities. These need the truths of God's Word; and if we will come into a sacred nearness with Christ, and will seek to draw near to these people, impressions for good will be made. We need to wake up, and enter into sympathy with Christ and with our fellow men. The large and small cities, and places nigh and afar off, are to be worked, and worked intelligently. Never draw back. The Lord will make the right impressions upon hearts, if we will work in unison with his Spirit. <RH, June 12, 1913 par. 6>

I have words of encouragement for you, my brethren. We are to move forward in faith and hope, expecting large things from God. The enemy will seek in every way to hinder the efforts that are being made to advance the truth, but in the strength of the Lord you may gain success. Let no discouraging words be spoken, but only such words as will tend to strengthen and sustain your fellow workers. <RH, June 12, 1913 par. 7>

I long to be personally engaged in earnest work in the field, and I should most assuredly be engaged in more public labor did I not believe that at my age it is not wise to presume on one's physical strength. I have a work to do in communicating to the church and to the world the light that has been entrusted to me from time to time all through the years during which the third angel's message has been proclaimed. My heart is filled with a most earnest desire to place the truth before all who can be reached. And I am still acting a part in preparing matter for publication. But I have to move very carefully, lest I place myself where I cannot write at all. I know not how long I may live, but I am not suffering as much healthwise as I might expect. <RH, June 12, 1913 par. 8>

Following the General Conference of 1909, I spent several weeks attending camp-meetings and other general gatherings, and visiting various institutions, in New England, the Central States, and the Middle West. <RH, June 12, 1913 par. 9>

Upon returning to my home in California, I took up anew the work of preparing matter for the press. During the past four years I have written comparatively few letters. What strength I have had has been given mostly to the completion of important book work. <RH, June 12, 1913 par. 10>

Occasionally I have attended meetings, and have visited institutions in California, but the greater portion of the time since the last General Conference has been spent in manuscript work at my country home, "Elmshaven," near St. Helena. <RH, June 12, 1913 par. 11>

I am thankful that the Lord is sparing my life to work a little longer on my books. O, that I had strength to do all that I see ought to be done! I pray that he may impart to me wisdom, that the truths our people so much need may be presented clearly and acceptably. I am encouraged to believe that God will enable me to do this. <RH, June 12, 1913 par. 12>

My interest in the general work is still as deep as ever, and I greatly desire that the cause of present truth shall steadily advance in all parts of the world. But I find it advisable not to attempt much public work while my book work demands my supervision. I have some of the best of workers--those who in the providence of God connected with me in Australia, with others who have united with me since my return to America. I thank the Lord for these helpers. We are all very busy, doing our best to prepare matter for publication. I want the light of truth to go to every place, that it may enlighten those now ignorant of the reasons of our faith. On some days my eyes trouble me, and I suffer considerable pain in them. But I praise the Lord that he preserves my sight. It would not be strange if at my age I could not use my eyes at all. <RH, June 12, 1913 par. 13>

I am more thankful than I can express for the uplifting of the Spirit of the Lord, for the comfort and grace that he continues to give me, and that he grants me strength and opportunity to impart courage and help to his people. As long as the Lord spares my life, I will be faithful and true to him, seeking to do his will and to glorify his name. May the Lord increase my faith, that I may follow on to know him, and to do his will more perfectly. Good is the Lord, and greatly to be praised. <RH, June 12, 1913 par. 14>

I greatly desire that the old soldiers of the cross, those grown gray in the Master's service, shall continue to bear their testimony right to the point, in order that those younger in the faith may understand that the messages which the Lord gave us in the past are very important at this stage of the earth's history. Our past experience has not lost one jot of its force. <RH, June 12, 1913 par. 15>

Let all be careful not to discourage the pioneers, nor cause them to feel that there is little they can do. Their influence may still be mightily exerted in the work of the Lord. The testimony of the aged ministers will ever be a help and a

blessing to the church. God will watch over his tried and faithful standard-bearers, night and day, until the time comes for them to lay off their armor. Let them be assured that they are under the protecting care of Him who never slumbers nor sleeps; that they are watched over by unwearied sentinels. Knowing this, and realizing that they are abiding in Christ, they may rest trustfully in the providences of God. <RH, June 12, 1913 par. 16>

I pray earnestly that the work we do at this time shall impress itself deeply on heart and mind and soul. Perplexities will increase; but let us, as believers in God, encourage one another. Let us not lower the standard, but keep it lifted high, looking to him who is the author and finisher of our faith. When in the night-season I am unable to sleep, I lift my heart in prayer to God, and he strengthens me, and gives me the assurance that he is with his ministering servants in the home field and in distant lands. I am encouraged and blessed as I realize that the God of Israel is still guiding his people, and that he will continue to be with them, even to the end. <RH, June 12, 1913 par. 17>

I am instructed to say to our ministering brethren, Let the messages that come from your lips be charged with the power of the Spirit of God. If ever there was a time when we needed the special guidance of the Holy Spirit, it is now. We need a thorough consecration. It is fully time that we gave to the world a demonstration of the power of God in our own lives and in our ministry. <RH, June 12, 1913 par. 18>

The Lord desires to see the work of proclaiming the third angel's message carried forward with increasing efficiency. As he has worked in all ages to give victories to his people, so in this age he longs to carry to a triumphant fulfilment his purposes for his church. He bids his believing saints to advance unitedly, going from strength to greater strength, from faith to increased assurance and confidence in the truth and righteousness of his cause. <RH, June 12, 1913 par. 19>

We are to stand firm as a rock to the principles of the Word of God, remembering that God is with us to give us strength to meet each new experience. Let us ever maintain in our lives the principles of righteousness, that we may go forward from strength to strength in the name of the Lord. We are to hold as very sacred the faith that has been substantiated by the instruction and approval of the Spirit of God from our earliest experience until the present time. We are to cherish as very precious the work that the Lord has been carrying forward through his commandment-keeping people, and which, through the power of his grace, will grow stronger and more efficient as time advances. The enemy is seeking to becloud the discernment of God's people, and to weaken their efficiency, but if they will labor as the Spirit of God shall direct, he will open doors of opportunity before them for the work of building up the old waste places. Their experience will be one of constant growth, until the Lord shall descend from heaven with power and great glory to set his seal of final triumph upon his faithful ones. <RH, June 12, 1913 par. 20>

The work that lies before us is one that will put to the stretch every power of the human being. It will call for the exercise of strong faith and constant vigilance. At times the difficulties that we shall meet will be most disheartening. The very greatness of the task will appall us. And yet, with God's help, his servants will finally triumph. "Wherefore," my brethren, "I desire that ye faint not" because of the trying experiences that are before you. Jesus will be with you; he will go before you by his Holy Spirit, preparing the way; and he will be your helper in every emergency. <RH, June 12, 1913 par. 21>

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." <RH, June 12, 1913 par. 22>

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen."

Ellen G. White. <RH, June 12, 1913 par. 23>

June 19, 1913 Communication from Mrs. E. G. White

A. G. Daniells: I have a communication from Sister White, which I will ask permission to read at this time (reading):-
- <RH, June 19, 1913 par. 1>

Sanitarium, Cal., Feb. 20, 1913. To the workers in the message.

Last night I seemed to be in earnest conversation with some of our brethren who seemed to be unable to take a broad view of the work that God desired them to do. Some in their efforts were going beyond that which was wise and prudent, while others were falling short of that which was required of them. I was trying to make these brethren understand the necessity of carrying the work forward intelligently, so that one worker would not tear down the work that another was endeavoring to build up. <RH, June 19, 1913 par. 2>

This morning after dressing, I began to look over a collection of manuscripts that lay on my office table. The first on which my eye fell was one in which were laid down principles that lie at the foundation of all successful efforts for souls,--principles that every worker needs prayerfully and carefully to study. Again and again I have been impressed to write that which, if studied under the direction of the Holy Spirit, would enable our brethren to take right views of their privileges and responsibilities. But unless these principles are so studied, they cannot be worked out in the experience. Unless there is a united drawing with God, unless those in positions of leadership lift up their hearts to heaven, confessing their defects of character, and pleading for help to reach a higher standard, they will not discern their own spiritual needs, nor strive successfully for higher attainments. <RH, June 19, 1913 par. 3>

Because a worker does not see the importance of a fellow worker's efforts, he should not pull back and make the work go hard. Every laborer should now be working with zeal and energy, pressing onward and upward. There should be no such thing as backsliding from the light that has guided us for so many years. God is calling upon his people to reach a higher standard of spirituality, to work unitedly. Much of the work being accomplished in the cause of present truth would require not more than half the labor that it now demands if the workers would come unitedly to the help of the Lord, lending their courage and zeal, their faith and influence, to the building up of whatever enterprise is called for. <RH, June 19, 1913 par. 4>

A sad mistake is made when workers take up some work that God has not set them, and carry it forward as if that were the plan of the Lord. The result is disappointment; and when the realization comes that they have been in error, it is often the case that the workers fall into discouragement, and go off on a line that leads directly away from the reformations that God desires to see wrought. <RH, June 19, 1913 par. 5>

There is a great work to be done, and we do not half realize its sacredness, nor appreciate its uplifting influence on the lives that are yielded to its fashioning. We are to learn to take God at his word, for thus only can we carry out his purposes. There should be no holding back on the part of any. With all the light that has been given us, we cannot truthfully say, "We did not understand his will." Let there be a drawing together, every one lifting in spiritual lines. Let us manifest a godlike earnestness of purpose instead of taking an attitude of careless indifference. The indifference manifested by some discourages those who are trying to do faithful work. <RH, June 19, 1913 par. 6>

Not all are pursuing a course of indifference. There are some who are reviewing their past mistakes, and are learning from these mistakes the lessons that God would teach them. They are making close examination of self. These workers are studying their own lives in the light of Christ's perfect example, and are becoming changed into the same image. <RH, June 19, 1913 par. 7>

Our ministers have some experiences to gain that have not yet been gained, standards to reach higher than those yet attained. They have lessons to learn of personal ministry for souls. There is a special work to be done for the newly converted. Do not think when these have embraced the doctrines of the message that you can leave them there. Many have thus been left in spiritual darkness; they know not how to go forward. Go to these souls; pray with them; lift them up. Do not rest until you see that they are striving to reach the standard that God's Word sets for his children. <RH, June 19, 1913 par. 8>

We talk much about the truth; but unless we live the truth, unless we ourselves are reaching its standard, and helping others to reach it, our work will not have the approval of Heaven. <RH, June 19, 1913 par. 9>

We do not realize how untiring are Satan's efforts to sap our spirituality. He is working mightily that the people of God may be only half converted. Then self will swell to large proportions, and there will be no revelation to the world of the transforming power of God. If this power does not rest upon God's people and move them to sanctified action, they cannot do the work in the earth that has been shown us must be done. Without this power, they will not realize their responsibility as his representatives in a world of unbelief.

Ellen G. White. <RH, June 19, 1913 par. 10>

July 3, 1913 The Rending of the Kingdom

Mrs. E. G. White

"Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead." 1 Kings 11:43. <RH, July 3, 1913 par. 1>

Soon after his accession to the throne, Rehoboam went to Shechem, where he expected to receive formal recognition of authority from all the tribes. "To Shechem were all Israel come to make him king." <RH, July 3, 1913 par. 2>

Among those present was Jeroboam, the son of Nebat,--the same Jeroboam who during Solomon's reign had been known as "a mighty man of valor," and to whom the prophet Ahijah the Shilonite had delivered the startling message, "Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." <RH, July 3, 1913 par. 3>

The prophet had spoken plainly regarding the necessity for a division of the kingdom. God had declared that this division must take place, because "they have forsaken me, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father." The kingdom was not to be divided, however, before the close of Solomon's reign. "I will not take the whole kingdom out of his hand," the Lord declared through his prophet; "but I will make him a prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes." <RH, July 3, 1913 par. 4>

To Solomon himself, as well as to Jeroboam, the Lord had revealed the sure result of apostasy. "Forasmuch as . . . thou hast not kept my covenant and my statutes, . . ." was the message of the prophet, "I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son." <RH, July 3, 1913 par. 5>

It was this prophecy of impending ruin that had awakened the apostate king as from a dream, and had led him to repent, and to seek to stay, so far as possible, the terrible tide of evil that during the later years of his reign had been rising high and still higher. But at the time of his repentance, only a few years of life remained to him, and he could not hope to avert the consequences of long years of wrong-doing. His course of evil had set in operation influences that afterward he could never fully control. <RH, July 3, 1913 par. 6>

Especially was this the case in the training of the children born to him through marriage with idolatrous women. Rehoboam, the son whom Solomon chose to be his successor, had received from his mother, an Ammonitess, a stamp of character that led him to look upon sin as desirable. At times he endeavored to serve God, and was granted a measure of prosperity; but he was not steadfast, and at last he yielded to the influences for evil that had surrounded him from infancy. <RH, July 3, 1913 par. 7>

At the meeting in Shechem, at the very beginning of his reign, Rehoboam might have taken a course that would have inspired confidence in his ability to stand at the head of the nation. If he had shown a willingness to keep ever before him the welfare of his subjects, the people would have accepted him as a wise ruler. But in this hour of opportunity, failing to reason from cause to effect, he forever weakened his influence over a large portion of the people. <RH, July 3, 1913 par. 8>

The tribes had long suffered grievous wrongs under the oppressive measures of their former ruler. The extravagance of Solomon's reign during his apostasy had led him to tax the people heavily, and to require of them much menial service. They now felt that they could no longer bear so many burdens, and before going forward with the coronation of a new ruler, the leading men from among the tribes determined to ascertain whether or not it was the purpose of Solomon's son to lessen these burdens. "So Jeroboam and all Israel came and spake to Rehoboam, saying, Thy father made our yoke grievous; now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee." <RH, July 3, 1913 par. 9>

Desiring to take counsel with his advisers before outlining his policy, Rehoboam said to the men of Israel, "Come again unto me after three days. And the people departed." <RH, July 3, 1913 par. 10>

"And King Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people? And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants forever." <RH, July 3, 1913 par. 11>

Rehoboam then "consulted with the young men that were grown up with him, and which stood before him: and he said unto them, What counsel give ye that we may answer this people, who have spoken unto me, saying, Make the yoke which thy father did put upon us lighter?" <RH, July 3, 1913 par. 12>

"And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them. My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions." <RH, July 3, 1913 par. 13>

"So Jeroboam and all the people came to Rehoboam the third day. . . . And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions." <RH, July 3, 1913 par. 14>

"The king harkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat." <RH, July 3, 1913 par. 15>

"So when all Israel saw that the king harkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house,

David. So Israel departed unto their tents. <RH, July 3, 1913 par. 16>

"But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them."

(To be concluded) <RH, July 3, 1913 par. 17>

July 10, 1913 The Rending of the Kingdom

Mrs. E. G. White

(Concluded)

Rehoboam made a mistake at Shechem that was irreparable. Unwise and unfeeling in the exercise of power, he and his chosen counselors revealed the pride of position and authority. Had they understood God's purpose concerning Israel, they would have listened to the request of the people for decided reforms in the administration of government. But instead of following a plan in harmony with God's purpose, they announced their intention of perpetuating and adding to the evils introduced in Solomon's reign. <RH, July 10, 1913 par. 1>

The Lord did not allow Rehoboam to carry out the policy he proposed to follow. Among the tribes were many thousands who had become thoroughly aroused over the oppressive measures of Solomon's reign, and these now felt that they could not do otherwise than rebel against the house of David. In doing this, they acted in harmony with the prediction of the prophet concerning the rending of the kingdom. Thenceforth the twelve tribes of Israel were divided, the tribes of Judah and Benjamin forming the lower kingdom of Judah, under the rulership of Rehoboam, and the ten northern tribes forming the kingdom of Israel, with Jeroboam as their ruler. <RH, July 10, 1913 par. 2>

When Rehoboam saw the tribes withdrawing their allegiance from him, he was aroused to action. Through one of the influential men of his kingdom, "Adoram, who was over the tribute," he made an effort to conciliate them. But the ambassador of peace received treatment which bore witness to the feeling against Rehoboam. "All Israel stoned him with stones, that he died." Startled by this evidence of the strength of the revolt, "King Rehoboam made speed to get him up to his chariot, to flee to Jerusalem." <RH, July 10, 1913 par. 3>

At Jerusalem, "he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of the Lord came unto Shemaiah the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house: for this thing is from me. They harkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord." <RH, July 10, 1913 par. 4>

For three years after his return to Jerusalem, Rehoboam tried to profit by his sad experience at the beginning of his reign; and in this effort he was prospered. He "built cities for defense in Judah," and "fortified the strongholds, and put captains in them, and store of victual, and of oil and wine." He was careful to make these fortified cities "exceeding strong." But it is not in these measures that the secret of Judah's prosperity lay during these first years of Rehoboam's reign. It was their recognition of the God of heaven as the supreme ruler that placed them on vantage-ground. To their number were added many God-fearing men from the northern tribes. "Out of all the tribes of Israel," the record reads, "such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon." <RH, July 10, 1913 par. 5>

Well would it have been for Rehoboam had he and his associates and all Judah remained faithful to the true God. But the pen of inspiration has traced the sad record of Solomon's successor as one who also led his people into the way of apostasy. Naturally idolatrous, headstrong, confident, self-willed, nevertheless had he placed his trust wholly in God, Rehoboam would have developed strength of character, faith in God, and submission to the divine requirements. But as time passed, the king began to put his trust in the power of position and in the strongholds that he had fortified. Little by little he gave way to inherited weaknesses, until he threw his influence wholly on the side of idolatry. "It came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the Lord, and all Israel with him." <RH, July 10, 1913 par. 6>

Sad and full of significance are the words, "And all Israel with him." The people whom God had chosen to stand as a light to the surrounding nations, turned from their source of strength, and sought to become like the nations about them. As it was with Solomon, so it was with Rehoboam. The influence of their wrong example led many astray. And as it was with them, so to a greater or less degree is it with every one who gives himself up to work evil. The influence of wrong-doing is not confined to the doer. "None of us liveth to himself." None perish alone in their iniquity. Every life

is either a light to brighten and cheer the path of others, or as a desolating tempest to destroy. We lead others either upward to happiness and immortal life or downward to sorrow and eternal ruin. And if by our acts we strengthen or force into activity the evil powers of those around us, we share their sin. <RH, July 10, 1913 par. 7>

God did not allow this terrible apostasy to remain unpunished. "In the fifth year of King Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt. . . . And he took the fenced cities which pertained to Judah, and came to Jerusalem. Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the Lord, Ye have forsaken me, and therefore have I also left you in the hand of Shishak." <RH, July 10, 1913 par. 8>

The people had not yet gone to such lengths in apostasy that they despised the judgments of God. In the losses sustained by the invasion of Shishak they recognized the hand of God, and for a time they humbled themselves. "The Lord is righteous," they declared. <RH, July 10, 1913 par. 9>

"And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries. <RH, July 10, 1913 par. 10>

"So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made. Instead of which King Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house. And when the king entered into the house of the Lord, the guard came and fetched them, and brought them again into the guard chamber. And when he humbled himself, the wrath of the Lord turned from him, that he would not destroy him altogether: and also in Judah things went well." <RH, July 10, 1913 par. 11>

But as the hand of affliction was removed, and the nation prospered once more, many forgot their fears, and turned again to idolatry. Among these was King Rehoboam himself. Humbled as he had been by the calamity that befell him from Egypt, he failed to make this experience a decisive turning-point in his life. Forgetting the lesson that God had endeavored to teach him, he relapsed into the sins that had brought the judgments of God on the nation. <RH, July 10, 1913 par. 12>

The glory of the kingdom that had been ruled over by David and Solomon had departed, and there remained only a semblance of the former greatness. After a few inglorious years, during which the king "did evil, because he prepared not his heart to seek the Lord," "Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead." <RH, July 10, 1913 par. 13>

July 17, 1913 Defying God

Mrs. E. G. White

Placed on the throne by the ten tribes who had rebelled against the house of David, Jeroboam was in a position to do much toward bringing about a spiritual reformation in his kingdom. Had he used his influence in strengthening the confidence of the people in the God of heaven as their Supreme Ruler, he might have encouraged multitudes to seek after righteousness. Under the rulership of Solomon, he had revealed discretion, aptitude, and sound judgment; and the knowledge of spiritual things that he had gained during years of faithful service he could have used to bring untold blessings to those who had chosen him as their leader. But instead of advancing in the way of righteousness, he failed to make God his trust. Of him it is written: -- <RH, July 17, 1913 par. 1>

"Jeroboam said in his heart, Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. <RH, July 17, 1913 par. 2>

"Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan." <RH, July 17, 1913 par. 3>

"And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi." The Levites generally refused to serve; and the king was compelled to elevate to the priesthood of his false religion men from "the lowest of the people." Many who remained true to God, fled to Jerusalem, where they might worship in harmony with the divine requirements. <RH, July 17, 1913 par. 4>

"Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made." <RH, July 17, 1913 par. 5>

The king's bold defiance of God and his worship was not allowed to pass unrebuked. Even while Jeroboam was officiating at the dedication of the altar, and burning incense, there appeared before him a "man of God" from the kingdom of Judah, sent to denounce him for presuming to introduce new forms of worship. The prophet "cried against the altar, . . . and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." <RH, July 17, 1913 par. 6>

"And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out." And immediately the altar "was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord." <RH, July 17, 1913 par. 7>

On seeing this, Jeroboam was filled with a spirit of defiance against God, and he attempted to restrain the one who had delivered the message. In wrath "he put forth his hand from the altar," and cried out, "Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him." <RH, July 17, 1913 par. 8>

Terror-stricken, the king appealed to the prophet to intercede with God in his behalf. "Entreat now the face of the Lord thy God," he pleaded, "and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before." <RH, July 17, 1913 par. 9>

Vain had been Jeroboam's effort to invest with solemnity the dedication of a strange altar, respect for which would have led to disrespect for the worship of Jehovah in the temple at Jerusalem. By the message of the prophet, the king of Israel should have been led to repentance. His wicked purpose to lead the hearts of the people away from the true worship of God, should have been renounced. But angered by the interruption, he hardened his heart, and determined to follow the way of his own choosing. It was this that led him to repudiate the message and to attempt to arrest the messenger. <RH, July 17, 1913 par. 10>

At the time of the feast at Bethel, the hearts of the Israelites were not fully hardened. Many were susceptible to the influence of the Holy Spirit. The Lord designed that those who were taking rapid steps in apostasy should be checked in their course before it would be too late. In mercy he sent his messenger to reveal to king and people what the outworking of this apostasy would be. The rending of the altar was a symbol of God's displeasure over the abomination that was being wrought in Israel. <RH, July 17, 1913 par. 11>

The Lord seeks to save, not to destroy. He delights not in the death of sinners. "As I live, saith the Lord God, I have no pleasure in the death of the wicked." By warnings and entreaties he calls the wayward to cease from their evil-doing, and to turn to him, and live. He gives his chosen messengers a holy boldness, that those who hear may fear and be brought to repentance. How firmly this man of God rebuked the king! And this firmness was essential; for in no other way could the existing evils have been rebuked. The Lord gave his servant boldness, that an abiding impression might be made on those who heard. The messengers of the Lord are never to fear the face of man, but are to stand unflinchingly for the truth. So long as they put their trust in God, they need not fear; for he who gives them their commission gives them also the assurance of his protecting care. <RH, July 17, 1913 par. 12>

Having delivered his message, the prophet was about to return, when Jeroboam said to him, "Come home with me, and refresh thyself, and I will give thee a reward." <RH, July 17, 1913 par. 13>

"If thou wilt give me half thine house," the prophet replied, "I will not go in with thee, neither will I eat bread nor drink water in this place: for so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest." <RH, July 17, 1913 par. 14>

July 24, 1913 Defying God
(Concluded)
Mrs. E. G. White

Well would it have been for the prophet had he adhered to his purpose to return to Judah without delay. While traveling homeward by another route, he was overtaken by an aged man who claimed to be a prophet, and who made false representations to the man of God, declaring, "I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water." Again and again the lie was repeated, and the invitation urged, until the man of God allowed himself to be persuaded to return. <RH, July 24, 1913 par. 1>

Because the prophet allowed himself to take a course contrary to the path of duty, God permitted him to be destroyed.

While he and the one who had invited him to return to Bethel were sitting together at the table, the inspiration of the Almighty came upon the false prophet, "and he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, . . . thy carcass shall not come unto the sepulcher of thy fathers." <RH, July 24, 1913 par. 2>

This terrible sentence was swiftly followed by its execution. "It came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass. . . . And when he was gone, a lion met him by the way, and slew him: and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass. And, behold, men passed by, and saw the carcass cast in the way, . . . and they came and told it in the city where the old prophet dwelt. And . . . he said, It is the man of God, who was disobedient unto the word of the Lord." <RH, July 24, 1913 par. 3>

The penalty that overtook the messenger of God was a still further evidence of the truth of the prophecy uttered over the altar. If, after disobeying the word of the Lord, the prophet had gone on in safety, the king would have used this fact to vindicate his own disobedience. In the rent altar, in his palsied arm, and in the terrible fate of the prophet, Jeroboam should have discerned the swift displeasure of an offended God, and should have taken warning not to persist in wrongdoing. <RH, July 24, 1913 par. 4>

But none of these judgments brought him to repentance. "Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places." Thus he not only sinned greatly himself, but he "made Israel to sin." "This thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth." <RH, July 24, 1913 par. 5>

Toward the close of a troubled reign of twenty-two years, Jeroboam met with a disastrous defeat in a war with Abijah, the successor of Rehoboam. "Neither did Jeroboam recover strength again in the days of Abijah: and the Lord struck him, and he died." <RH, July 24, 1913 par. 6>

The apostasy that became so prevalent in Israel during Jeroboam's reign, resulted finally in the utter ruin of the kingdom. Before the death of Jeroboam, the result of this apostasy was foretold by Ahijah, the aged prophet at Shiloh, who many years before had predicted the elevation of Jeroboam to the throne. The prophet now declared: "The Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter beyond the river, because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin." <RH, July 24, 1913 par. 7>

Yet the Lord did not give Israel up without first doing everything that could possibly be done to lead them back to their allegiance to him. Lovingly, patiently, through long, dark years when ruler after ruler stood up in bold defiance of Heaven and led Israel deeper and still deeper into idolatry, God sent message after message to his backslidden people. Through his prophets he gave them every opportunity to stay the tide of apostasy, and to return to him. It was during these years that Elijah and Elisha lived and labored, and that the tender appeals of Hosea and Amos and Obadiah were made. Even in the darkest hours, there were some who remained true to the God of heaven, and in the midst of idolatry lived blameless lives. <RH, July 24, 1913 par. 8>

Thus it has been in every age and in every land. The world has never been left without witnesses to the mighty power of God to save from sin. And in the closing scenes of this earth's history, when iniquity will have reached a height never before attained, it will still be possible to say of the remnant people who have remained true to God, "Here are they that keep the commandments of God, and the faith of Jesus." <RH, July 24, 1913 par. 9>

July 31, 1913 A Great Deliverance

Mrs. E. G. White

From the time of Jeroboam's death to Elijah's appearance before Ahab, the people of Israel suffered a steady spiritual decline, until they became as idolatrous as many of the surrounding heathen. Ruled by men who did not fear Jehovah and who encouraged strange forms of worship, the larger number of the people rapidly lost sight of the God of Israel, and adopted many of the practises of idol-worship. <RH, July 31, 1913 par. 1>

Nadab, the son of Jeroboam, occupied the throne of Israel for only a few months. During his reign "he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin." His career of evil was suddenly stopped by a conspiracy headed by Baasha, one of his generals, to gain control of the government. Nadab was killed, with all the house of Jeroboam, "according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite: because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger." <RH, July 31, 1913 par. 2>

Thus perished the house of Jeroboam. The idolatrous forms of worship introduced had brought upon the guilty

offenders swift retribution; and yet the rulers who followed -- Baasha, Elah, Zimri, and Omri -- during a period of nearly forty years, refused to repent, but "did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin." <RH, July 31, 1913 par. 3>

During the greater part of this long time of apostasy in Israel, Asa was ruling in the kingdom of Judah. For many years "Asa did that which was good and right in the eyes of the Lord his God: for he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves: and commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment. Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him." <RH, July 31, 1913 par. 4>

The faith of Asa was put to a severe test when "Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots," invaded his kingdom. In this crisis Asa did not put his trust in the "fenced cities in Judah" that he had built, with "walls, and towers, gates, and bars," nor in the strength of his carefully trained army, "that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand," all of whom were "mighty men of valor." The king realized that his strength was in God. When he went out to meet the Ethiopian, and set his forces in battle array, he "cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee." <RH, July 31, 1913 par. 5>

This prayer of faith was signally answered. "The Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before his host." <RH, July 31, 1913 par. 6>

As the victorious armies of Judah and Benjamin were returning to Jerusalem, "the Spirit of God came upon Azariah the son of Oded: and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded." <RH, July 31, 1913 par. 7>

As he heard these words, Asa took courage, and soon he led out in a second reformation in Judah. He "put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from Mt. Ephraim, and renewed the altar of the Lord, that was before the porch of the Lord." <RH, July 31, 1913 par. 8>

"And he gathered all Judah and Benjamin, and strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him. So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. And they offered unto the Lord the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep. And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul; that whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. And they swore unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets. And all Judah rejoiced at the oath; for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the Lord gave them rest round about." <RH, July 31, 1913 par. 9>

Asa's long record of faithful service was marred by some mistakes made at times when he failed to put his trust fully in God. When, at one time, the king of Israel entered the kingdom of Judah, and seized Ramah, a fortified city only five miles from Jerusalem, Asa sought deliverance by forming an alliance with Benhadad, king of Syria. This failure to trust God alone in time of need was sternly rebuked by Hanani, the prophet, who appeared before Asa with the message:-- <RH, July 31, 1913 par. 10>

"Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars." <RH, July 31, 1913 par. 11>

Instead of humbling himself before God because of this mistake, "Asa was wroth with the seer, and put him in a prison-house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time." <RH, July 31, 1913 par. 12>

"In the thirty and ninth year of his reign," Asa was "diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians." The king died in the forty-first year of his reign, and was succeeded by Jehoshaphat his son. <RH, July 31, 1913 par. 13>

August 7, 1913 National Apostasy

Mrs. E. G. White

Two years before the death of Asa, Ahab began to rule in the kingdom of Israel. From the beginning, his reign was marked by terrible apostasy. His father, Omri, the founder of Samaria, "wrought evil in the eyes of the Lord, and did worse than all that were before him," but the sins of Ahab were even greater. He "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him," acting "as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat." Not content with encouraging strange forms of religious service, he boldly led the people into the grossest heathenism by setting aside the worship of Jehovah for Baal-worship. <RH, August 7, 1913 par. 1>

Taking to wife "Jezebel the daughter of Ethbaal king of the Zidonians" and high priest of Baal, Ahab "served Baal, and worshiped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria." <RH, August 7, 1913 par. 2>

Not only did Ahab introduce Baal-worship at the capital city, but under the leadership of Jezebel he erected heathen altars in many high places, where in the shelter of surrounding groves the priests and others connected with this seductive form of idolatry exerted their baleful influence, until well-nigh all Israel were following after Baal. "There was none like unto Ahab," the record reads, who "did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel." <RH, August 7, 1913 par. 3>

Ahab was weak in moral power. His union by marriage with an idolatrous woman of decided character and positive temperament, resulted disastrously both to himself and to the nation. Unprincipled, and with no high standard of right-doing, his character was easily molded by the determined spirit of Jezebel. Because of his selfish nature, he was incapable of appreciating the mercies of God to Israel, and his own obligations as the guardian and leader of a chosen people. <RH, August 7, 1913 par. 4>

Under the blighting influence of Ahab's rule, Israel wandered far from the living God, and corrupted their ways before him. For many years they had been losing their sense of reverence and godly fear; and now it seemed as if there were none who dared expose their lives by openly standing forth in opposition to the prevailing blasphemy of everything sacred. The dark shadow of apostasy covered the whole land, and images of Baal and Ashtoreth were everywhere to be seen. Idolatrous temples and consecrated groves, wherein the works of men's hands were placed to be worshiped, were multiplied. The air was polluted with the smoke of the sacrifices offered to false gods. Hill and vale resounded with the drunken cries of a heathen priesthood who sacrificed to the sun, and moon, and stars. Guided and urged on by king and priests, the people drank iniquity like water, and sported in shameful riot. <RH, August 7, 1913 par. 5>

Through the influence of Jezebel and her impious priests, the people were taught that the idol gods that had been set up were deities, ruling the elements of earth, fire and water, by their mystic power. All the bounties of heaven,--the running brooks, the streams of living water, the gentle dew, the showers of rain which refreshed the earth and caused the fields to bring forth abundantly,--all these were ascribed to the favor of Baal and Ashtoreth. The people forgot that the hills and valleys, the streams and fountains, were in the hand of the living God; that he controlled the sun, the clouds of heaven, and all the elements of nature. They forgot that in the wilderness, in the day of Israel's need, he had listened to the prayers of Moses, and that in obedience to his word living waters gushed from the smitten rock. The benefits which God gave to his people called forth from them no gratitude to the Giver. <RH, August 7, 1913 par. 6>

Through faithful messengers the Lord sent the apostate king and people repeated warnings; but in vain were these words of reproof uttered. In vain did the inspired messengers assert Jehovah's right to be the only God in Israel. In vain did they exalt the laws he had entrusted to them. Captivated by the gorgeous display and the fascinating rites of idol-worship, the people followed the example of the king and his court, and gave themselves up to the intoxicating, degrading pleasures of a sensual worship. In their blind folly they chose to reject God and his worship. The light so graciously given them, despised and rejected, had indeed become darkness. The fine gold had become dim. <RH, August 7, 1913 par. 7>

Alas! how had the glory of Israel departed! Never before had the chosen people of God fallen so low in apostasy. Of the prophets of Baal there were "four hundred and fifty," besides four hundred "prophets of the groves," all of whom were supported by Jezebel. Nothing short of the miracle-working power of God could preserve the nation from utter destruction. Israel had voluntarily separated herself from Jehovah, yet the Lord in compassion still yearned after those who have been led into sin, and he was about to send to them one of the mightiest of his prophets, through whom many were to be led back to their allegiance to the God of their fathers. <RH, August 7, 1913 par. 8>

August 7, 1913 Home Missionary Work

God expects personal service from every one to whom he has entrusted a knowledge of the truth for this time. Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods. <RH, August 7, 1913 par. 1>

There are many ways in which church-members may give the message to those around them. One of the most successful is by living helpful, unselfish, Christian lives. Those who are fighting the battle at great odds may be refreshed and strengthened by little attentions which cost nothing. <RH, August 7, 1913 par. 2>

My brother, my sister, what are you doing for Christ? Are you seeking to be a blessing to others? Are your lips uttering words of kindness, sympathy, and love? Are you putting forth earnest efforts to win others to the Saviour? <RH, August 7, 1913 par. 3>

It is a mystery that there are not hundreds at work where now there is but one. The heavenly universe is astonished at the apathy, the coldness, the listlessness, of those who profess to be sons and daughters of God. For years the work has been kept before us, but many have been asleep. <RH, August 7, 1913 par. 4>

Our Lesson Book

Christ's work is to be our example. Constantly he went about doing good. In the temple and in the synagogues, in the streets of the cities, in the marketplace and the workshop, by the seaside and among the hills, he preached the gospel and healed the sick. His life was one of unselfish service, and it is to be our lesson book. <RH, August 7, 1913 par. 5>

Human beings have no right to think that there is a limit to the efforts that they are to make in the work of soul-saving. Did Christ ever become weary in his work? Did he ever draw back from sacrifice and hardship? Church-members are to put forth the continuous, persevering efforts that he put forth. <RH, August 7, 1913 par. 6>

Comparatively little missionary work is done; and what is the result? The truths that Christ gave are not taught. Many of God's people are not growing in grace. Many are in an unpleasant, complaining frame of mind. Those who are not helping others to see the importance of the truth for this time, must feel dissatisfied with themselves. Satan takes advantage of this feature in their experience and leads them to criticize and find fault. <RH, August 7, 1913 par. 7>

A Place for Every One

The Lord has a place for every one in his great plan. Talents that are not needed are not bestowed. Suppose that the talent is small. God has a place for it, and that one talent, if faithfully used, will do the very work God designs that it should do. The talents of the humble cottager are needed in the house-to-house labor, and can accomplish more in this work than brilliant gifts. <RH, August 7, 1913 par. 8>

The Lord is calling upon his people to take up different lines of work. Those in the highways and byways of life are to hear the gospel message. Church-members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time. <RH, August 7, 1913 par. 9>

The presentation of the truth, in love and simplicity from house to house, is in harmony with the instruction that Christ gave his disciples when he sent them out on their first missionary tour. By songs of praise, by humble, heartfelt prayers, many will be reached. The divine Worker will be present to send conviction to hearts. <RH, August 7, 1913 par. 10>

Different Lines of Service

By lending or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted. <RH, August 7, 1913 par. 11>

Allow no opportunity to pass unimproved. Visit the sick and suffering, and show a kindly interest in them. If possible do something to make them more comfortable. Through this means you can reach their hearts and speak a word for Christ. <RH, August 7, 1913 par. 12>

There is a wide field for service for women as well as for men. The efficient cook, the seamstress, the nurse,--the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own

clothing, how to nurse the sick, how to care properly for the home. Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves. <RH, August 7, 1913 par. 13>

Other lines of usefulness will open before those who are willing to do the duty nearest them. It is not learned, eloquent speakers that are needed now, but humble, Christlike men and women. <RH, August 7, 1913 par. 14>

Work disinterestedly, lovingly, patiently, for all with whom you are brought in contact. Show no impatience. Utter not one unkind word. Let the love of Christ be in your hearts, the law of kindness on your lips. <RH, August 7, 1913 par. 15>

In the work of scattering our publications, we can speak of a Saviour's love from a warm and throbbing heart.

Mrs. E. G. White. <RH, August 7, 1913 par. 16>

August 14, 1913 Elijah the Tishbite

A Call to Repentance Mrs. E. G. White

Ever since the death of Solomon the evil of idolatry had been spreading among the Israelites. The glory of the earlier years of Solomon's reign had made a profound impression on the heathen world, and many had been led to worship Jehovah. But the apostasy that followed the division of the kingdom caused the name of the God of Israel to be dishonored in the eyes of the heathen. In the days of Ahab the tide of corruption threatened to overflow the land like a flood. No barrier, it seemed, could prevail against its ruinous influence, or prevent the torrent of idolatry from sweeping all before it. <RH, August 14, 1913 par. 1>

By the adoption of the shameless worship of Baal and Ashtoreth in the time of Ahab, the chosen nation forfeited all claim to the protecting care of Jehovah. In every direction they had reared the altar of profanity, before which prophets and loyal men, servants of the God of heaven, had poured out their blood. The moral atmosphere was clouded with the smoke of national idolatry. So deep, so widespread was the apostasy that only by means of terrible judgments could the purposes of God for Israel be fulfilled. <RH, August 14, 1913 par. 2>

It was at this time that Elijah was sent, as God's chosen messenger, to the people of Israel. Elijah was not called from a high station in life or from a city of renown, to take his place in the work of God. He was born among the mountains of Gilead, east of the Jordan, and came from a nation that was overspread with the abominations of the Amorites. But he entered upon his work with the word of faith and power on his lips, and his whole life was devoted to the work of reform. His was the voice of one crying in the wilderness to rebuke sin and press back the tide of evil. And while he came to the people as a reprover of sin, his message offered the balm of Gilead to the sin-sick souls of all who desired to be healed. <RH, August 14, 1913 par. 3>

As Elijah saw Israel going deeper and deeper into idolatry, his soul was distressed and his indignation aroused. God had done great things for his people. He had delivered them from the Egyptians, and brought them through the Red Sea and the wilderness into the promised land. As the prophet beheld the wide-spread unbelief that was fast separating the chosen people from the Source of their strength, he was overwhelmed with sorrow. In anguish he besought God to arrest them in their wicked course, to bring upon them, if need be, the judgments of Heaven, that they might be led to see in its true light their departure from Heaven. He longed to see them brought to repentance before they would go to such lengths in evil-doing as to provoke the Lord to destroy them utterly. <RH, August 14, 1913 par. 4>

Elijah's prayer was answered. Appeal, remonstrance, and warning had failed to bring Israel to repentance. The time had come when God must speak to them by means of judgments. The worshipers of Baal claimed that the treasures of heaven, the dew and the rain, came not from Jehovah, but from the ruling forces of nature. The priests of Baal taught that it was through the creative energy of the sun that the earth was enriched and made to bring forth abundantly. That Israel might be shown the folly of trusting to the power of Baal for temporal blessings, the curse of God was to rest heavily upon the polluted land. Until Israel should turn to him with repentance, and acknowledge him as the source of all blessing, there would fall upon the land neither dew nor rain. <RH, August 14, 1913 par. 5>

To Elijah was entrusted the mission of delivering to Ahab Heaven's message of judgment. He did not seek to be the Lord's messenger; the word of the Lord came to him. And jealous for the honor of God's cause, he did not hesitate to obey the divine summons, though to obey seemed to invite swift destruction at the hand of the wicked king. The prophet set out at once, and traveled night and day until he reached Samaria. On reaching the palace, he solicited no admission, nor waited to be formally announced. Clad in the coarse garments usually worn by the prophets of that time, he passed the guards, apparently unnoticed, and stood for a moment before the astonished king. <RH, August 14, 1913 par. 6>

Elijah made no apology for his abrupt appearance. A greater than the ruler of Israel had commissioned him to speak, and lifting his hand toward heaven, he solemnly affirmed by the living God that the judgments of the Most High were about to fall upon Israel. "There shall not be dew nor rain these years," he declared, "but according to my word." <RH, August 14, 1913 par. 7>

It was only by the exercise of strong faith in the unfailing power of God's word that Elijah delivered his message. Without implicit confidence in the One whom he served, he would never have appeared before Ahab. On his way to Samaria, he had passed by ever-flowing streams, hills covered with verdure, and stately forests that seemed beyond the reach of drought. Everything on which the eye rested was clothed with beauty. Elijah might have wondered how the streams that had never ceased their flow could become dry, or how the hills and valleys could be burned with drought. But he gave no place to unbelief. He fully believed that God would humble apostate Israel, and that through judgments they would be brought to repentance. The fiat of Heaven had gone forth; God's word could not fail; and at the peril of his life Elijah fearlessly fulfilled his commission. <RH, August 14, 1913 par. 8>

Like a thunderbolt from a clear sky the message of impending judgment, so unexpected, so terrible, fell upon the ears of the wicked king. He was paralyzed by its suddenness. Before he could recover from his astonishment or frame a reply, Elijah disappeared, taking with him the key of heaven. <RH, August 14, 1913 par. 9>

Without waiting to see the effect of his message, Elijah went as suddenly as he had come. His it was to utter the word of woe; this accomplished, he immediately withdrew. His word had locked up the treasures of heaven, and his word only could open them again. <RH, August 14, 1913 par. 10>

No sooner had Elijah left the presence of Ahab than the word of the Lord came to him, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee." <RH, August 14, 1913 par. 11>

Ahab did not realize that the prophet had left his presence unrebuked until the man of God had gone beyond recall. He made diligent inquiry concerning Elijah, but the prophet was not to be found. When Ahab told Jezebel of the message of Elijah, she was very angry, and lost no time in conferring with the priests of Baal, who united with her in cursing the prophet of Jehovah and defying the wrath of Heaven. The tidings of Elijah's denunciation of the sins of Israel, and his prophecy of swift-coming punishment, spread throughout the land, arousing the fears of some and the scorn and ridicule of many.

(To be concluded) <RH, August 14, 1913 par. 12>

August 21, 1913 Elijah the Tishbite
(Concluded)
Divine Retribution
Mrs. E. G. White

The prophet's words went into immediate effect. Those who were at first inclined to scoff at the thought of calamity, soon had occasion for serious reflection; for after a few months the earth, unrefreshed by dew or rain, became dry, and vegetation began to wither. As time passed, streams that had never been known to fail, began to decrease, and the brooks to dry up. Yet the people were urged by their leaders to have confidence in the power of Baal, and to set aside as idle words the prophecy of Elijah. <RH, August 21, 1913 par. 1>

The priests insisted that it was through the power of Baal that the showers of rain fell. Fear not the God of Elijah, nor tremble at his word, they urged; it is Baal who brings forth the harvest in its season, and provides for man and beast. The idols of wood and stone, representing him, should still be worshipped. <RH, August 21, 1913 par. 2>

God's message to Ahab gave Jezebel and her priests and all the followers of Baal and Ashtoreth opportunity to test the power of their gods, and to prove the word of Elijah false. Against the assurances of hundreds of idolatrous priests, the prophecy of Elijah stood alone. His words had locked heaven. If, notwithstanding his declaration, Baal could still give dew and rain, causing the streams to continue to flow and vegetation to flourish, then let the king of Israel worship him, and the people say that he is God. <RH, August 21, 1913 par. 3>

Determined to keep the people in deception, the prophets of Baal continue to offer sacrifices to their gods and to call upon them night and day to refresh the earth. With costly offerings the priests attempt to appease the anger of their gods; with a zeal and a perseverance worthy of a better cause they linger round their pagan altars, and pray earnestly for rain. Night after night, throughout the doomed land, their cries and entreaties arise. But no clouds appear in the heavens by day to hide the burning rays of the sun. No dew nor rain refreshes the thirsty earth. The word of the Lord stands unchanged by anything the priests of Baal can do. <RH, August 21, 1913 par. 4>

A year passes, and yet there is no rain. The earth is parched as if with fire. The scorching heat of the sun destroys

what little vegetation has survived. Streams dry up, and lowing herds and bleating flocks wander hither and thither in distress. Once flourishing fields have become like burning desert sands,--a desolate waste. The groves dedicated to idol-worship are leafless; the forest trees, gaunt skeletons of nature, afford no shade. The air is dry and suffocating; dust-storms blind the eyes and nearly stop the breath. Once prosperous cities and villages have become places of mourning. Hunger and thirst are telling upon man and beast with fearful mortality. Famine, with all its horrors, comes closer and still closer. <RH, August 21, 1913 par. 5>

Yet, notwithstanding these evidences of God's power, Israel repented not, nor learned the lesson that God would have them learn. They did not see that he who created nature controls her laws, and can make of them instruments of blessing or of destruction. Proud-hearted, enamored of their false worship, they were unwilling to humble themselves under the mighty hand of God, and they began to cast about for some other cause to which to attribute their sufferings. <RH, August 21, 1913 par. 6>

Jezebel utterly refused to recognize the drought as a judgment from Jehovah. Unyielding in her determination to defy the God of heaven, she and nearly the whole of Israel united in denouncing Elijah as the cause of all their misery. Had he not borne testimony against their forms of worship? If only he could be put out of the way, she urged, the anger of their gods would be appeased, and their troubles would end. <RH, August 21, 1913 par. 7>

Urged on by the queen, Ahab instituted a most diligent search for the hiding-place of the prophet. To all the surrounding nations, far and near, he sent messengers to seek for the man whom he hated, yet feared; and in his anxiety to make the search as thorough as possible, he required of these kingdoms and nations an oath that they knew nothing of the whereabouts of the prophet. But the search was in vain. The prophet was safe from the malice of a king whose course had brought upon the land the denunciation of an offended God. <RH, August 21, 1913 par. 8>

Failing in her purpose to destroy Elijah, Jezebel determined to avenge herself by slaying all the prophets of the Lord in Israel. Not one who claimed to be a prophet of the Lord should live. The infuriated woman carried out her purpose in the massacre of many of God's servants. Not all, however, perished. Obadiah, the governor of Ahab's house, yet faithful to God, "took a hundred prophets," and at the risk of his own life, "hid them by fifty in a cave, and fed them with bread and water." <RH, August 21, 1913 par. 9>

The second year of famine passed, and still the pitiless heavens gave no sign of rain. Drought and famine continued their devastation throughout the kingdom. Fathers and mothers, powerless to relieve the sufferings of their children, were forced to see them die. Yet still apostate Israel refused to humble their hearts before God, and continued to murmur against the man by whose word these terrible judgments had been brought upon them. They seemed unable to discern, in their suffering and distress, a call to repentance. They failed to see in their calamity a divine interposition to save them from taking the fatal step beyond the boundary of Heaven's forgiveness. <RH, August 21, 1913 par. 10>

The apostasy of Israel was an evil more dreadful than all the multiplied horrors of famine. God was seeking to free the people from their delusion, and lead them to understand their accountability to the One to whom they owed their life and all things. He was trying to help them to recover their lost faith, and he must needs bring upon them great affliction. "The Lord is gracious, and full of compassion; slow to anger, and of great mercy." "Though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men." <RH, August 21, 1913 par. 11>

"Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? for I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" <RH, August 21, 1913 par. 12>

God has sent messengers to Israel appealing to them to return to their allegiance. Had they heeded these appeals, had they turned from Baal to the living God, Elijah's message of judgment would never have been given. But the warnings that might have been a savor of life unto life, proved to them a savor of death unto death. They allowed the words of God's messengers to wound their pride, and their hatred was aroused against these messengers, and particularly against Elijah. In the face of calamity, they stood firm in their idolatry, and looked upon the prophet as the cause of all their troubles. Thus they added to the guilt that had brought the judgments of Heaven upon the land. If Elijah had been in their power, they would gladly have delivered him to Jezebel,--as if by silencing his voice they could stay the fulfillment of his words! <RH, August 21, 1913 par. 13>

For stricken Israel there was but one remedy,--a turning away from the sins that had brought upon them the chastening hand of the Almighty, and a turning to the Lord with full purpose of heart. To them had been given the assurance, "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their

land." It was to bring to pass this blessed result that God continued to withhold from them the dew and the rain until a decided reformation should take place. <RH, August 21, 1913 par. 14>

August 28, 1913 The Reward of Hospitality

Be Not Forgetful to Entertain Strangers Mrs. E. G. White

For a time after appearing before Ahab, Elijah remained hidden in the mountains by the brook Cherith. There he was fed morning and evening by an angel from heaven. Later on when, because of the continued drought, the brook became dry, God sent his servant to find refuge in a heathen land. "Arise," he bade him, "get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." <RH, August 28, 1913 par. 1>

This woman was not an Israelite. She had never had the privileges and blessings that the chosen people of God had enjoyed; but she had walked in all the light that was shining on her pathway. And now when there was no safety for Elijah in the land of Israel, God sent him to this woman to find an asylum in her home. <RH, August 28, 1913 par. 2>

"So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there, gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand." <RH, August 28, 1913 par. 3>

In this poverty-stricken home the famine pressed sore; and the pitifully meager fare seemed about to fail. The coming of Elijah on the very day when the widow feared that she must give up the struggle to sustain life, tested to the utmost her faith in the power of the living God to provide for her necessities. But even in her dire extremity, she bore witness of her faith in the presence of the stranger, who was now asking her to share her last morsel with him. <RH, August 28, 1913 par. 4>

In response to Elijah's request for food and drink, she said, "As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse; and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." "Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." <RH, August 28, 1913 par. 5>

No greater test of faith than this could have been required. The widow had hitherto treated all strangers with kindness and liberality. Now, giving no thought to the suffering that might result to herself and child, but trusting in the God of Israel to supply her needs, she met this supreme test of hospitality by doing "according to the saying of Elijah." <RH, August 28, 1913 par. 6>

Wonderful was the hospitality shown to God's prophet by this Phoenician woman, and wonderfully were her faith and generosity rewarded. "She, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah." <RH, August 28, 1913 par. 7>

"And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. . . . And he stretched himself upon the child three times, and cried unto the Lord. . . . And the Lord heard the voice of Elijah; and the soul of the child came unto him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." <RH, August 28, 1913 par. 8>

The widow of Sarepta shared her morsel with Elijah, and in return her life and that of her son were preserved. And to all who in time of trial and want give sympathy and assistance to others more needy, God has promised great blessing. He has not changed. His power is no less now than in the days of Elijah. And no less sure now than when spoken by our Saviour is the promise, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." <RH, August 28, 1913 par. 9>

"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." These words have lost none of their force through the lapse of time. Our Heavenly Father still continues to place in the pathway of his children opportunities that are blessings in disguise; and those who improve these opportunities find great joy. "If thou draw out

thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." <RH, August 28, 1913 par. 10>

To his faithful servants today Christ says, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." No act of kindness shown in his name will fail to be recognized and rewarded. And in the same tender recognition Christ includes even the feeblest and lowliest of the family of God. "Whosoever shall give to drink," he says, "unto one of these little ones,"--those who are as children in their faith and their knowledge of Christ,--"a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." <RH, August 28, 1913 par. 11>

September 4, 1913 Blessings Through Obedience

Mrs. E. G. White

Through the long years of drought and famine, Elijah prayed earnestly that the hearts of Israel might be turned from idolatry to allegiance to God. Patiently the prophet waited, while the hand of the Lord rested heavily on the land. As he saw evidences of suffering and want multiplying on every hand, Elijah's heart was wrung with sorrow, and he longed for power to bring about a reformation quickly. But God himself had taken matters in charge, and all that his servant could do was to pray in faith and await the time for decided action. <RH, September 4, 1913 par. 1>

For many years Israel had been following a way of their own choosing. The apostasy prevailing in Ahab's day was the result of more than a century of evil-doing. Step by step, year after year, Israel had been departing from the right way. Generation after generation had refused to make straight paths for their feet, and at last the great majority of the people yielded themselves to the leadership of the powers of darkness. <RH, September 4, 1913 par. 2>

About a century had passed since, under the rulership of King David, Israel had joyfully united in chanting hymns of praise to the Most High, in recognition of their entire dependence on him for daily mercies. Listen to their words of adoration as then they sang:--

"O God of our salvation;...

Thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth, and waterest it:

Thou greatly enrichest it with the river of God, which is full of water:

Thou preparest them corn, when thou hast so provided for it.

Thou waterest the ridges thereof abundantly; thou causest rain to descend into the furrows thereof:

Thou makest it soft with showers: thou blessest the springing thereof.

Thou crownest the year with thy goodness;

And thy paths drop fatness.

They drop upon the pastures of the wilderness;

And the little hills rejoice on every side.

The pastures are clothed with flocks;

The valleys also are covered over with corn;

They shout for joy, they also sing." <RH, September 4, 1913 par. 3>

Israel had then recognized God as the One who "laid the foundations of the earth." In the expression of their faith they had sung:--

"Thou coveredst it with the deep as with a garment:

The waters stood above the mountains.

At thy rebuke they fled;

At the voice of thy thunder they hasted away.

They go up by the mountains; they go down by the valleys

Unto the place which thou hast founded for them.

Thou hast set a bound that they may not pass over;

That they turn not again to cover the earth." <RH, September 4, 1913 par. 4>

It is by the mighty power of the Infinite One that the elements of nature in earth and sea and sky are kept within

bounds. And these elements he uses for the happiness of his creatures. "His good treasure" is freely opened "to give the rain ... in his season, and to bless all the work" of man's hands.

"He sendeth the springs into the valleys,
Which run among the hills.
They give drink to every beast of the field:
The wild asses quench their thirst.
By them shall the fowls of the heaven have their habitation,
Which sing among the branches.
He watereth the hills from his chambers:
The earth is satisfied with the fruit of thy works.
He causeth the grass to grow for the cattle,
And herb for the service of man:
That he may bring forth food out of the earth;
And wine that maketh glad the heart of man,
And oil to make his face to shine,
And bread which strengtheneth man's heart. . . .

"O Lord, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
So is the great and wide sea,
Wherein are things creeping innumerable,
Both small and great beasts. . . .
These wait all upon thee;
That thou mayest give them their meat in due season.
That thou givest them they gather:

"Thou openest thine hand,
They are filled with good.
Thou hidest thy face,
They are troubled:
Thou takest away their breath,
They die, and return to their dust.
Thou sendest forth thy spirit, they are created:
And thou renewest the face of the earth." [<RH, September 4, 1913 par. 5>](#)

Israel had indeed had cause for rejoicing. The land to which the Lord had brought them was a land flowing with milk and honey. During the wilderness wandering, God had assured them he was guiding them to a country where they need never suffer for lack of rain. "The land; whither thou goest in to possess it," he told them "is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." [<RH, September 4, 1913 par. 6>](#)

The promise of abundance of rain was given on condition of obedience. "It shall come to pass," the Lord declared, "if they shall harken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full." [<RH, September 4, 1913 par. 7>](#)

"Take heed to yourselves," the Lord admonished his people, "that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you." [<RH, September 4, 1913 par. 8>](#)

"If thou wilt not harken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes,"

the Israelites had been warned, "thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed." <RH, September 4, 1913 par. 9>

Well would it have been with Israel had they heeded the injunction, "Lay up these words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." <RH, September 4, 1913 par. 10>

September 11, 1913 The Voice of Stern Rebuke

Elijah's Second Visit to Ahab Mrs. E. G. White

For three years Elijah was hunted from city to city, and from nation to nation. At the mandate of Ahab, many had given their oath of honor that the strange prophet could not be found. Yet the search was continued; for Jezebel and the prophets of Baal hated Elijah with a deadly hatred, and they spared no effort to bring him within reach of their power. And still there was no rain. <RH, September 11, 1913 par. 1>

At last, "after many days," the word of the Lord came to Elijah, "Go, show thyself unto Ahab; and I will send rain upon the earth." <RH, September 11, 1913 par. 2>

In obedience to the command, Elijah "went to show himself unto Ahab." About the time that the prophet set forth on his journey to Samaria, Ahab proposed to Obadiah, the governor of his household, that they make thorough search for springs and brooks of water, in the hope of finding pasture for their starving flocks and herds. Even in the royal court the effect of the long-continued drought was keenly felt. The king, now thoroughly concerned over the outlook for his household, decided to unite personally with his servant in a search for some favored spots where pasture might be had. "So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself." <RH, September 11, 1913 par. 3>

"As Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?" <RH, September 11, 1913 par. 4>

During the apostasy of Israel, Obadiah had remained faithful to God. His master, the king, had been unable to turn him from his allegiance to the living God. Now he was honored with a commission from Elijah, who said, "Go, tell thy lord, Behold, Elijah is here." <RH, September 11, 1913 par. 5>

Greatly terrified, Obadiah exclaimed, "What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?" To take such a message as this to Ahab was to court certain death. "As the Lord thy God liveth," he explained to the prophet, "there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me." <RH, September 11, 1913 par. 6>

Earnestly Obadiah pleaded with the prophet not to urge him. "I thy servant," he argued, "fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here; and he shall slay me." <RH, September 11, 1913 par. 7>

With a solemn oath Elijah promised Obadiah that his errand would not be in vain. "As the Lord of hosts liveth, before whom I stand," he declared, "I will surely show myself unto him today." Thus assured, "Obadiah went to meet Ahab, and told him." <RH, September 11, 1913 par. 8>

With astonishment mingled with terror the king listened to the message from the man whom he feared and hated, and for whom he had sought so untiringly. Ahab well knew that Elijah would not endanger his life merely for the sake of meeting him. Could it be possible that the prophet was about to utter another woe on Israel? The king's heart was seized with dread. He remembered the withered arm of Jeroboam. He could not avoid obeying the summons, neither dared he lift up his hand against the messenger of God. And so, accompanied by a body-guard of soldiers, the trembling monarch went to meet the prophet. <RH, September 11, 1913 par. 9>

The king and the prophet stand face to face. Though Ahab is filled with passionate hatred, yet in the presence of

Elijah he seems unmanned, powerless. In his first faltering words he unconsciously reveals the inmost feelings of his heart. "Art thou he that troubleth Israel?" he asks. In his heart, Ahab knew that it was by the word of God that the heavens had become as brass, yet he sought to cast upon the prophet the blame for the heavy judgments resting on the land. <RH, September 11, 1913 par. 10>

It is natural for the wrong-doer to hold the messengers of God responsible for the calamities that come as the sure result of a departure from the way of righteousness. Those who place themselves in Satan's power are unable to see things as God sees them. When the mirror of truth is held up before them, they become indignant at the thought of receiving reproof. Blinded by sin, they refuse to repent, and feel that God's servants have turned against them and are worthy of severest censure. <RH, September 11, 1913 par. 11>

Standing in conscious innocence before Ahab, Elijah makes no attempt to excuse himself or to flatter the king. Nor does he seek to evade the king's wrath by the good news that the drought is almost over. He has no apology to offer. Indignant, and jealous for the honor of God, he casts back the imputation of Ahab, fearlessly declaring to the king that it is *his* sins and the sins of *his* fathers that have brought upon Israel this terrible calamity. "I have not troubled Israel," Elijah boldly asserts, "but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." <RH, September 11, 1913 par. 12>

Today there is need of the voice of stern rebuke; for grievous sins have separated the people from God. Infidelity is fast becoming fashionable. "We will not have this man to reign over us," is the language of thousands. The smooth sermons so often preached make no lasting impression. The trumpet does not give a certain sound. Men are not cut to the heart by the plain, sharp truths of God's Word. <RH, September 11, 1913 par. 13>

There are many professed Christians who, if they should express their real feelings would say, What need is there of speaking so plainly? They might as well ask, Why need John the Baptist have said to the Pharisees, "O generation of vipers, who hath warned you to flee from the wrath to come?" Why need he have provoked the anger of Herodias by telling Herod that it was unlawful for him to live with his brother's wife? The forerunner of Christ lost his life by his plain-speaking. Why could he not have moved along without incurring the displeasure of those who were living in sin? <RH, September 11, 1913 par. 14>

So men who should be standing as faithful guardians of God's law have argued till policy has taken the place of faithfulness, and sin is allowed to go unreprieved. When will the voice of faithful rebuke be heard once more in the church? <RH, September 11, 1913 par. 15>

"Thou art the man," Nathan said to David. These words are seldom heard in the pulpits of today, seldom seen in the public press. If they were not so rare, we should see more of the power of God revealed among men. The Lord's messengers should not complain of their efforts being without fruit, until they repent of their own love for approbation, and their desire to please men, which lead them to suppress the truth. <RH, September 11, 1913 par. 16>

Those ministers who are men-pleasers, who cry, Peace, peace, when God has not spoken peace, might well humble their hearts before God, asking pardon for their insincerity and lack of moral courage. It is not from love for their neighbor that they smooth down the message entrusted to them, but because they are self-indulgent and ease-loving. True love seeks first the honor of God and the salvation of souls. Those who have this love will not evade the truth to save themselves from the unpleasant results of plain-speaking. When souls are in peril, they will not consider self, but will speak the word given them to speak, refusing to excuse or palliate evil. <RH, September 11, 1913 par. 17>

Would that every minister might realize the sacredness of his office and the holiness of his work, and show the courage that Elijah showed. As divinely appointed messengers, ministers are in a position of awful responsibility. They are to reprove, rebuke, exhort, with all long-suffering. In Christ's stead they are to labor as stewards of the mysteries of Heaven, encouraging the obedient, and warning the disobedient. With them worldly policy is to have no weight. Never are they to swerve from the path in which Jesus has bidden them walk. They are to go forward in faith, remembering that they are surrounded with a cloud of witnesses. They are not to speak their own words, but words which One greater than the potentates of earth has bidden them to speak. Their message is to be, "Thus saith the Lord." God calls for men like Elijah, Nathan, and John the Baptist,--men who will bear his message with faithfulness, regardless of the consequences,--men who will speak the truth bravely, though it call for the sacrifice of all they have. <RH, September 11, 1913 par. 18>

God cannot use men who in time of peril, when the strength, courage, and influence of all are needed, are afraid to take a firm stand for the right. He calls for men who will do faithful battle against wrong, warring against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. It is to such as these that he will speak the words: "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." <RH, September 11, 1913 par. 19>

September 11, 1913 The Lord's Working Force

The strength of an army is measured largely by the efficiency of the men in the ranks. A wise general instructs his officers to train every soldier for active service. He seeks to develop the highest efficiency on the part of all. If he were to depend on his officers alone, he could never expect to conduct a successful campaign. He counts on loyal and untiring service from every man in his army. The responsibility rests largely upon the men in the ranks. <RH, September 11, 1913 par. 1>

And so it is in the army of Prince Immanuel. Our General, who has never lost a battle, expects willing, faithful service from every one who has enlisted under his banner. In the closing controversy now waging between the forces for good and the hosts of evil, he expects all, laymen as well as ministers, to take part. All who have enlisted as his soldiers are to render faithful service as minutemen, with a keen sense of the responsibility resting upon them individually. <RH, September 11, 1913 par. 2>

Those who have the spiritual oversight of the churches should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this. <RH, September 11, 1913 par. 3>

The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors. The work of God in this earth can never be finished until the men and women comprising our membership rally to the work, and unite their efforts with those of ministers and church officers.

Mrs. E. G. White. <RH, September 11, 1913 par. 4>

September 18, 1913 A Reasonable Proposition

Mrs. E. G. White

Standing before Ahab, Elijah demanded that all Israel be assembled to meet him and the prophets of Baal and Ashtoreth on Mt. Carmel. "Send," he commanded Ahab, "and gather to me all Israel upon Mt. Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." <RH, September 18, 1913 par. 1>

The command was issued by one who seemed to stand in the very presence of Jehovah; and Ahab obeyed at once, as if the prophet were monarch and the king a subject. Swift messengers were sent throughout the kingdom with the summons to meet Elijah and the prophets of Baal and Ashtoreth. In every town and village the people prepared to assemble on Carmel at the appointed time. As they journeyed toward the place, the hearts of many were filled with strange forebodings. Something unusual was about to happen; else why this summons to meet Elijah? What new calamity was about to fall upon the people and the land? <RH, September 18, 1913 par. 2>

Before the drought, Mt. Carmel had been a place of beauty, its streams fed from never-failing springs, and its fertile slopes covered with fair flowers and flourishing groves. But now its beauty languished under a withering curse. The altars erected to the worship of Baal and Ashtoreth stood now in leafless groves. On the summit of one of the highest ridges, in sharp contrast with these, was the broken-down altar of Jehovah. <RH, September 18, 1913 par. 3>

Carmel overlooked a wide expanse of country, and could be seen from a large part of the kingdom of Israel. At the foot of the mount there were vantage-points from which could be seen much of what took place above. God had been signally dishonored by the idolatrous worship carried on under cover of its wooded heights; and Elijah chose this elevation as the most conspicuous place to display God's power and vindicate the honor of his name. <RH, September 18, 1913 par. 4>

Early on the morning of the day appointed, the hosts of apostate Israel, in eager expectancy, gather near the top of the mountain. Jezebel's prophets march up in opposing array. In regal pomp the king appears and takes his position at the head of the priests; and the idolaters shout his welcome. But there is apprehension in the hearts of the priests as they remember that at the word of the prophet, Israel for three years has been destitute of dew and rain. Some fearful crisis is at hand, they feel sure. The gods in whom they have trusted have been unable to prove Elijah a false prophet. To their frantic cries, their prayers, their tears, their humiliation, their revolting ceremonies, their costly and ceaseless sacrifices, the objects of their worship have been strangely indifferent. <RH, September 18, 1913 par. 5>

Standing Alone for God

Facing King Ahab and the false prophets, and surrounded by the assembled hosts of Israel, Elijah stands, the only one who has appeared to vindicate the honor of Jehovah. He whom the whole kingdom has charged with its weight of woe is now before them, seemingly without support, either human or divine; apparently defenseless in the presence of the men of war, the prophets of Baal, the monarch of Israel, and the surrounding thousands. But Elijah is not alone. Above and around him are the protecting hosts of heaven,--angels that excel in strength. Realizing his source of power, Elijah could say, "The Lord is with me as a mighty, terrible One: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten." <RH, September 18, 1913 par. 6>

In that vast multitude the prophet is undaunted. Unashamed and unterrified, he stands before the people, his countenance lighted with an awful solemnity. In anxious expectancy the people wait for him to speak. Looking first upon the broken-down altar of Jehovah and then upon the multitude, Elijah cries out in clear, trumpet-like tones, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." <RH, September 18, 1913 par. 7>

The people answer him not a word. Not one in that vast assembly dare utter a word for God, not one dare reveal loyalty to Jehovah. Like a dark cloud, deception and blindness had covered Israel. Not all at once had this fatal apostasy closed about them; but gradually, as from time to time they had refused to heed the words of warning and reproof that the Lord sent them. Each departure from right-doing, each refusal to repent, had deepened their guilt, and driven them farther from Heaven. And now, in this crisis, they refused to take their stand for God. <RH, September 18, 1913 par. 8>

God abhors indifference and disloyalty in a time of crisis in his work. The whole universe is watching with inexpressible interest the closing scenes of the great controversy between good and evil. The people of God are nearing the borders of the eternal world; what is of more importance to them than that they be loyal to the God of heaven? All through the ages, God has had moral heroes, and he has them now; those who, like Joseph and Elijah and Daniel, are not ashamed to acknowledge themselves his peculiar people. Such men make their wills and plans subordinate to the law of God. For love of him, they count not their lives dear unto themselves. Their work is to catch the light from the Word, and let it shine forth to the world in clear, steady rays. Fidelity to God is their motto. <RH, September 18, 1913 par. 9>

The Lord prepares his messages to fit the times and occasions in which they are given. Sometimes his messengers are bidden to sound an alarm day and night, as did John the Baptist, who proclaimed to the assembled multitudes, "Prepare ye the way of the Lord." Then, again, he inspires men of action; men who will not be swerved from the straight line of duty, but who with divine energy will inquire, "Who is on the Lord's side?"--men who will not stop merely with the inquiry, but who will demand that those who choose to identify themselves with the people of God shall step forward and reveal unmistakably their allegiance to the King of kings and Lord of lords. <RH, September 18, 1913 par. 10>

While Israel on Carmel doubt and hesitate, the voice of Elijah again breaks the silence: "I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God." <RH, September 18, 1913 par. 11>

The proposal of Elijah is so reasonable that the people dare not evade it, so they find courage to answer, "It is well spoken." The prophets of Baal dare not lift their voices in dissent; and addressing them, Elijah commands, "Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under." <RH, September 18, 1913 par. 12>

With terror in their guilty hearts, though outwardly bold and defiant, the false priests prepare their altar, laying on the wood and the victim; and then they begin their incantations. Their shrill cries reecho through the forests and the surrounding heights, as they call on the name of their god, saying, "O Baal, hear us!" The priests gather about their altar, and with leaping and writhing and screaming, and with tearing of the hair and cutting of the flesh, they beseech their god to help them. <RH, September 18, 1913 par. 13>

The morning passes, noon comes, and yet there is no evidence that Baal, whom the priests serve with frenzy and apparent sincerity, hears the cries of his deluded followers. There is no voice, no reply to their frantic prayers. The sacrifice remains unconsumed. <RH, September 18, 1913 par. 14>

As they continue their frenzied devotions, the crafty priests are continually trying to devise some means by which they may kindle a fire upon the altar, and lead the people to believe that the fire has come direct from Baal. But Elijah watches every movement, and the priests, hoping against hope for some opportunity to deceive, continue to carry on the senseless ceremonies. <RH, September 18, 1913 par. 15>

"It came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded." <RH, September 18, 1913 par. 16>

September 25, 1913 The Test by Fire

Mrs. E. G. White

Gladly would Satan come to the help of those whom he has deceived, and who are devoted to his service. Gladly would he send the lightning to kindle their sacrifice. But Jehovah has set Satan's bounds, restrained his power, and not all the enemy's devices can convey one spark to Baal's altar. <RH, September 25, 1913 par. 1>

At last their voices hoarse with shouting, their garments stained with blood from self-inflicted wounds, the priests become desperate. With unabated excitement, they now mingle with their pleadings terrible cursings of their sun-god, and Elijah continues to watch intently; for he knows that if by any device the priests should succeed in kindling their altar-fire, he would instantly be torn in pieces. <RH, September 25, 1913 par. 2>

Evening draws on. The prophets of Baal are weary, faint, confused. One suggests one thing, and another something else, until finally they cease their efforts. Their shrieks and curses no longer resound over Carmel. In despair they retire from the contest. <RH, September 25, 1913 par. 3>

All day long the people have witnessed the demonstrations of the baffled priests. They have beheld their wild leaping round the altar, as if they would grasp the burning rays from the sun to serve their purpose. They have looked with horror on the frightful self-inflicted mutilations of the priests, and have had opportunity to reflect on the follies of idol-worship. Many in the throng are weary of the exhibitions of demonism, and they now await with deepest interest the movements of Elijah. <RH, September 25, 1913 par. 4>

It is the hour of the evening sacrifice, and Elijah says to the people, "Come near unto me." As they tremblingly draw near, he turns to the broken-down altar where once men worshiped the God of heaven, and repairs it. To him this heap of ruins is more precious than all the magnificent altars of heathendom. <RH, September 25, 1913 par. 5>

In the reconstruction of this ancient altar, Elijah reveals his respect for the covenant that the Lord had made with Israel when they crossed the Jordan into the promised land. Choosing "twelve stones, according to the number of the tribes of the sons of Jacob, . . . he built an altar in the name of the Lord." <RH, September 25, 1913 par. 6>

The disappointed priests of Baal, exhausted by their vain efforts, wait to see what Elijah will do. They hate the prophet for proposing a test that has exposed the weakness and inefficiency of their gods; and they fear his power. The people, fearful also, and almost breathless with expectancy, watch while Elijah continues his preparations. The calm demeanor of the prophet stands out in sharp contrast with the fanatical, senseless frenzy of the followers of Baal. <RH, September 25, 1913 par. 7>

The altar completed, the prophet makes about it a trench. Having put the wood in order and prepared the bullock, he lays the victim on the altar, and commands the people to flood the sacrifice and the altar with water. "Fill four barrels," he directed, "and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water." <RH, September 25, 1913 par. 8>

A Call to Repentance

Reminding the people of the long-continued apostasy that has awakened the wrath of Jehovah, Elijah calls upon them to humble their hearts and turn to the God of their fathers, that the curse upon the land of Israel may be removed. Then bowing reverently before the unseen God, he raises his hands toward heaven, and offers a simple prayer. Baal's priests have screamed and foamed and leaped, from early morning until late in the afternoon; but as Elijah prays, no senseless shrieks resound over Carmel's height. He prays as if he knew Jehovah was there, a witness to the scene, a listener to his appeal. The prophets of Baal had prayed wildly, incoherently. Elijah prays simply and fervently, asking God to show his superiority over Baal, that Israel may be led to turn to him. <RH, September 25, 1913 par. 9>

"Lord," the prophet pleads, "let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord

God, and that thou hast turned their heart back again." <RH, September 25, 1913 par. 10>

A silence, oppressive in its solemnity, rests upon all. The priests of Baal tremble with terror. Conscious of their guilt, they look for swift retribution. <RH, September 25, 1913 par. 11>

No sooner is the prayer of Elijah ended than flames of fire, like brilliant flashes of lightning, descend from heaven upon the upreared altar, consuming the sacrifice, licking up the water in the trench, and consuming even the stones of the altar. The brilliancy of the blaze illumines the mountain and dazzles the eyes of the multitude. In the valleys below, where many are watching in anxious suspense the movements of those above, the descent of fire is clearly seen. All are amazed at the sight. It recalls to their minds the pillar of fire which at the Red Sea separated the children of Israel from the Egyptian host. <RH, September 25, 1913 par. 12>

The people on the mount prostrate themselves in awe before the unseen God. They dare not continue to look upon the heaven-sent fire. They fear that they themselves will be consumed; and convicted of their duty to acknowledge the God of Elijah as the God of their fathers, to whom they owe allegiance, they cry out together as with one voice, "The Lord, he is the God; the Lord, he is the God." With startling distinctness the cry resounds over the mountain and echoes in the plain below. At last Israel is aroused, undeceived, penitent. At last the people see how greatly they have dishonored God. The character of Baal-worship, in contrast with the reasonable service required by the true God, stands fully revealed. They recognize God's justice and mercy in withholding the dew and the rain until they have been brought to confess his name. They are ready now to admit that the God of Elijah is above every idol. <RH, September 25, 1913 par. 13>

The priests of Baal witness with consternation the wonderful revelation of Jehovah's power. Yet even in their discomfiture and in the presence of divine glory, they refuse to repent of their evil-doing. They would still remain the prophets of Baal. Thus they show themselves ripe for destruction. That repentant Israel may be protected from the allurements of those who have taught them to worship Baal, Elijah is directed by the Lord to destroy these false teachers. The anger of the people has already been aroused against these leaders in transgression, and when Elijah gives the command, "Take the prophets of Baal; let not one of them escape," they are ready to obey his word. They seize the priests, and take them to the brook Kishon, and there, with his own hand, Elijah slays these idolatrous priests, allowing none to live. <RH, September 25, 1913 par. 14>

October 2, 1913 The Triumph of Faith

Mrs. E. G. White

All that was in his power to do to remove the cause of Israel's apostasy, the prophet Elijah had done. He had executed the judgments of God upon the false prophets. He had set before the people their apostasy; he had called upon them to humble their hearts and turn to God. The people had confessed their sins and acknowledged the God of Israel as the living God. Now his curse was to be withdrawn, and his blessings renewed. The land was to be refreshed with rain. "Get thee up, eat and drink," Elijah said to Ahab; "for there is a sound of abundance of rain." <RH, October 2, 1913 par. 1>

Then the prophet went up to the top of Carmel to pray. Throughout the day he had unflinchingly performed the will of God, and now, his work ended, he humbly bowed down, "his face between his knees," and interceded with God for penitent Israel. <RH, October 2, 1913 par. 2>

When Elijah had bidden Ahab prepare for rain, he had no outward evidence that the showers were about to fall. He saw no clouds in the heavens, heard no thunder. He spoke the word that the Spirit of the Lord moved him to speak. He did everything in his power to show his faith in the word of God, then he prayed for the outpouring that God had promised. <RH, October 2, 1913 par. 3>

Again and again Elijah sent his servant to a point overlooking the Mediterranean, to see if there was any visible token that God had heard his prayer. Each time the servant returned with the word, "There is nothing." The prophet did not become impatient or lose faith, but continued his earnest pleading. For the sixth time the servant returned with the word that there was no sign of rain in the heavens. Undaunted, Elijah sent him forth once more; and this time the servant returned with the word, "Behold, there ariseth a little cloud out of the sea, like a man's hand." <RH, October 2, 1913 par. 4>

This was enough. Elijah did not wait for the heavens to gather blackness. In that small cloud he beheld an abundance of rain; and he acted in harmony with his faith, sending his servant quickly to Ahab with the message, "Prepare thy chariot, and get thee down, that the rain stop thee not." <RH, October 2, 1913 par. 5>

It was because Elijah was a man of large faith that God could use him in this grave crisis in the history of Israel. As he prayed, his faith reached out and grasped the promises of heaven; and he persevered in prayer until his petitions were answered. He did not wait for the full evidence that God had heard him, but was willing to venture all on the

slightest token of his favor. The Scripture says of him, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months." <RH, October 2, 1913 par. 6>

It is faith such as this that is needed in the world today,--faith that will lay hold on the promises of God's Word, refusing to let go until Heaven hears. It is faith that connects us with Heaven and brings us strength for coping with the powers of darkness. Through faith God's children have "subdued kingdoms, wrought righteousness, . . . stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." And through faith we today are to reach the heights that God desires us to gain. "If thou canst believe, all things are possible to him that believeth." <RH, October 2, 1913 par. 7>

Faith is an element of prevailing prayer. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." "If we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." With the persevering faith of Jacob, with the unyielding persistence of Elijah, we may present our petitions to the Father, claiming all that he has promised. The honor of his throne is staked for the fulfilment of his word. <RH, October 2, 1913 par. 8>

The shades of night were gathering about Mt. Carmel as Ahab prepared for the descent. "It came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel." As he journeyed toward the royal city through the darkness and the blinding rain, Ahab was unable to see his way before him. Elijah, as the prophet of God, had that day humiliated Ahab before his subjects, had slain his idolatrous priests, but he still acknowledged him as Israel's king. Now as an act of homage, and strengthened by the power of God, he ran before the royal chariot, guiding the king to the entrance of the city. <RH, October 2, 1913 par. 9>

In this gracious act of God's messenger to a wicked king is a lesson for all who claim to be servants of God, but who are exalted in their own estimation. There are those who feel above performing duties that to them appear menial. They hesitate to perform needful service, fearing that they will be found doing the work of a servant. These have much to learn from the example of Elijah. By his word the treasures of heaven were for three years withheld from the earth. He was signally honored of God as, in answer to his prayer on Carmel, fire flashed from heaven and consumed the sacrifice. His hand executed the judgment of God in slaying hundreds of idolatrous prophets; and his petition for rain had been granted. And yet, after the signal triumphs of the day, he was willing to perform the service of a menial, to run before the chariot of Ahab for many miles in the darkness and the storm. <RH, October 2, 1913 par. 10>

October 9, 1913 Go, Teach All Nations

Standing but a step from his heavenly throne, Christ gave the commission to his disciples. "All power is given unto me in heaven and in earth," he said. "Go ye therefore, and teach all nations." "Go ye into all the world, and preach the gospel to every creature." Again and again the words were repeated that the disciples might grasp their significance. Upon all the inhabitants of the earth, high and low, rich and poor, was the light of heaven to shine in clear, strong rays. The disciples were to be colaborers with their Redeemer in the work of saving the world. <RH, October 9, 1913 par. 1>

The commission had been given to the twelve when Christ met with them in the upper chamber; but it is now to be given to a larger number. At the meeting on a mountain in Galilee, all the believers who could be called together were assembled. <RH, October 9, 1913 par. 2>

Christ's words on the mountainside were the announcement that his sacrifice in behalf of man was full and complete. The conditions of the atonement had been fulfilled; the work for which he came to this world had been accomplished. He was on his way to the throne of God, to be honored by angels, principalities, and powers. He had entered upon his mediatorial work. Clothed with boundless authority, he gave his commission to the disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." <RH, October 9, 1913 par. 3>

Christ commissioned his disciples to do the work he had left in their hands, beginning at Jerusalem. Jerusalem had been the scene of his amazing condescension for the human race. There he had suffered, been rejected and condemned. The land of Judea was his birthplace. There, clad in the garb of humanity, he had walked with men, and few had discerned how near heaven came to the earth when Jesus was among them. At Jerusalem the work of the disciples must begin. <RH, October 9, 1913 par. 4>

But the work was not to stop here. It was to be extended to the earth's remotest bounds. To his disciples Christ said: You have been witnesses of my life of self-sacrifice in behalf of the world. You have witnessed my labors for Israel.

Although they would not come unto me that they might have life, although priests and rulers have done unto me as they listed, although they have rejected me as the Scripture foretold, they shall have still another opportunity of accepting the Son of God. You have seen that all who come to me confessing their sins, I freely receive. He that cometh to me I will in no wise cast out. All who will, may be reconciled to God, and receive everlasting life. To you, my disciples, I commit this message of mercy. It is to be given to Israel first, and then to all nations, tongues, and peoples. It is to be given to Jews and Gentiles. All who believe are to be gathered into one church. <RH, October 9, 1913 par. 5>

Through the gift of the Holy Spirit the disciples were to receive a marvelous power. Their testimony was to be confirmed by signs and wonders. Miracles would be wrought, not only by the apostles, but by those who received their message. Jesus said, "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." <RH, October 9, 1913 par. 6>

The disciples were to begin their work where they were. The hardest and most unpromising field was not to be passed by. So every one of Christ's workers is to begin where he is. In our own families may be souls hungry for sympathy, starving for the bread of life. There may be children to be trained for Christ. There are heathen at our very doors. Let us do faithfully the work that is nearest. Then let our efforts be extended as far as God's hand may lead the way. The work of many may appear to be restricted by circumstances; but wherever it is, if performed with faith and diligence it will be felt to the uttermost parts of the earth. Christ's work when upon earth appeared to be confined to a narrow field, but multitudes from all lands heard his message. God often uses the simplest means to accomplish the greatest results. It is his plan that every part of his work shall depend on every other part, as a wheel within a wheel, all acting in harmony. The humblest worker, moved by the Holy Spirit, will touch invisible chords, whose vibrations will ring to the ends of the earth, and make melody through eternal ages. <RH, October 9, 1913 par. 7>

But the command, "Go ye into all the world," is not to be lost sight of. We are called upon to lift our eyes to the "regions beyond." Christ tears away the wall of partition, the dividing prejudice of nationality, and teaches love for all the human family. He lifts men from the narrow circle which their selfishness prescribes; he abolishes all territorial lines and artificial distinctions of society. He makes no difference between neighbors and strangers, friends and enemies. He teaches us to look upon every needy soul as our brother, and the world as our field. <RH, October 9, 1913 par. 8>

In the commission to his disciples, Christ not only outlined their work, but gave them their message. Teach the people, he said, "to observe all things whatsoever I have commanded you." The disciples were to teach what Christ had taught. That which he had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is here included. Human teaching is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ's servants to teach. "The law and the prophets," with the record of his own words and deeds, are the treasure committed to the disciples to be given to the world. Christ's name is their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing that does not bear his superscription is to be recognized in his kingdom. <RH, October 9, 1913 par. 9>

The first disciples went forth preaching the word. They revealed Christ in their lives; and the Lord worked with them, "confirming the word with signs following." These disciples prepared themselves for their work. Before the day of Pentecost they met together, and put away all differences. They were of one accord. They believed Christ's promise that the blessing would be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day. <RH, October 9, 1913 par. 10>

The Saviour longs to manifest his grace and stamp his character on the whole world. It is his purchased possession, and he desires to make men free, and pure, and holy. Though Satan works to hinder this purpose, yet through the blood shed for the world there are triumphs to be achieved that will bring glory to God and the Lamb. Christ will not be satisfied till the victory is complete, and "he shall see of the travail of his soul, and shall be satisfied."

Mrs. E. G. White. <RH, October 9, 1913 par. 11>

October 16, 1913 The Hour of Darkness

Mrs. E. G. White

At the gate of Jezreel, Elijah and Ahab separated. Choosing to remain outside the walls, the prophet wrapped himself

in his mantle, and lay down upon the bare earth to sleep. The king, passing within, soon reached the shelter of his palace, and there related to his wife the wonderful events of the day, and the marvelous revelation of divine power that had proved to Israel that Jehovah was the true God and Elijah his chosen messenger. As Ahab told the queen of the slaying of the idolatrous prophets, Jezebel, hardened and impenitent, became infuriated. She refused to recognize in the events on Mt. Carmel the overruling providence of God, and, still defiant, she boldly declared that Elijah should die.

<RH, October 16, 1913 par. 1>

That night a messenger aroused the weary prophet, and delivered to him the word of Jezebel: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time." <RH, October 16, 1913 par. 2>

It would seem that after showing on Carmel courage so undaunted, after triumphing over king and priests and people, Elijah could never afterward give way to despondency, nor be awed into timidity. But he who had been blessed with so many evidences of God's loving care, was not above the frailties of mankind, and in this dark hour his faith and courage forsook him. Bewildered, he started from his slumber. The rain was pouring from the heavens, and darkness was on every side. Forgetting that three years before, God had directed his course to a place of refuge from the hatred of Jezebel and the search of Ahab, the prophet now lost sight of God's protecting care, and fled for his life. Leaving his servant at Beersheba, he "went a day's journey into the wilderness, and came and sat down under a juniper-tree." <RH, October 16, 1913 par. 3>

<RH, October 16, 1913 par. 3>

Elijah should not have fled from his post of duty. He should have met the threat of Jezebel with an appeal for protection to the One who had commissioned him to do the work he had done. He should have told the messenger that the God in whom he trusted would protect him against the hatred of the queen. Only a short time had passed since he had witnessed a wonderful manifestation of God's power, and this should have given him assurance that he would not now be forsaken. Had he remained where he was, had he made God his refuge and strength, standing steadfast for the truth, the Lord would have shielded him from harm. He would have given him another signal victory by sending his judgments on Jezebel; and the impression made on the king and the people would have wrought a great reformation.

<RH, October 16, 1913 par. 4>

However courageous and successful a man may be in the performance of a special work, unless he looks constantly to God when circumstances arise to test his faith he will lose his courage. Even after God has given him marked tokens of his power, after he has been strengthened to do God's work, he will fail unless he trusts implicitly in Omnipotence.

<RH, October 16, 1913 par. 5>

Elijah had expected much from the miracle wrought on Carmel, and his disappointment was keen. He had hoped that after this signal display of God's power, Jezebel would no longer have influence over the mind of Ahab, and that there would be a speedy reform throughout Israel. All day on Carmel's height he had toiled without food. When he had guided the chariot of Ahab to the gate of Jezreel, his courage was strong. <RH, October 16, 1913 par. 6>

But the reaction which frequently follows high faith and glorious success was pressing upon Elijah. He feared that the reformation begun on Carmel might not be lasting. Depression seized him. He had been exalted to Pisgah's top; now he was in the valley. While under the inspiration of the Almighty, he had stood the severest trial of faith; but in this time of discouragement, with Jezebel's threatening message sounding in his ears, and Satan still apparently prevailing through the plotting of this wicked woman, he lost his hold on God. He had been exalted above measure, and the reaction was tremendous. Forgetting God, he fled, going on and on until he found himself in a dreary waste, alone.

<RH, October 16, 1913 par. 7>

Utterly wearied, he sat down to rest under a juniper-tree. And sitting there, he requested for himself that he might die. "It is enough; now, O Lord," he said, "take away my life; for I am not better than my fathers." A fugitive, far from the homes of men, his spirits crushed by bitter disappointment, he desired never to look upon the faces of men again. At last, utterly exhausted, he fell asleep. <RH, October 16, 1913 par. 8>

Into the experience of all there come times of disappointment and discouragement, days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of his earth-born children,--days when troubles harass the soul till death seems preferable to life. It is at such times that many lose their hold on God, and are brought into the slavery of doubt, the bondage of unbelief. Could we at such times discern with spiritual sight the meaning of God's providences, we should see angels of God seeking to save us from ourselves, striving to plant our feet upon a foundation more firm than the everlasting hills; and new faith, new life, would spring into being. <RH, October 16, 1913 par. 9>

<RH, October 16, 1913 par. 9>

The faithful Job, in the day of his affliction and darkness, declared: --

"Let the day perish wherein I was born."

"Oh that my grief were thoroughly weighed,
And my calamity laid in the balances together!"

"Oh that I might have my request;
And that God would grant me the thing that I long for!
Even that it would please God to destroy me;
That he would let loose his hand, and cut me off!
Then should I yet have comfort."

"I will not refrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul. . . .
My soul chooseth . . . death rather than my life.
I loathe it;
I would not live alway:
Let me alone;
For my days are vanity." [<RH, October 16, 1913 par. 10>](#)
But though weary of life, Job was not allowed to die. To him were pointed out the possibilities of the future, and there was given to him the message of hope:--

"Thou shalt be steadfast, and shalt not fear:
Because thou shalt forget thy misery,
And remember it as waters that pass away:
And thine age shall be clearer than the noonday;
Thou shalt shine forth, thou shalt be as the morning.
And thou shalt be secure,
Because there is hope; . . .
Thou shalt lie down,
And none shall make thee afraid." [<RH, October 16, 1913 par. 11>](#)
From the depths of discouragement and despondency Job rose to the heights of implicit trust in the mercy and the saving power of God. Triumphantly he declared:--

"Though he slay me, yet will I trust in him: . . .
He also shall be my salvation."
"I know that my Redeemer liveth,
And that he shall stand at the latter day upon the earth:
And though after my skin worms destroy this body,
Yet in my flesh shall I see God:
Whom I shall see for myself,
And mine eyes shall behold, and not another." [<RH, October 16, 1913 par. 12>](#)
"The Lord answered Job out of the whirlwind," and revealed to his servant the might of his power. When Job caught a glimpse of his Creator, he abhorred himself, and repented in dust and ashes. Then the Lord was able to bless him abundantly, and to make his last years the best of his life. [<RH, October 16, 1913 par. 13>](#)

Hope and courage are essential to perfect service in the work of God. These are the fruit of faith. Despondency is sinful and unreasonable. God is able and willing more abundantly to bestow upon his servants the strength they need for test and trial. The plans of the enemies of his work may seem to be well laid and firmly established; but God can overthrow the strongest of these. And this he does in his own time and way, when he sees that the faith has been sufficiently tested. [<RH, October 16, 1913 par. 14>](#)

For the disheartened there is one remedy--faith, prayer work. Faith and activity will impart assurance and satisfaction that will increase day by day. In the darkest days, when appearances seem most forbidding, fear not. Have faith in God. He knows your every need. He has all power. His infinite love and compassion never weary. Fear not that he will not fulfil his promise. He is eternal truth. Never will he change the covenant he has made with those who love him. And he will bestow upon his faithful servants the measure of efficiency that their need demands. Said the tried apostle Paul: "He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. . . . Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." [<RH, October 16, 1913 par. 15>](#)

Did God forsake Elijah? O, no! he loved him no less when he felt forsaken of God and man than when, in answer to

his prayer, fire flashed from heaven and illuminated the mountaintop. As Elijah slept, a soft touch and a pleasant voice awoke him. He started up in terror, as if to flee, fearing that the enemy had discovered him. But the pitying face bending over him was not the face of an enemy, but of a friend. God had sent an angel from heaven with food for his servant. "Arise and eat," the angel said. "And he looked, and behold, there was a cake baked on the coals, and a cruse of water at his head." <RH, October 16, 1913 par. 16>

After Elijah had partaken of the refreshment prepared for him, he slept again. A second time the angel came. Touching the exhausted man, he said, with pitying tenderness: "Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink;" and in the strength of that food he was able to journey "forty days and forty nights unto Horeb the mount of God," where he found refuge in a cave. <RH, October 16, 1913 par. 17>

October 16, 1913 The Need of Missionary Effort

With every age God's plan deepens and widens to embrace the world. God's instrumentalities, his light-bearers, are to adjust their movements to his progressive plans. They are to embrace new territory. The churches are to be wide-awake, moving with the force of Omnipotence because they move in harmony with God's purpose. A spirit of greater devotion must be shown by the churches. They must labor with greater zeal for the promulgation of the last message to be given to the world. They are to seize every opportunity for blessing a world in darkness. <RH, October 16, 1913 par. 1>

Missions at home and missions abroad demand far greater consideration than has been given them. While the church, in comparison with the past years, has made some advance, yet in comparison with what she should be, in comparison with the great sacrifice made in Gethsemane and on the cross of Calvary, she is far behind in the greatest work ever given to mortals. <RH, October 16, 1913 par. 2>

Christ came to our world to teach us the importance of missionary effort. The world was his field of missionary toil. He came from heaven to take his position at the head of a fallen race. Humanity and divinity united in order that all might be done that was essential for the complete recovery of sinners. The reproach of indolence will never be wiped away from the church till every one who believes the truth is willing to labor as did the self-sacrificing Redeemer. <RH, October 16, 1913 par. 3>

Christ's work is an example to all who go forth as missionaries. It is the model for all missionary endeavor. It calls for unreserved surrender, for the consecration of time and talents. It demands that we return to God the goods he has entrusted to us, with the interest that has come to us as we have traded upon them. All is to be put into the cause to advance the work Christ came into this world to do. <RH, October 16, 1913 par. 4>

It is impossible for the man who believes in Christ to see the work that needs to be done, and yet do nothing. Daily we are to receive from heaven the healing balm of God's grace to impart to the needy and suffering. Christ's followers are to learn of the woes of the poor in their immediate vicinity, and seek to bring them relief. Those who have a dark and disagreeable life are the very ones whom we should bid to hope, because Christ is their Saviour. Are there not those who can go from house to house, from family to family, and repeat the A B C of true Christian experience? <RH, October 16, 1913 par. 5>

Let Christ be your text. In all your labor, let it appear that you know Jesus. Present his purity and saving grace, so that those for whom you labor may, by beholding, be changed into the divine image. The chain that is let down from the throne of God is long enough to reach to the lowest depths of sin. Hold up a sin-pardoning Saviour before the lost and lonely, for Jesus has made divine intercession in their behalf. He is able to lift them from the pit of sin, that they may be acknowledged as the children of God, heirs with Christ to an immortal inheritance. They may have the life that measures with the life of God. <RH, October 16, 1913 par. 6>

If all would work in Christ's lines, much would be done to change the conditions that now exist among the poor and distressed. Pure and undefiled religion would shine forth as a bright light. It would induce its advocates to go forth into the highways and byways of life. It would lead them to help the suffering near by, and enable them to go forth into the wilderness to seek and to save the lost. <RH, October 16, 1913 par. 7>

We need men who will become leaders in home and foreign missionary enterprises,--men whose sympathies are not congealed, but whose hearts go out to the perishing. The ice that surrounds souls needs to be melted, that every believer may realize that he is his brother's keeper. Then men and women will go forth to help their neighbors see the truth and serve God with acceptable service.

Mrs. E. G. White. <RH, October 16, 1913 par. 8>

October 23, 1913 "What Doest Thou Here?"

Mrs. E. G. White

Elijah's retreat on Mt. Horeb, though hidden from man, was known to God. As the prophet had brooded over Israel's unreadiness to return to God, and over Jezebel's continued influence over Ahab, his faith and courage had fled. But he was not left to struggle alone with the powers of darkness. <RH, October 23, 1913 par. 1>

Through a mighty angel the word of the Lord came to him, "What doest thou here, Elijah?" In bitterness of soul, Elijah mourned out his complaint: "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away." <RH, October 23, 1913 par. 2>

Calling upon the prophet to leave the cave in which he had hidden, the angel bade him stand before the Lord on the mount, and listen to his word. As Elijah obeyed, "behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave." His petulance was silenced, his spirit softened and subdued. He now knew that a quiet trust, a firm reliance on God, would ever find for him a present help in time of need. <RH, October 23, 1913 par. 3>

Not by a mighty manifestation of divine power, but by "a still small voice," God chose to reveal himself to his servant. Thus he desired to teach Elijah that it is not always the work that makes the greatest demonstration that is most successful in accomplishing God's purpose. While Elijah waited for the revelation of the Lord, a devouring fire swept by: but God was not in the flame. A tempest rolled, and the lightnings flashed; but God was not in all this. Then there came a still small voice, and the prophet covered his head before the presence of the Lord. <RH, October 23, 1913 par. 4>

It is not always the most learned presentation of truth that convicts and converts the soul. Not by eloquence or logic men's hearts are reached, but by the sweet influences of the Holy Spirit, which operate quietly yet surely in transforming and developing character. It is the still, small voice of the Spirit of God that has power to change the heart. <RH, October 23, 1913 par. 5>

"What doest thou here, Elijah?" the voice inquired; and again the prophet answered, "I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." <RH, October 23, 1913 par. 6>

The Lord assured Elijah that the wrong-doers in Israel should not go unpunished. There was stern work to be done, that all might be given opportunity to take their position on the side of the true God. Elijah himself was to return to Israel, and share with others the burden of bringing about a reformation. Some were to be especially chosen to fulfil the divine purpose in the punishment of the idolatrous kingdom. <RH, October 23, 1913 par. 7>

"Go," the Lord commanded Elijah, "return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the word of Hazael shall Jehu slay: and him that escapeth the sword of Jehu shall Elisha slay." <RH, October 23, 1913 par. 8>

Elijah had thought that he alone in Israel was a worshiper of the true God. But he who reads the hearts of all, revealed to the prophet that there were many in Israel who, through the years of apostasy, had remained true to him. "I have left me," God said, "seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." <RH, October 23, 1913 par. 9>

There are many lessons to be drawn from Elijah's experience during these days of discouragement and apparent defeat,--lessons invaluable to the servants of God in this age, marked as it is by general departure from right. The apostasy prevailing today is similar to that which in the prophet's day overspread Israel. In the exaltation of the human above the divine, in the praise of popular leaders, in the worship of mammon, and in the placing of the teachings of science above the truths of revelation, multitudes today are following Baal. Doubt and unbelief are exercising their baleful influence over mind and heart, and many are substituting for the oracles of God the theories of men. It is publicly taught that we have reached a time when human reason should be exalted above the teachings of the Word. The law of God, the divine standard of righteousness, is declared to be of no effect. The enemy of all truth is working with deceptive power to cause men and women to place human institutions where God should be, and to forget that which was ordained for the happiness and salvation of mankind. <RH, October 23, 1913 par. 10>

Yet this apostasy, wide-spread as it is, is not universal. Not all in the world are lawless and sinful; not all have taken

sides with the enemy. God has many thousands who have not bowed the knee to Baal, many who long to understand more fully in regard to Christ and the law, many who are hoping against hope that Jesus will soon come to end the reign of sin and death. And there are many who are worshipping Baal ignorantly, with whom the Spirit of God is striving. <RH, October 23, 1913 par. 11>

These need the personal help of those who have learned to know God and the power of his word. In such a time as this, every child of God should be actively engaged in helping others. As those who have an understanding of Bible truth try to seek out the men and women who are longing for light, angels of God will attend them. And where angels go, none need fear to move forward. As a result of the faithful efforts of consecrated workers, many will be turned from idolatry to the worship of the living God. Many will cease to pay homage to man-made institutions, and will take their stand fearlessly on the side of God and his law. <RH, October 23, 1913 par. 12>

Much depends on the unceasing activity of those who are true and loyal, and Satan puts forth every possible effort to thwart the divine purpose to be wrought out through them. He causes some to lose sight of their high and holy mission, and to become satisfied with the pleasures of this life. He leads them to settle down at ease, or, for the sake of greater worldly advantages, to remove from places where they might be a power for good. Others he causes to flee in discouragement from duty because of opposition or persecution.

(To be concluded) <RH, October 23, 1913 par. 13>

October 30, 1913 "What Doest Thou Here?"

(Concluded)

Mrs. E. G. White

To Elijah, in his place of hiding, the Lord said, "What doest thou here, Elijah?" I sent you to Samaria with a message to Ahab; I sent you to the brook Cherith, and afterward to the widow of Sarepta. I commissioned you to return to Israel and to stand before the idolatrous priests on Carmel; and I girded you with strength to guide the chariot of the king to the gate of Jezreel. But who sent you on this hasty flight into the wilderness? What errand have you here? <RH, October 30, 1913 par. 1>

So, to every child of God not actively engaged in service whose voice the enemy of souls, no matter by what means, has succeeded in silencing, the question is addressed, What doest thou here? I commissioned you to go into all the world and preach the gospel, to prepare a people for the day of God. Why are you here? Who sent you? <RH, October 30, 1913 par. 2>

The joy set before Christ, the joy that sustained him through sacrifice and suffering, was the joy of seeing sinners saved. This should be the joy of every Christian, the spur to his ambition. Those who realize, even in a limited degree, what redemption means to them and to their fellow men, will comprehend in some measure the vast needs of humanity. Their hearts will be moved to compassion as they see the moral and spiritual destitution of thousands who are under the shadow of a terrible doom, in comparison with which physical suffering fades into nothingness. <RH, October 30, 1913 par. 3>

Of families, as of individuals, the question is asked, What doest thou here? In many churches there are families well instructed in the truths of God's Word who might widen the sphere of their influence by moving to places in need of the ministry that they are capable of giving. God calls for Christian families to go into the dark places of the earth, and work wisely and perseveringly for those who are enshrouded in spiritual gloom. To answer this call requires self-sacrifice. While many are waiting to have every obstacle removed, souls are dying, without hope and without God. For the sake of worldly advantage, for the sake of acquiring scientific knowledge, men are willing to venture into pestilential regions, and endure hardship and privation. Where are those who are willing to do as much for the sake of telling others of the Saviour? <RH, October 30, 1913 par. 4>

"The love of Christ constraineth us," the apostle Peter declared. This was the motive that impelled the zealous disciple in his arduous labors in the cause of the gospel. It was the impulse that moved the great apostle Paul. And no less is the need today that the followers of Christ feel the same constraining power and respond to its influence with the same zeal and devotion. <RH, October 30, 1913 par. 5>

If under trying circumstances, men of spiritual power, pressed beyond measure, become discouraged and desponding, if at times they see nothing desirable in life, that they should choose it, this is nothing strange or new. One of the mightiest of prophets fled for his life before the rage of an infuriated woman. A fugitive, weary and travel-worn, bitter disappointment crushing his spirits, he asked that he might die. To all who, spending their lives in self-sacrificing labor, are tempted to give way to despondency and distrust, the experience of Elijah of Mt. Horeb should bring hope and courage in the assurance of God's watchful care, his love, and his power. <RH, October 30, 1913 par. 6>

When men see their zeal for God's cause misunderstood or unappreciated, their counsels and reproofs slighted, their efforts to do a work of reform repaid with hatred and opposition; when they see those from whom they have a right to expect help and support, adding to their burdens, let them study anew the work of Elijah and the experience he gained on Horeb. It was when hope was gone, and his life-work seemed threatened with defeat, that the prophet learned one of the deepest lessons of his life. In the hour of his greatest weakness he learned the need and the possibility of trusting God under circumstances the most forbidding. Never would Heaven forsake him while he maintained his integrity.

<RH, October 30, 1913 par. 7>

It is at the time of greatest weakness that Satan assails the soul with the fiercest temptations. It was thus that he hoped to prevail over the Son of God; for by this policy he had gained many victories over man. When the will-power weakened and faith failed, then those who had stood long and valiantly for the right yielded to temptation. Moses, wearied with the faithlessness and rebellion of the Israelites during the forty years of wandering, lost for a moment his hold on infinite power. He failed just on the borders of the promised land. So with Elijah. He who had stood undaunted before Ahab, who throughout that terrible day on Carmel had stood before the whole nation of Israel, the sole witness to the true God, in a moment of weariness allowed the fear of death to overcome his faith. <RH, October 30, 1913 par. 8>

And so it is today. When we are encompassed with doubt, perplexed by circumstances, or afflicted by poverty or distress, Satan seeks to shake our confidence in God. It is then that he arrays before us our mistakes and tempts us to distrust God, to question his love. He hopes to discourage the soul, and break our hold on God; for he knows that once he succeeds in separating us from the source of our strength, he is sure of his prey. <RH, October 30, 1913 par. 9>

Those who, standing in the front of the conflict, are impelled by the Spirit of God to do a special work, will frequently feel a reaction when the pressure is removed. Despondency may shake the most heroic faith, and weaken the most steadfast will. But God understands, and he still pities and loves his servants. He reads the motives and the purposes of the heart. To wait patiently, to trust when everything looks dark, is the lesson that every leader in God's work needs to learn. Heaven will not fail them in their day of adversity. Nothing is apparently more helpless yet really more invincible than the soul that feels its nothingness and relies wholly on God. <RH, October 30, 1913 par. 10>

Not alone for men in positions of large responsibility is the lesson of Elijah's experience in learning anew how to trust God in the hour of trial. He who was Elijah's strength is strong to uphold every struggling child of his, no matter how weak. Of every one he expects loyalty, and to every one he grants power according to the need. In his own strength man is strengthless; but in the might of God he may be strong to overcome evil and to help others to overcome. Satan can never gain advantage of him who makes God his defense. "Surely, shall one say, in the Lord have I righteousness and strength. . . . In the Lord shall all the seed of Israel be justified, and shall glory." <RH, October 30, 1913 par. 11>

Fellow Christian, Satan knows your weakness; therefore cling to Jesus. Abiding in God's love, you may stand every test. The righteousness of Christ alone can give you power to stand against the tide of evil that is sweeping over the world. Bring faith into your experience. Faith lightens every burden, relieves every weariness. Providences that are now mysterious you may solve by continued trust in God. It is when God's people see no way of advance, when the Red Sea is before them and the pursuing army behind, that God bids them go forward. Thus he tests their faith. When such experiences come to you, go forward, trusting in Christ. Walk by faith in the path he marks out. Trials will come; but go forward. This will strengthen your faith in God, and fit you for service. The records of sacred history are written not merely that we might read and wonder, but that the same faith which wrought in God's servants of old may work in us. In no less marked a manner than he wrought then will he work now wherever there are hearts of faith to be channels of his power. <RH, October 30, 1913 par. 12>

To us, as to Peter, the word is spoken, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." Christ will never abandon those for whom he has died. We may leave him, and be overwhelmed with temptation; but Christ can never turn from one for whom he has paid the ransom of his own life. Could our spiritual vision be quickened, we should see souls bowed under oppression and burdened with grief, pressed as a cart beneath sheaves, and ready to die in discouragement. We should see angels flying quickly to the aid of these tempted ones. They force back the hosts of evil that encompass these souls, and place their feet on the sure foundation. The battles waging between the two armies are as real as those fought by the armies of this world, and on the issue of the spiritual conflict eternal destinies depend. <RH, October 30, 1913 par. 13>

In the vision of the prophet Ezekiel there was the appearance of a hand beneath the wings of the cherubim. This is to teach God's servants that it is divine power that gives success. Those whom God employs as his messengers are not to feel that his work is dependent on them. Finite beings are not left to carry this burden of responsibility. He who slumbers not, who in every crisis has been the strength and dependence of his people, will carry out his eternal purpose. He will thwart the designs of wicked men, and will bring to confusion the counsels of those who plot mischief against his people. He who is the King, the Lord of hosts, sitteth between the cherubim, and amidst the strife and tumult of nations he guards his children still. When the strongholds of kings shall be overthrown, when the arrows of wrath shall

strike through the hearts of his enemies, his people will be safe in his hands. <RH, October 30, 1913 par. 14>

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: . . . in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all." <RH, October 30, 1913 par. 15>

November 6, 1913 "In the Spirit and Power of Elias"

Mrs. E. G. White

Through the long centuries that have passed since Elijah's time, the record of his life-work has brought inspiration and courage to those who have been called to stand for the right in the midst of apostasy. And for us, "upon whom the ends of the world are come," it has special significance. History is being repeated. The world today has its Ahabs and its Jezebels. The present age is one of idolatry as verily as was that in which Elijah lived. No outward shrines may be visible, there may be no image for the eye to rest upon, yet thousands are following after the gods of this world,--after riches, fame, pleasure, and the pleasing fables that permit man to follow the inclinations of the unregenerate heart. Multitudes have a wrong conception of God and of his attributes, and are as truly serving a false god as were the worshipers of Baal. Many, even of those who claim to be Christians, have allied themselves with influences that are unalterably opposed to God and his truth. Thus they are led to turn away from the divine and exalt the human. <RH, November 6, 1913 par. 1>

The prevailing spirit of our time is one of infidelity and apostasy,--a spirit of avowed illumination because of a knowledge of truth, but in reality of the blindest presumption. Human theories are exalted, and placed where God and his law should be. Satan tempts men and women to disobey, with the promise that in disobedience they will find liberty and freedom that will make them as gods. There is seen a spirit of opposition to the plain word of God, of idolatrous exaltation of human wisdom above divine revelation. Men have allowed their minds to become so darkened and confused by conformity to worldly customs and worldly influences that they seem to have lost all power to discriminate between light and darkness, truth and error. So far have they departed from the right way that they hold the opinions of a few philosophers, so called, to be more trustworthy than the truths of the Bible. The entreaties and promises of God's Word, its threatenings against disobedience and idolatry,--all are powerless to melt their hearts. A faith such as actuated Paul, Peter, and John, they regard as old-fashioned, mystical, and unworthy of the intelligence of modern thinkers. <RH, November 6, 1913 par. 2>

In the beginning God gave his law to mankind as a means of attaining happiness and eternal life. Satan's only hope of thwarting the purpose of God is to lead men and women to disobey this law; and his constant effort has been to misrepresent its teachings and belittle its importance. His master-stroke has been an attempt to change the law itself, so as to lead men to violate its precepts while professing to obey it. <RH, November 6, 1913 par. 3>

One writer has likened the attempt to change the law of God to an ancient mischievous practise of turning in a wrong direction a sign-post erected at an important junction where two roads met. The perplexity and misery which this practise often caused were great. <RH, November 6, 1913 par. 4>

A sign-post was erected by God for those journeying through this world. One arm of this sign-post pointed out willing obedience to the Creator as the road to felicity and life, while the other arm indicated disobedience as the path to misery and death. The way to happiness was as clearly defined as was the way the city of refuge under the Jewish dispensation. But in an evil hour for our race, the great enemy of all good turned the sign-post round, so that ever since multitudes have mistaken the way. <RH, November 6, 1913 par. 5>

Through Moses the Lord instructed the Israelites: "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:13-17. <RH, November 6, 1913 par. 6>

In these words the Lord clearly defined obedience as the way to the city of God; but the man of sin has changed the sign-post, making it point in the wrong direction. He has set up a false sabbath, and has caused men and women to think that by resting on it they were obeying the command of the Creator. <RH, November 6, 1913 par. 7>

God has declared that the seventh day is the Sabbath of the Lord. When "the heavens and the earth were finished, and all the host of them," he exalted this day as a memorial of his creative work. Resting on the seventh day "from all his work which he had made," "God blessed the seventh day, and sanctified it." <RH, November 6, 1913 par. 8>

At the time of the exodus from Egypt, the Sabbath institution was brought prominently before the people of God. While they were still in bondage, their taskmasters had attempted to force them to labor on the Sabbath by increasing the amount of work required each week. And again and again the conditions of labor had been made harder and more exacting. But the Israelites were delivered from bondage, and brought to a place where they might observe unmolested all the precepts of Jehovah. At Sinai the law was given, and a copy of it, on two tables of stone, "written with the finger of God," was delivered to Moses. And through nearly forty years of wandering, the Israelites were constantly reminded of God's appointed rest day, by the withholding of the manna every seventh day and the miraculous preservation of the double portion that fell on the preparation day. <RH, November 6, 1913 par. 9>

Before entering the promised land, the Israelites were admonished by Moses to "keep the Sabbath day to sanctify it." Deut. 5:12. The Lord designed that by a faithful observance of the Sabbath command, Israel should keep in mind their accountability to him as their Creator and their Redeemer. While they kept the Sabbath in the proper spirit, there could exist no idolatry. But should the claims of this precept be set aside as no longer binding, the Creator would be forgotten, and men would worship other gods. <RH, November 6, 1913 par. 10>

"I gave them my Sabbaths," God declared, "to be a sign between me and them, that they might know that I am the Lord that sanctify them." But "they despised my judgments, and walked not in my statutes, but polluted my Sabbaths: for their heart went after their idols." Eze. 20:12, 16. And in his appeal to them to return to him, he called their attention anew to the importance of keeping the Sabbath holy. "I am the Lord your God," he said, "walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Verses 19, 20. <RH, November 6, 1913 par. 11>

In his terrible arraignment of Judah for her continual apostasy, the Lord declared, "Thou . . . hast profaned my Sabbaths." The priests, he said, "have hid their eyes from my Sabbaths." <RH, November 6, 1913 par. 12>

"Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads." Eze. 22:8, 26, 31. <RH, November 6, 1913 par. 13>

At the restoration of Jerusalem, in the days of Nehemiah, Sabbath-breaking was met with the stern inquiry, "Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." Neh. 13:18. <RH, November 6, 1913 par. 14>

Christ during his ministry on this earth emphasized the binding claims of the Sabbath, in all his teaching showing reverence for the institution he himself had given. In the days of Christ, the Sabbath had become so perverted that its observance reflected the character of selfish and arbitrary men, rather than the character of God. Christ set aside the false teaching by which those who claimed to know God had misrepresented him. Although the rabbis followed him with merciless hostility, he did not even appear to conform to their requirements, but went straight forward keeping the Sabbath according to the law of God. <RH, November 6, 1913 par. 15>

In unmistakable language he testified to his regard for this law. "Think not that I am come to destroy the law, or the prophets," he said; "I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19.

(To be concluded) <RH, November 6, 1913 par. 16>

November 6, 1913 Work With Periodicals

If all would realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, we should see hundreds engaged as active workers who have hitherto been dull and uninterested, accomplishing nothing. They have felt that there was nothing of importance in this tract and missionary work--nothing worthy of their special interest. Yet it is a fact that the circulation of our papers is doing even a greater work than the living preacher can do. All can do something. Some can do more than others, but all should become intelligent as to how they can work most successfully and methodically in spreading the light of truth, by scattering our publications. We meet with old and young who profess to be children of God, yet who have not grown an inch for years. A Christian indeed will grow in knowledge of the truth; and as he is sanctified through the truth, he will become more and more like Jesus, and more desirous to save souls, the purchase of his blood. <RH, November 6, 1913 par. 1>

Our sisters have been too willing to excuse themselves from bearing responsibilities which require thought and close application of the mind; yet this is the very discipline they need to perfect Christian experience. They may be workers in the missionary field, having a personal interest in the distribution of tracts and papers which correctly represent our

faith. All cannot go abroad to labor, but all can do something at home.

Mrs. E. G. White.

(Reading for Sabbath, December 20) <RH, November 6, 1913 par. 2>

November 13, 1913 The Blessed Hope

Mrs. E. G. White

The time of Jesus' betrayal, suffering, and crucifixion was drawing near; and as the disciples gathered about him, the Lord unfolded to them the mournful events that were about to take place. As they listened, their hearts were filled with sorrow, and to comfort them he spoke these tender words, "Let not your heart be troubled. . . . I will come again, and receive you unto myself." He directed their minds from the scenes of sorrow before them to the mansions of heaven and the reunion that would take place in the kingdom of God. "I go to prepare a place for you," he declared. Though he must ascend to the Father, his work for those he loved was not to end. He went to prepare homes for those who, for his sake, were to be pilgrims and strangers on the earth. <RH, November 13, 1913 par. 1>

After his resurrection, Christ led the disciples out as far as Bethany, and he lifted up his hands and blessed them. "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." And as he went, angels gave to the sorrowing disciples the assurance, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." <RH, November 13, 1913 par. 2>

The great truth of Christ's second coming is ever to be kept before the church. "Let your loins be girded about," we are admonished, "and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. . . . Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." <RH, November 13, 1913 par. 3>

Because we do not know the exact hour of Christ's coming, we are commanded to watch. "Blessed are those servants, whom the Lord when he cometh shall find watching." Those who watch for the Lord's return do not wait in idle expectancy. They purify their hearts by obedience to the truth. With vigilant watching they unite earnest working. Because they know that the Lord is at the door, their zeal is quickened to cooperate with divine intelligences in working for the salvation of souls. These are the faithful and wise servants, who give to the Lord's household their portion of meat in due season. They are declaring the truth that is now specially applicable. As Enoch, Abraham, and Moses each declared the truth for his time, so will Christ's servants now give the special warning for their generation. <RH, November 13, 1913 par. 4>

Now is the time to prepare for the coming of our Lord. Readiness to meet him cannot be attained in a moment's time. Preparatory to that solemn scene there must be vigilant waiting and watching, combined with earnest work. So God's children glorify him. Amid the busy scenes of life their voices will be heard speaking words of encouragement, faith, and hope. All they have and are is consecrated to the Master's service. <RH, November 13, 1913 par. 5>

But like the dwellers in Sodom, those who refuse to serve God will be awakened only when it is too late. As the sun rose for the last time upon the cities of the plain, the people thought to begin another day of godless riot. All were eagerly planning their business or their pleasure, and the messenger of God was derided for his fears and his warnings. Suddenly as a peal of thunder from an unclouded sky fell balls of fire on the doomed capital. <RH, November 13, 1913 par. 6>

"So shall also the coming of the Son of man be." The people will be eating and drinking, planting and building, marrying and giving in marriage, until the wrath of God shall be poured out without mixture of mercy. Men have been taught by their ministers to believe that the coming of Christ is to be spiritual, or is to take place in the distant future, and the message of his soon return has been denounced as fanaticism or heresy. Skepticism and "science falsely so called" have undermined faith in the Bible. The multitudes are striving to forget God, and they eagerly accept fables, that they may pursue the path of self-indulgence undisturbed. The people are hurrying to and fro, the lovers of pleasure intent upon amusement, the money-makers seeking wealth; and all are saying, Where is the promise of his coming? <RH, November 13, 1913 par. 7>

The Jews misinterpreted and misapplied the Word of God, and they knew not the time of their visitation. The years of the ministry of Christ and his apostles--the precious last years of grace to the chosen people--they spent in plotting the destruction of the Lord's messengers. Earthly ambitions absorbed them, and the offer of the spiritual kingdom came to them in vain. So today the kingdom of this world absorbs men's thoughts, and there are few who take heed to the

rapidly fulfilling prophecies, and the tokens of the swift-coming kingdom of God. <RH, November 13, 1913 par. 8>

Christ tells us when the day of his kingdom shall be ushered in. He does not say that all the world will be converted, but that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." By giving the gospel to the world, it is in our power to hasten the coming of the day of God. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to the earth in power and great glory. <RH, November 13, 1913 par. 9>

Living power must attend the message of Christ's second appearing. We must not rest until we see many souls converted to the blessed hope of the Lord's return. In the days of the apostles the message that they bore wrought a real work, turning souls from idols to serve the living God. The work to be done today is just as real, and the truth is just as much truth; only we are to give the message with as much more earnestness as the coming of the Lord is nearer. The message for this time is positive, simple, and of the deepest importance. We must act like men and women who believe it. Waiting, watching, working, praying, warning the world--this is our work. <RH, November 13, 1913 par. 10>

When Christ came to this earth the first time, he came in lowliness and obscurity, and his life here was one of suffering and poverty. He was a man of sorrows and acquainted with grief. Men hid as it were their faces from him, and at the last they crucified him. Still bearing humanity he ascended to heaven, triumphant and victorious. He has taken the blood of the atonement, sprinkled it upon the mercy-seat and his own garments, and blessed the people. Soon he will appear the second time to declare that there is no more sacrifice for sin. <RH, November 13, 1913 par. 11>

At his second coming all will be changed. Not as a prisoner surrounded by a rabble will men see him, but as heaven's King. Christ will come in his own glory, in the glory of his Father, and in the glory of the holy angels. Ten thousand times ten thousand and thousands of thousands of angels, the beautiful, triumphant sons of God, possessing surpassing loveliness and glory, will escort him on his way. In the place of a crown of thorns, he will wear a crown of glory--a crown within a crown. In the place of that old purple robe, he will be clothed in a garment of whitest white, "so as no fuller on earth can white" it. And on his vesture and on his thigh a name will be written, "King of kings, and Lord of lords." <RH, November 13, 1913 par. 12>

Then the last trump will sound, the voice of God will speak, and the whole earth, from the summits of the loftiest mountains to the lowest recesses of the deepest mines, will hear that voice. It will be heard in the dungeons of men, in the caverns of the deep, in the rocks and caves of the earth, and it will be obeyed. It is the same voice that said, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest,"--the same voice that said, "Thy sins be forgiven thee." And those who obeyed that voice when it said, "If any man will come after me, let him deny himself, and take up his cross, and follow me," will now hear the words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." To them that voice will mean rest, peace, and everlasting life. They will recognize it as the voice of the One who has been touched with the feeling of their infirmities. <RH, November 13, 1913 par. 13>

And those who pierced the Saviour, those who scourged and crucified him, will also be raised, to behold him whom they mocked and despised coming in the clouds of heaven, attended by the angelic host. Before the priests and rulers will rise the scene in the judgment-hall. Every circumstance will appear as if written in letters of fire. Then those who prayed, "His blood be on us, and on our children," will receive the answer to their prayer. Then those who have chosen to war against God will know and understand what they, poor, feeble, finite beings, have been fighting against. In agony and horror they will cry to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" <RH, November 13, 1913 par. 14>

While the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of his second appearing. The unsullied light will shine from his splendor, and Christ the Redeemer will be admired by all who have served him. While the wicked flee from his presence, Christ's followers will rejoice. The patriarch Job, looking down to the time of Christ's second advent, said: "Whom I shall see for myself, and mine eyes shall behold, and not a stranger." To his faithful followers Christ has been a daily companion, a familiar friend. They have lived in close, constant communion with God. Upon them the glory of the Lord has risen. In them the light of the knowledge of the glory of God in the face of Jesus Christ has been reflected. Now they rejoice in the undimmed rays of the brightness and glory of the King in his majesty. They are prepared for the communion of heaven; for they have heaven in their hearts. <RH, November 13, 1913 par. 15>

With uplifted heads, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth to meet the Bridegroom, saying, "Lo, this is our God; we have waited for him, and he will save us." <RH, November 13, 1913 par. 16>

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. . . . And he saith unto me, Write, Blessed

are they which are called unto the marriage supper of the Lamb." "He is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." <RH, November 13, 1913 par. 17>

More than eighteen hundred years have passed since the Saviour gave the promise of his coming. Throughout the centuries his words have filled with courage the hearts of his faithful ones. The promise has not yet been fulfilled the Life-giver's voice has not yet called the sleeping saints from their graves; but none the less sure is the word that has been spoken. In his own time God will fulfill his word. Shall any become weary now? Shall we lose our hold on faith when we are so near the eternal world? Shall any say, The city is a great way off?--No, no. A little longer, and we shall see the King in his beauty. A little longer, and he will wipe all tears from our eyes. A little longer, and he will present us "faultless before the presence of his glory with exceeding joy." <RH, November 13, 1913 par. 18>

All heaven is astir, engaged in preparing for the day of God's vengeance, the day of Zion's deliverance. The time of tarrying is almost ended. The pilgrims and strangers who have so long been seeking a better country are almost home. I feel as if I must cry aloud, Homeward bound! Rapidly we are nearing the time when Christ will come to gather his redeemed to himself. Then by innumerable voices will be sung the song, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." <RH, November 13, 1913 par. 19>

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." <RH, November 13, 1913 par. 20>

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." <RH, November 13, 1913 par. 21>

(Here let the offering for missions be gathered. The isolated believers who read this should send their gifts to their church or conference treasury.) <RH, November 13, 1913 par. 22>

November 20, 1913 "In the Spirit and Power of Elias"

(Concluded)

Mrs. E. G. White

During the Christian dispensation the great enemy of man's happiness has made the Sabbath of the fourth commandment an object of special attack. Satan says: "I will work at cross purposes with God. I will empower my followers to set aside God's memorial, the seventh-day Sabbath. Thus I will show the world that the day sanctified and blessed by God has been changed. That day shall not live in the minds of the people. I will obliterate the memory of it. I will place in its stead a day that does not bear the credentials of God, a day that cannot be a sign between God and his people. I will lead those who accept this day to place upon it the sanctity that God placed upon the seventh day." <RH, November 20, 1913 par. 1>

"Through my vicegerent I will exalt myself. The first day will be extolled, and the Protestant world will receive this spurious sabbath as genuine. Through the non-observance of the Sabbath that God instituted I will bring his law into contempt. The words, 'A sign between Me and you throughout your generations,' I will make to serve on the side of my sabbath." <RH, November 20, 1913 par. 2>

"Thus the world will become mine I will be the ruler of the earth, the prince of the world. I will so control the minds under my power that God's Sabbath will be a special object of contempt. A sign? I will make the observance of the seventh day a sign of disloyalty to the authorities of earth. Human laws will be made so stringent that men and women will not dare to observe the seventh-day Sabbath. For fear of wanting food and clothing they will join with the world in transgressing God's law. The earth will be wholly under my dominion." <RH, November 20, 1913 par. 3>

Through the setting up of a false sabbath the enemy has succeeded in turning the sign-board around, so that it points toward the path of disobedience. He has insulted Jehovah by attempting to set aside a plain "Thus saith the Lord." He has thought to change times and laws. But has he really succeeded in changing God's law? The words of the thirty-first chapter of Exodus are the answer. He who is the same yesterday, today, and forever has declared of the seventh-day Sabbath: "It is a sign between me and you throughout your generations." "It is a sign. . . forever." Ex. 31:13, 17. <RH, November 20, 1913 par. 4>

The changed sign-post is pointing the wrong way, but God has not changed. He is still the mighty God of Israel. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity." And he is just as jealous for his law now as he was in the days of Ahab and Elijah. <RH, November 20, 1913 par. 5>

But how that law is disregarded! This is a truth-hating, Bible-neglecting, froward generation. Many do not hesitate to

sneer at the Word of God; those who believe that Word just as it reads are held up to ridicule. Jesus sees the world filled with ingratitude, formalism, insincerity, pride, and apostasy. He sees his love despised, his law rejected, his ambassadors treated with indifference. Jesus has spoken by mercies, but these mercies have been unacknowledged; he has spoken by warnings, but these warnings have been unheeded. The temple courts of the human soul have been turned into places of unholy traffic. Selfishness, envy, pride, malice--all are cherished. <RH, November 20, 1913 par. 6>

Behold the world today, in open rebellion against God. Behold the disregard of the Sabbath commandment. Behold the growing contempt for law and order, directly traceable to a violation of the plain commands of Jehovah. Behold the violence and crime that have resulted from a turning aside from the path of obedience. Behold the wretchedness and misery of multitudes who worship at the shrine of idols, and who seek in vain for happiness and peace. <RH, November 20, 1913 par. 7>

Behold also the daring impiety of those who, while enacting laws to safeguard the supposed sanctity of the first day of the week at the same time are making laws legalizing the liquor traffic. Wise above that which is written, they attempt to coerce the consciences of men, while lending their sanction to a curse that brutalizes and destroys the beings created in the image of God. It is Satan himself who inspires such legislation. He well knows that the curse of God will rest on those who exalt human enactments above the divine; and he does all in his power to lead men into the broad road that ends in destruction. <RH, November 20, 1913 par. 8>

It is a terrible thing to place a sabbath of man's devising where the Lord's memorial of creation should be. It is a terrible thing for men to arrogate to themselves the power to set aside the day that God has declared holy and put in its place a common working-day. And it is still more terrible to try to compel men to respect and reverence this day, while at the same time those who thus try to enforce its observance are trampling under their feet the seventh-day Sabbath. <RH, November 20, 1913 par. 9>

So long have men worshiped human opinions and human institutions that almost the whole world is following after idols. And he who has endeavored to change God's law is using every deceptive artifice to induce men and women to array themselves against God and against the sign by which the righteous are known. But the Lord will not always suffer his law to be broken and despised with impunity. There is a time coming when "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." Skepticism may treat the claims of God's law with jests, scoffing, and denial. The spirit of worldliness may contaminate the many and control the few; the cause of God may hold its ground only by great exertion and continual sacrifice, yet in the end it will triumph gloriously. <RH, November 20, 1913 par. 10>

In the closing work of God in the earth the standard of his law will be exalted. False religion may prevail, iniquity abound, the love of many wax cold, the cross of Calvary be lost sight of, and darkness, like the pall of death, may spread over the world. The whole force of the popular current may be turned against the truth, plot after plot may be formed to overthrow the people of God; but in the hour of greatest peril the God of Elijah will raise up human instrumentalities to bear a message that will not be silenced. In the great cities of the land, and in the places where men have gone to the greatest lengths in speaking against the Most High, the voice of stern rebuke will be heard. Boldly will men of God's appointment denounce the union of the church with the world. Fearlessly they will call upon men and women to turn from the observance of a man-made institution to the observance of the true Sabbath. "Fear God, and give glory to him," they will proclaim to every nation; "for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters. . . . If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." <RH, November 20, 1913 par. 11>

God has not altered the thing that has gone out of his lips. His word will stand fast forever, as unalterable as his throne. At the judgment, when every case shall be decided in the courts of heaven, this covenant will be brought forth, plainly written with the finger of God. The world will be arraigned before the bar of Infinite Justice to receive sentence. <RH, November 20, 1913 par. 12>

Today, as in the days of Elijah, the line of demarcation between God's commandment-keeping people and the worshipers of false gods is clearly drawn. "How long halt ye between two opinions?" Elijah cried; "if the Lord be God, follow him: but if Baal, then follow him." 1 Kings 18:21. And the message for today is, "Babylon the great is fallen, is fallen." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:2, 4, 5. <RH, November 20, 1913 par. 13>

The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those who step by step have yielded to worldly demands and conformed to worldly customs will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment and death. At this time the gold will be separated from the dross. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we

have admired for its brilliance will then go out in darkness. Those who have assumed the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will then appear in the shame of their own nakedness. <RH, November 20, 1913 par. 14>

Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth, and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to his law. Even now they are appearing in every nation, among every tongue and people, and in the hour of deepest apostasy, when Satan's supreme effort is made to "cause all, both small and great, rich and poor, free and bond," to receive under penalty of death the sign of allegiance to a false rest day, these faithful ones, "blameless and harmless, the sons of God, without rebuke," will "shine as lights in the world." The darker the night the more brilliantly will they shine. <RH, November 20, 1913 par. 15>

What strange work Elijah would have done in numbering Israel at the time when God's judgments were falling upon the backsliding people! He could count only one on the Lord's side. But when he said, "I, even I only, am left; and they seek my life," the word of the Lord surprised him, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." <RH, November 20, 1913 par. 16>

Then let no man attempt to number Israel today, but let every one have a heart of flesh, a heart of tender sympathy, a heart that, like the heart of Christ, reaches out for the salvation of a lost world. <RH, November 20, 1913 par. 17>

December 4, 1913 "Nineveh, That Great City"

Mrs. E. G. White

Among the cities of the ancient world, one of the greatest was Nineveh, on the fertile bank of the Tigris, over two hundred miles to the northward of Babylon. Founded about the time of the dispersion from the tower of Babel, it had become "an exceeding great city of three days' journey." Jonah 3:3. In the days of divided Israel it was the capital of the Assyrian realm. <RH, December 4, 1913 par. 1>

Nineveh, in the time of its greatest temporal prosperity, was a center of crime and wickedness. Inspiration declared it to be "the bloody city . . . full of lies and robbery." Nahum 3:1. Those in a position to know, acknowledged that one of the leading characteristics of its inhabitants was violence. Jonah 3:8. In figurative language the prophet Nahum compared the Ninevites to a cruel, ravenous lion, who "did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin." Nahum 2:12. "Upon whom," the prophet inquired, "hath not thy wickedness passed continually?" Nahum 3:19. <RH, December 4, 1913 par. 2>

Notwithstanding this prevalence of iniquity, He who is "no respecter of persons" (Acts 10:34) perceived in that city many who were reaching out after something better and higher, and who, if granted opportunity to hear messages of warning and entreaty, would gladly put away their evil deeds, and turn to the living God. And so in his wisdom he revealed himself to them in an unmistakable manner, to lead them, if possible, to repentance. <RH, December 4, 1913 par. 3>

The instrumentality chose of God for this work was Jonah, the son of Amittai, to whom came "the word of the Lord, . . . saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." Jonah 1:1, 2. <RH, December 4, 1913 par. 4>

As the nature of this commission, with all its difficulties and seeming impossibilities, loomed up before Jonah, he began to question the wisdom of the call. As he questioned, he forgot that the God whom he served was all-wise and all-powerful, and he began to doubt whether he should undertake to carry out such a commission. While he hesitated, still doubting, Satan overwhelmed him with discouragement. Seized with a great dread, he "rose up to flee unto Tarshish." Going down to Joppa, and finding there a ship ready to sail, "he paid the fare thereof, and went down into it, to go with them unto Tarshish." Jonah 1:3. <RH, December 4, 1913 par. 5>

The responsibility placed upon Jonah, in the charge given him to warn the inhabitants of Nineveh, was indeed great; yet he who had bidden him go was well able to sustain his servant and give him success. Had he obeyed unquestioningly, he would have been spared many bitter experiences, and would have been abundantly blessed. However, the Lord did not desert him in this hour of fearful despair, but led him through a series of trials that revived his confidence in God's power to save, and renewed his determination to obey at any personal sacrifice. <RH, December 4, 1913 par. 6>

"The Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be

broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. <RH, December 4, 1913 par. 7>

"And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou? <RH, December 4, 1913 par. 8>

"And he said unto them, I am a Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land. <RH, December 4, 1913 par. 9>

"Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them. <RH, December 4, 1913 par. 10>

"Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee. <RH, December 4, 1913 par. 11>

"So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. <RH, December 4, 1913 par. 12>

"Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows. <RH, December 4, 1913 par. 13>

"Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the Lord his God out of the fish's belly and said,--

"I cried by reason of mine affliction unto the Lord,

And he heard me;

Out of the belly of hell cried I,

And thou heardest my voice.

For thou hadst cast me into the deep, in the midst of the seas;

And the floods compassed me about:

All thy billows and thy waves passed over me.

Then I said, I am cast out of thy sight;

Yet I will look again toward thy holy temple.

The waters compassed me about, even to the soul:

The depth closed me round about,

The weeds were wrapped about my head.

I went down to the bottoms of the mountains;

The earth with her bars was about me forever:

Yet hast thou brought up my life from corruption, O Lord my God.

When my soul fainted within me

I remembered the Lord:

And my prayer came in unto thee, into thine holy temple.

They that observe lying vanities

Forsake their own mercy.

But I will sacrifice unto thee with the voice of thanksgiving;

I will pay that that I have vowed.

Salvation is of the Lord."

Jonah 1:4-17; 2:1-9. <RH, December 4, 1913 par. 14>

At last Jonah had learned that "Salvation belongeth unto the Lord." Ps. 3:8. "Truly in the Lord our God is the salvation of Israel." Jer. 3:23. Men have sold themselves to the enemy of all righteousness. They cannot redeem themselves. Only by accepting Christ as a personal Saviour can human beings be delivered from the power of the enemy. <RH, December 4, 1913 par. 15>

Man's pride would lead him to seek for salvation in some other way than that devised by God. He is unwilling to be accounted as nothing, unwilling to recognize Christ as the only one who can save to the uttermost. But of Christ it is written, "There is none other name under heaven, whereby we must be saved." "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining

to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." The one word written above the life that Christ lived in this world in behalf of the fallen race, is "Salvation." <RH, December 4, 1913 par. 16>

With penitence and a recognition of the saving grace of God, comes deliverance. Jonah was released from the perils surrounding him in the mighty deep, and cast upon the dry land.

(To be concluded) <RH, December 4, 1913 par. 17>

December 11, 1913 Nineveh, That Great City
(Concluded)
Mrs. E. G. White

Once more the servant of God was entrusted with the commission to warn Nineveh. "The word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." This time he did not stop to question or doubt, but obeyed unhesitatingly. He "arose, and went unto Nineveh, according to the word of the Lord." Jonah 3:1-3. <RH, December 11, 1913 par. 1>

As he entered the great city, he began at once to "cry against" it as he had been bidden. Lifting up his voice in warning, he declared, "Yet forty days, and Nineveh shall be overthrown." From street to street he went, all the while sounding this terrible note of warning. <RH, December 11, 1913 par. 2>

God's message was not given in vain. The warning rang through the streets of the godless city, and was passed from lip to lip, until all the inhabitants had heard the startling pronouncement. The Spirit of God pressed the message home to the heart, and caused multitudes to tremble because of their sins, and to repent in great humiliation. <RH, December 11, 1913 par. 3>

"The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" Jonah 3:5-9. <RH, December 11, 1913 par. 4>

As kings and nobles, with the common people, the high and the low, "repented at the preaching of Jonas" (Matt. 12:41), and united in crying to the God of heaven, his mercy was granted them. He "saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." Their doom was averted, the God of Israel was exalted and honored throughout the heathen world, and his law was revered. <RH, December 11, 1913 par. 5>

In this crisis, Jonah should have been the first to rejoice because of God's amazing grace; but, instead, he allowed his mind to dwell upon the possibility of his being regarded as a false prophet. Jealous of his reputation among men, he lost sight of the infinitely greater value of the souls in that wretched city. The compassion shown by God toward the repentant Ninevites "displeased Jonah exceedingly, and he was very angry." "Was not this my saying," he inquired of the Lord, "when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." Jonah 4:1, 2. <RH, December 11, 1913 par. 6>

When Jonah learned of God's purpose to spare the city that had corrupted its ways before him, he should have cooperated heartily in this merciful design. But he yielded, to his inclination to question and doubt, and, as the result, was once more overwhelmed with discouragement, and lost sight of the interests of others in his concern over himself. He felt as if he would rather die than live to see the wicked city spared; and in his dissatisfaction he exclaimed, "Now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live." <RH, December 11, 1913 par. 7>

"Then said the Lord, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd." <RH, December 11, 1913 par. 8>

Then the Lord gave Jonah an object-lesson. He "prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to

live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. <RH, December 11, 1913 par. 9>

"Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night; and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" Jonah 4:3-11. <RH, December 11, 1913 par. 10>

Though confused, humiliated, and unable to understand God's purpose in sparing Nineveh, Jonah nevertheless had fulfilled the commission given him to warn that great city. The event predicted did not come to pass, yet the message of warning was none the less from God. And it accomplished the purpose God designed it should. The glory of his grace was revealed among the heathen, and when those who had long been sitting "in darkness and in the shadow of death, being bound in affliction and iron," "cried unto the Lord in their trouble, . . . he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder." "He sent his word, and healed them, and delivered them from their destructions." Ps. 107:10, 13, 14, 20. <RH, December 11, 1913 par. 11>

The Saviour, while on earth, recognized the preaching of Jonah as a sign to the Ninevites, as Christ's preaching was a sign to the Jews. "The men of Nineveh," he declared, "shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Matt. 12:41. <RH, December 11, 1913 par. 12>

December 11, 1913 Sowing Beside All Waters

The commission that Christ gave to his disciples was not merely for the building up of his cause in a few places. Every nation in the earth was to have the light of sacred truth. The churches that have not been light-bearers to some needy part of the Lord's vineyard have failed to fulfill the commission of Christ. <RH, December 11, 1913 par. 1>

Had the money and labor that have been given to the cause in other lands been confined to the work in the home land, the church would have lost materially in spiritual life. God has been honored by the work that has been done for the people in distant lands. We must increase our liberalities to missions. And while we increase our labor and gifts for foreign fields, we must not neglect the work that needs to be done at home. <RH, December 11, 1913 par. 2>

Our field is the world. Repeat it again and again: Our field is the world. We rejoice for those who have made a willing offering of their property to the Lord. We encourage all to help with their means in the cause of God. Christians who are fully awake to the needs of the work will not spend the Lord's money needlessly. They will consider the great missionary field to be worked, and, viewing their obligations in the light of the cross of Calvary, they will consider no sacrifice too great to make for him who gave his life for the life of the world. <RH, December 11, 1913 par. 3>

The Lord is calling upon his people to take up different lines of missionary work. Church-members are to do evangelistic work in the homes of their friends and neighbors who have not received full evidence of the truth. The presentation of the truth in love and sympathy, from house to house, is in harmony with the instruction that Christ gave to his disciples when he sent them out on their first missionary tour. By songs of praise to God, by humble, heartfelt prayers, by simple presentation of Bible truth in the family circle, many will be reached. The divine Worker will be present to send conviction to hearts. "I am with you always," is his promise. With the assurance of the abiding presence of such a helper, we may labor with faith and hope and courage. <RH, December 11, 1913 par. 4>

All who surrender themselves to God in unselfish service for humanity are in cooperation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing his sympathies, they help swell the tide of his joy, and bring honor and praise to his exalted name. <RH, December 11, 1913 par. 5>

Precious are God's promises to those who minister in his name. He says, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Thy light shall "rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Mrs. E. G. White. <RH, December 11, 1913 par. 6>

Mrs. E. G. White

"In the fourth year of Ahab king of Israel," Jehoshaphat the son of Asa began to reign over Judah." Until called to the throne at the age of thirty-five, Jehoshaphat had before him the example of his father Asa, who in nearly every crisis had done "that which was right in the eyes of the Lord." Jehoshaphat profited by his early training. During his prosperous reign of twenty-five years he sought to walk "in all the ways of Asa his father; he turned not aside from, it doing that which was right in the eyes of the Lord." <RH, December 18, 1913 par. 1>

In his effort to rule wisely, Jehoshaphat was troubled over the attitude of some of his subjects toward idolatrous practises. As yet, many of the people "had not prepared their hearts unto the God of their fathers." They "offered and burnt incense yet in the high places;" and the king did not at once destroy these heathen shrines. <RH, December 18, 1913 par. 2>

Jehoshaphat himself was loyal to God. He "sought not unto Baalim; but sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel." Because of his integrity, the Lord was with him, and "stablished the kingdom in his hand." <RH, December 18, 1913 par. 3>

"All Judah brought to Jehoshaphat presents; and he had riches and honor in abundance. And his heart was lifted up in the ways of the Lord." As time passed, and reformations were wrought, the king "took away the high places and groves out of Judah." "And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land." <RH, December 18, 1913 par. 4>

Throughout the kingdom of Judah, the people were in need of instruction in the law of God. In an understanding of this law lay their safeguard against evils that had hitherto wrought apostasy and rebellion; by conforming their lives to its requirements they would become loyal, law-abiding subjects. Knowing this, Jehoshaphat took steps to insure to his people thorough instruction in the oracles of God. The princes in charge of the different portions of his realm were directed to arrange for the faithful ministry of teaching priests. By royal appointment these instructors, working under the direct supervision of the princes, "went about throughout all the cities of Judah, and taught the people." And as the people endeavored to understand God's requirements and to put away transgression, a religious revival was brought about. <RH, December 18, 1913 par. 5>

To this wise provision for the spiritual needs of his subjects, Jehoshaphat owed much of his prosperity as a ruler. <RH, December 18, 1913 par. 6>

Righteousness does indeed exalt nations as well as individuals. In obedience to God's law there is life. In conformity to his requirements there is a transforming power that brings peace and good will among men. If the teachings of God's Word were made the controlling influence in the life of every man and woman, if mind and heart were brought under its restraining power, the evils that now exist in national and social life would find no place. From every home would go forth an influence that would make men and women a power on the side of truth and righteousness. <RH, December 18, 1913 par. 7>

In the Bible the will of God is revealed. The truths of the Word of God are the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin has clouded the understanding, is removed. The words, "A new heart also will I give you," mean, "A new mind will I give you." A change of heart is always attended by a clear conviction of Christian duty, an understanding of truth. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher plane of intelligence. <RH, December 18, 1913 par. 8>

The Bible contains the principles that lie at the foundation of all true greatness, all true prosperity, whether for the individual or for the nation. The nation that gives free room for the circulation of the Scriptures opens the way for the minds of the people to develop and expand. The reading of the Scriptures causes light to shine into the darkness. As the Word of God is searched, lifegiving truths are found. In the lives of those who heed its teachings there will be an undercurrent of happiness that will bless all with whom they are brought in contact. <RH, December 18, 1913 par. 9>

For many years Jehoshaphat was allowed to live in peace, unmolested by the surrounding nations. "The fear of the Lord fell upon all the kingdoms of the land that were round about Judah." From Philistia he received tribute-money and presents; from Arabia, large flocks of sheep and goats. "Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store. . . . Men of war, mighty men of valor, . . . waited on the king, beside those whom the king put in the fenced cities throughout all Judah." Blessed with "riches and honor in abundance," he was enabled to wield a mighty influence for truth and righteousness. <RH, December 18, 1913 par. 10>

December 25, 1913 Jehoshaphat -- No. 2

Mrs. E. G. White

Some years after coming to the throne, Jehoshaphat, now in the height of his prosperity, consented to the marriage of his son Jehoram to Athaliah, daughter of Ahab and Jezebel. By this union there was formed between the kingdoms of Judah and Israel an alliance which was not in the order of God, and which in times of crises brought disaster to the king of Judah and to many of his subjects. <RH, December 25, 1913 par. 1>

On one occasion, Jehoshaphat visited the king of Israel at Samaria. In honor of his royal guest, "Ahab killed sheep and oxen for him in abundance, and for the people that he had with him;" and against his better judgment, Jehoshaphat was persuaded to unite with Ahab in an effort to regain from the Syrians by force of arms Ramoth, one of the old cities of refuge, which, Ahab declared, rightfully belonged to the Israelites. <RH, December 25, 1913 par. 2>

Jehoshaphat had rashly promised to join the king of Israel in his war against the Syrians; but before setting out, he desired to know the will of God concerning the undertaking. "Inquire, I pray thee, at the word of the Lord today," he said to Ahab. In response to the request, Ahab called together four hundred of the false prophets of Samaria, and said to them, "Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand." But Jehoshaphat was not satisfied. "Is there not here a prophet of the Lord," he asked, "that we might inquire of him?" Ahab answered, "There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil." Jehoshaphat was firm in his request that the man of God be called; and upon appearing before them and being adjured by Ahab to tell "nothing but that which is true, in the name of the Lord," Micaiah said, "I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace." <RH, December 25, 1913 par. 3>

The words of the prophet should have been enough to show the kings that their project was not favored by Heaven; but neither ruler felt inclined to heed the warning. Ahab had marked out his course, and he was determined to follow it. Jehoshaphat in a moment of weakness had said, "We will be with thee in the war," and he was reluctant to withdraw his forces after promising help. "So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead." <RH, December 25, 1913 par. 4>

During the battle that followed, Ahab was shot by an arrow, and at eventide he died. "There went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country." Thus was fulfilled the word of the prophet. <RH, December 25, 1913 par. 5>

From this disastrous battle Jehoshaphat returned to Jerusalem. As he approached the city, "Jehu the son of Hanani the seer" met him with the reproof: "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God." <RH, December 25, 1913 par. 6>

The later years of Jehoshaphat's reign were largely devoted to an effort to bring about further reforms throughout the land of Judah. The king "went out again through the people from Beersheba to mount Ephraim, and brought them back unto the Lord God of their fathers." <RH, December 25, 1913 par. 7>

One important step in this work was the establishment and maintenance of efficient courts of justice. The king "set judges in the land throughout all the fenced cities of Judah, city by city, and said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts." <RH, December 25, 1913 par. 8>

The judicial system in Judah was perfected by the founding of a court of appeal at Jerusalem, where Jehoshaphat "set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies." <RH, December 25, 1913 par. 9>

The king solemnly charged these judges to be faithful. "Thus shalt ye do in the fear of the Lord, faithfully, and with a perfect heart," he declared to them. "And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass." <RH, December 25, 1913 par. 10>

"And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you." <RH, December 25, 1913 par. 11>

"Deal courageously, and the Lord shall be with the good." <RH, December 25, 1913 par. 12>

In his careful safeguarding of the rights and liberties of his subjects, Jehoshaphat emphasized the consideration that every member of the human family receives from the God of justice, who rules over all. "God standeth in the

congregation of the mighty; he judgeth among the gods." And those who are appointed to act as judges, under him, are to "defend the poor and fatherless;" they are to "do justice to the afflicted and needy," and "rid them out of the hand of the wicked." <RH, December 25, 1913 par. 13>

January 1, 1914 Jehoshaphat -- No. 3

Mrs. E. G. White

Toward the close of his reign, Jehoshaphat's kingdom was invaded by an army before whose approach the inhabitants of the land had reason to tremble. "The children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle." Tidings of this invasion reached the king through a messenger, who appeared with the startling word, "There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazon-tamer, which is En-gedi." <RH, January 1, 1914 par. 1>

Jehoshaphat was a man of courage and valor. For years he had been strengthening his armies and his fortified cities. He was well prepared to meet almost any foe; yet in this crisis he did not put his trust in the arm of flesh. Not by disciplined armies and fenced cities, but by a living faith in the God of Israel could he hope to gain the victory over these heathen who boasted of their power to humble Judah in the eyes of the nations. <RH, January 1, 1914 par. 2>

"Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord." <RH, January 1, 1914 par. 3>

And Jehoshaphat, standing in the temple court before his people, poured out his soul in prayer, pleading God's promises, with confession of Israel's helplessness. <RH, January 1, 1914 par. 4>

"O Lord God of our fathers," he said, "art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help. <RH, January 1, 1914 par. 5>

"And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee." <RH, January 1, 1914 par. 6>

With confidence Jehoshaphat could say to the Lord, "Our eyes are upon thee." For years he had taught the people that their strength was in the God of Israel, the One who in past ages had so often interposed to save his chosen ones from utter destruction; and now, when the kingdom was in peril, Jehoshaphat did not stand alone; "all Judah stood before the Lord, with their little ones, their wives, and their children." Unitedly they fasted and prayed. Unitedly they besought the Lord to put their enemies to confusion, that the name of Jehovah might be glorified.

"Keep not thou silence, O God:

Hold not thy peace, and be not still, O God.

For, lo, thine enemies make a tumult:

And they that hate thee have lifted up the head.

They have taken crafty counsel against thy people,

And consulted against thy hidden ones.

They have said, Come, and let us cut them off from being a nation:

That the name of Israel may be no more in remembrance.

For they have consulted together with one consent:

They are confederate against thee:

The tabernacles of Edom, and the Ishmaelites;

Of Moab, and the Hagarenes;

Gebal, and Ammon, and Amalek; . . .

Do unto them as unto the Midianites;

As to Sisera, as to Jabin, at the brook of Kison:

Which perished at En-dor: . . .
Fill their faces with shame;
That they may seek thy name, O Lord.
Let them be confounded and troubled forever;
Yea, let them be put to shame, and perish:
That men may know that thou, whose name alone is Jehovah,
Art the Most High over all the earth." <RH, January 1, 1914 par. 7>

As the people joined with their king in humbling themselves before God and asking him for help, the Spirit of the Lord came upon Jahaziel, "a Levite of the sons of Asaph," and he said:-- <RH, January 1, 1914 par. 8>

"Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. Tomorrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them: for the Lord will be with you. <RH, January 1, 1914 par. 9>

"And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshiping the Lord. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high. <RH, January 1, 1914 par. 10>

"And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness." These singers went before the army, lifting their voices in praise to God, praising him for the victory promised. <RH, January 1, 1914 par. 11>

And "the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. <RH, January 1, 1914 par. 12>

"And when Judah came toward the watchtower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped." <RH, January 1, 1914 par. 13>

God was the strength of Judah in this battle, and he is the strength of his people today. We are not to trust in princes, nor set men in the place of God. We are to remember that human beings are fallible and erring, and that he who has all power is their strong tower of defense. In every emergency they are to feel that the battle is his. His resources are limitless, and apparent impossibilities will make the victory all the greater.

"Save us, O God of our salvation,
And gather us together,
And deliver us from the heathen,
That we may give thanks to thy holy name,
And glory in thy praise." <RH, January 1, 1914 par. 14>

Laden with spoil, the armies of Judah, with Jehoshaphat "in the forefront," returned home "with joy; for the Lord had made them to rejoice over their enemies. And they came to Jerusalem with psalteries and harps and trumpets unto the house of the Lord." They had come for rejoicing. In obedience to the command, "Stand ye still, and see the salvation of the Lord: . . . fear not, nor be dismayed," they had put their trust wholly in God; and he had proved their fortress and their deliverer. Now they could sing with understanding the inspired hymns of David: --

"God is our refuge and strength,
A very present help in trouble. . . .
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariot in the fire.
Be still, and know that I am God:
I will be exalted among the heathen,
I will be exalted in the earth.
The Lord of hosts is with us;
The God of Jacob is our refuge."

"O clap your hands, all ye people;

Shout unto God with the voice of triumph.
For the Lord most high is terrible;
He is a great King over all the earth.
He shall subdue the people under us,
And the nations under our feet.
He shall choose our inheritance for us,
The excellency of Jacob whom he loved. . . .

"Sing praises to God, sing praises:
Sing praises unto our King, sing praises.
For God is the King of all the earth:
Sing ye praises with understanding.
God reigneth over the heathen:
God sitteth upon the throne of his holiness.
The princes of the people are gathered together,
Even the people of the God of Abraham:
For the shields of the earth belong unto God:
He is greatly exalted."

"According to thy name, O God,
So is thy praise unto the ends of the earth:
Thy right hand is full of righteousness.
Let mount Zion rejoice,
Let the daughters of Judah be glad,
Because of thy judgments. . . .

"This God is our God forever and ever:
He will be our guide even unto death." <RH, January 1, 1914 par. 15>

Through the faith of Judah's ruler and of his armies, "the fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest." <RH, January 1, 1914 par. 16>

January 8, 1914 The Fall of the House of Ahab

Mrs. E. G. White

The evil influence that from the first Jezebel had exercised over Ahab continued during the later years of his life, and bore fruit in deeds of shame and violence such as have seldom been equaled in sacred history. "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." <RH, January 8, 1914 par. 1>

Naturally of a covetous disposition, Ahab, strengthened and sustained in wrongdoing by Jezebel, had followed the dictates of his evil heart until he was fully controlled by the spirit of selfishness. He could not brook any refusal of his wishes; he felt that the things he desired should by right be his. <RH, January 8, 1914 par. 2>

Hard by the palace of the king was a vineyard belonging to Naboth, a Jezreelite. Ahab set his heart on possessing this vineyard, and he proposed to buy it or else to give in exchange for it another piece of land. "Give me thy vineyard," he said to Naboth, "that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money." <RH, January 8, 1914 par. 3>

Naboth valued his vineyard highly because it had belonged to his fathers, and he refused to part with it. "The Lord forbid it me," he said to Ahab, "that I should give the inheritance of my fathers unto thee." According to the Levitical code, no land could be transferred permanently by sale or exchange; every one of the children of Israel must "keep himself to the inheritance of the tribe of his fathers." <RH, January 8, 1914 par. 4>

Naboth's refusal made the selfish monarch ill. "Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him. . . . And he laid him down upon his bed, and turned away his face, and

would eat no bread." <RH, January 8, 1914 par. 5>

Jezebel soon learned the particulars, and indignant that any one should refuse the request of the king, she assured Ahab that he need no longer be sad. "Dost thou now govern the kingdom of Israel?" she said. "Arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite." <RH, January 8, 1914 par. 6>

The king cared not by what means his wife accomplished the desired object, and Jezebel immediately proceeded to carry out her wicked purpose. She wrote letters in the name of the king, sealed them with his signet, and sent them to the elders and nobles of the city where Naboth dwelt, saying, "Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die." <RH, January 8, 1914 par. 7>

The command was obeyed. "The men of his city, even the elders and the nobles . . . did as Jezebel had . . . written in the letters which she had sent unto them." Then Jezebel went to the king, and bade him arise and take the vineyard. And Ahab, heedless of consequences, blindly followed her counsel, and went down to take possession of the coveted property. <RH, January 8, 1914 par. 8>

The king was not allowed to enjoy unrebuked that which he had gained by fraud and bloodshed. "The word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession?" And the Lord further instructed Elijah to pronounce upon Ahab a terrible judgment for his wicked course. <RH, January 8, 1914 par. 9>

The prophet hastened to carry out the divine command. The guilty ruler, meeting the stern messenger of Jehovah face to face in the vineyard that had belonged to Naboth, gave voice to his startled fear in the word, "Hast thou found me, O mine enemy?" <RH, January 8, 1914 par. 10>

Fearlessly the messenger of the Lord replied, "I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity." No mercy was to be shown: the house of Ahab was to be utterly destroyed, "like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah," the Lord declared through his servant, "for the provocation wherewith thou hast provoked me to anger, and made Israel to sin." <RH, January 8, 1914 par. 11>

"And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat." <RH, January 8, 1914 par. 12>

When the king heard this fearful message, "he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly." <RH, January 8, 1914 par. 13>

"And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house." <RH, January 8, 1914 par. 14>

Less than three years later, King Ahab met his death at the hands of the Syrians, and Ahaziah, his son, became his successor.

(To be continued) <RH, January 8, 1914 par. 15>

January 15, 1914 The Fall of the House of Ahab
(Continued)
Mrs. E. G. White

Ahaziah, Ahab's successor, "did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam." "He served Baal, and worshiped him, and provoked to anger the Lord God of Israel," as his father Ahab had done. But judgments followed close upon the sins of the rebellious king. A war with Moab, and then an accident by which his own life was threatened, attested to God's wrath against him. <RH, January 15, 1914 par. 1>

Falling "through a lattice in his upper chamber," Ahaziah, seriously injured and fearful of the possible outcome, sent some of his servants to make inquiry of Baal-zebub, the god of Ekron, whether or not he would recover. These messengers were met by Elijah, with the words of stern rebuke, "Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." Saying this, Elijah departed. <RH, January 15, 1914 par. 2>

The astonished messengers hastened back to the king, and repeated to him the words of the prophet. The king inquired, "What manner of man was he?" They answered, "He was an hairy man, and girt with a girdle of leather about his loins." "It is Elijah the Tishbite," Ahaziah exclaimed. He knew that if the stranger whom his messengers had met

was indeed Elijah, the words of doom pronounced would surely come to pass. Anxious to avert, if possible, the threatened judgment, he determined to send for Elijah. <RH, January 15, 1914 par. 3>

Twice Ahaziah sent a company of soldiers to intimidate the prophet, and twice the wrath of an offended God fell upon them in judgments. The third company of soldiers humbled themselves before God; and their captain, as he approached the Lord's messenger, "fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight." <RH, January 15, 1914 par. 4>

"The angel of the Lord said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king. And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to inquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shall surely die." <RH, January 15, 1914 par. 5>

During his father's reign, Ahaziah had witnessed the wondrous works of the Most High. He had seen the terrible evidences that God had given apostate Israel of the way in which he regards those who set aside the binding claims of his law. All this Ahaziah knew, yet he acted as if these awful realities, even the fearful end of his own father, were but idle tales. Instead of humbling his heart before the Lord, he followed after Baal, until he ventured upon this his most daring act of impiety. <RH, January 15, 1914 par. 6>

The god of Ekron was supposed to give information, through the medium of its priests, concerning future events. Large numbers of people went to inquire of it; but the predictions there uttered and the information given, proceeded directly from the prince of darkness. <RH, January 15, 1914 par. 7>

The history of King Ahaziah's sin and its punishment has in it a warning which none can disregard with impunity. Men today may not pay homage to heathen gods, yet thousands are worshiping at Satan's shrine as verily as did the king of Israel. The spirit of idolatry is rife in the world today, though under the influence of science and education it has assumed forms more refined and attractive than in the days when Ahaziah sought to the god of Ekron. Every day adds its sorrowful evidence that faith in the sure word of prophecy is decreasing, and that in its stead superstition and satanic witchery are captivating the minds of many. All who do not earnestly search the Scriptures, submitting every desire and purpose of the life to that unerring test; all who do not seek God in prayer for a knowledge of truth, will surely wander from the right path, and fall under the deception of Satan. <RH, January 15, 1914 par. 8>

Today the mysteries of heathen worship are replaced by the secret associations and seances, the obscurities and wonders, of Spiritualistic mediums. The disclosures of these mediums are eagerly received by thousands who refuse to accept light from God's Word or through his Spirit. Believers in Spiritualism may speak with scorn of the magicians of old but the great deceiver laughs in triumph as they yield to his arts under a different form. <RH, January 15, 1914 par. 9>

There are many who shrink with horror from the thought of consulting spirit mediums, but who are attracted by more pleasing forms of spiritism, such as the Emmanuel movement. Still others are led astray by the teachings of Christian Science, and by the mysticism of theosophy and other Oriental religions. <RH, January 15, 1914 par. 10>

The apostles of nearly all forms of spiritism claim to have power to cure the diseased. They attribute their power to electricity, magnetism, the so-called "sympathetic remedies," or to latent forces within the mind of man. And there are not a few, even in this Christian age, who go to these healers, instead of trusting in the power of the living God and the skill of well-qualified Christian physicians. The mother, watching by the sick bed of her child, exclaims, "I can do no more! Is there no physician who has power to restore my child?" She is told of the wonderful cures performed by some clairvoyant or magnetic healer, and she trusts her dear one to his charge, placing it as verily in the hand of Satan as if he were standing by her side. In many instances the future life of the child is controlled by a satanic power, which it seems impossible to break. <RH, January 15, 1914 par. 11>

God had cause for displeasure at Ahaziah's impiety. What had the Lord not done to win the hearts of the people of Israel, and to inspire them with confidence in himself? For ages he had been giving his people manifestations of unexampled kindness and love. From the beginning, he had shown that his "delights were with the sons of men." He had been a very present help to all who sought him in sincerity. Yet now the king of Israel, turning from God to ask help of the worst enemy of his people, proclaimed to the heathen that he had more confidence in their idols than in the God of heaven. In the same manner do men and women dishonor him when they turn from the Source of strength and wisdom to ask help or counsel from the powers of darkness. If God's wrath was kindled by Ahaziah's act, how does he regard those who, having still greater light, choose to follow a similar course? <RH, January 15, 1914 par. 12>

Those who give themselves up to the sorcery of Satan, may boast of great benefit received, but does this prove their course to be wise or safe? What if life should be prolonged? What if temporal gain should be secured? Will it pay in the end to have disregarded the will of God? All such apparent gain will prove at last an irrecoverable loss. We cannot with

impunity break down a single barrier which God has erected to guard his people from Satan's power.

(To be concluded) <RH, January 15, 1914 par. 13>

January 22, 1914 The Fall of the House of Ahab
(Concluded)
Mrs. E. G. White

Ahaziah "died according to the word of the Lord which Elijah had spoken." As he had no son, he was succeeded by Jehoram, his brother, who reigned twelve years. Throughout these years his mother, Jezebel, was still living, and she continued to exercise a baleful influence over the affairs of the nation. Idolatrous customs were still practiced by many of the people. Jehoram himself "wrought evil in the sight of the Lord; but not like his father and like his mother: for he put away the image of Baal that his father had made. Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom." <RH, January 22, 1914 par. 1>

It was during Jehoram's reign over Israel that Jehoshaphat died, and Jehoshaphat's son, also named Jehoram, ascended the throne of the kingdom of Judah. By his marriage with the daughter of Ahab and Jezebel, Jehoram of Judah was closely related to the king of Israel; and in his reign he followed after Baal, "like as did the house of Ahab." "Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto." <RH, January 22, 1914 par. 2>

The king of Judah was not permitted to continue his terrible apostasy unrepented. The prophet Elijah had not yet been translated, and he could not remain silent while the kingdom of Judah was pursuing the same course that had brought the northern kingdom to the verge of ruin. The prophet sent to Jehoram of Judah a written communication, in which the wicked king read the awful words:-- <RH, January 22, 1914 par. 3>

"Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself: behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods; and thou shalt have great sickness." <RH, January 22, 1914 par. 4>

In fulfillment of this prophecy, "the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians: and they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz [Ahaziah, Azariah], the youngest of his sons. <RH, January 22, 1914 par. 5>

"And after all this the Lord smote him in his bowels with an incurable disease. And it came to pass, that in process of time, after the end of two years, . . . he died of sore diseases." "And Ahaziah [Jehoahaz] his son reigned in his stead." <RH, January 22, 1914 par. 6>

Jehoram the son of Ahab was still reigning in the kingdom of Israel when his nephew, Ahaziah, came to the throne of Judah. Ahaziah ruled only one year, and during this time, influenced by his mother, Athaliah, "his counselor to do wickedly," "he walked in the way of the house of Ahab, and did evil in the sight of the Lord." Jezebel, his grandmother, was still living, and he allied himself boldly with Jehoram of Israel, his uncle. <RH, January 22, 1914 par. 7>

Ahaziah of Judah soon met a tragic end. The surviving members of "the house of Ahab" were indeed "his counselors after the death of his father to his destruction." While Ahaziah was visiting his uncle at Jezreel, the prophet Elisha was divinely directed to send one of the sons of the prophets to Ramoth Gilead to anoint Jehu king of Israel. The combined forces of Judah and Israel were at that time engaged in a military campaign against the Syrians at Ramoth Gilead. Jehoram had been wounded in battle, and had returned to Jezreel, leaving Jehu in charge of the royal armies. <RH, January 22, 1914 par. 8>

In anointing Jehu, the messenger of Elisha declared, "I have anointed thee king over the people of the Lord, even over Israel." And then he solemnly charged Jehu with a special commission from heaven. "Thou shalt smite the house of Ahab thy master," the Lord declared through his messenger, "that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. For the whole house of Ahab shall perish." <RH, January 22, 1914 par. 9>

After he had been proclaimed king by the army, Jehu hastened to Jezreel, where he began his work of execution on those who had deliberately chosen to continue in sin and to lead others into sin. Jehoram of Israel, Ahaziah of Judah, and Jezebel the queen mother, with "all that remained of the house of Ahab in Jezreel, and all his kinsfolks, and his priests," were slain. "All the prophets of Baal, all his servants, and all his priests" dwelling at the center of Baal worship near Samaria, were put to the sword. The idolatrous images were broken down and burned, and the temple of Baal was

laid in ruins. "Thus Jehu destroyed Baal out of Israel." <RH, January 22, 1914 par. 10>

Tidings of this general execution reached Athaliah, Jezebel's daughter, who still occupied a commanding position in the kingdom of Judah. When she saw that her son, the king of Judah, was dead, "she arose and destroyed all the seed royal of the house of Judah." In this massacre all the descendants of David who were eligible to the throne were destroyed, save one, a babe named Joash, whom the wife of Jehoiada the high priest hid within the precincts of the temple. For six years the child remained hidden, while "Athaliah reigned over the land." <RH, January 22, 1914 par. 11>

At the end of this time, "the Levites and all Judah" united with Jehoiada the high priest in crowning and anointing the child, Joash, and acclaiming him their king. "And they clapped their hands, and said, God save the king." <RH, January 22, 1914 par. 12>

"Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord." "And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets." <RH, January 22, 1914 par. 13>

"Athaliah rent her clothes, and cried, Treason, Treason." But Jehoiada commanded the officers to lay hold of Athaliah and all her followers, and lead them out of the temple to a place of execution, where they were slain. <RH, January 22, 1914 par. 14>

Thus perished the last member of the house of Ahab. The terrible evil that had been wrought through his alliance with Jezebel, continued till the last of his descendants. Even in the land of Judah, where the worship of the true God had never been set aside, Athaliah had succeeded in seducing many. Immediately after the execution of the impenitent queen, "all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars." <RH, January 22, 1914 par. 15>

A reformation followed. Those who took part in acclaiming Joash king had solemnly covenanted "that they should be the Lord's people." And now that the evil influence of the daughter of Jezebel had been removed from the kingdom of Judah, and the priests of Baal had been slain and their temple destroyed, "all the people of the land rejoiced: and the city was in quiet." <RH, January 22, 1914 par. 16>

January 29, 1914 "Destroyed for Lack of Knowledge"

Mrs. E. G. White

For more than half a century after the death of Elisha, the kings of Israel continued to abuse the most sacred rites of the Hebrew economy, and to violate the laws of Jehovah. God had made his people the depositaries of his grace; but losing sight of this purpose, they "dealt treacherously against the Lord" and with one another. It was a time of violence and bloodshed. King after king was assassinated to make way for others ambitious to rule. "They have set up kings," the Lord declared, "but not by me: they have made princes, and I knew it not." Hosea 8:4. Every principle of justice was set aside, until king and people were held in contempt by the surrounding nations. <RH, January 29, 1914 par. 1>

Ever since the rending of the kingdom, the Israelites had been sowing the wind; now they were to reap the whirlwind. "Ye have plowed wickedness," the Lord declared, "ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men. Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, . . . in a morning shall the king of Israel utterly be cut off." Hosea 10:13-15. <RH, January 29, 1914 par. 2>

Of the tribe of Ephraim, a leader in apostasy among the ten tribes, the Lord said: "Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth it not." "Israel hath cast off the thing that is good," declared the prophet. Hosea 7:9; 8:3. "Broken in judgment" (Hosea 5:11), unable to discern the sure result of continued apostasy, the ten tribes were soon to be "wanderers among the nations." <RH, January 29, 1914 par. 3>

There were in Israel those who realized that unless they strengthened their position politically, they would be unable to regain the prestige they had had among the nations. But instead of turning away from those practices which had brought weakness to the kingdom, they continued in iniquity, flattering themselves that when occasion arose, they would gain the power they needed by allying themselves with the heathen. "When Ephraim saw his sickness," the prophet declared, "then went Ephraim to the Assyrian." Hosea 5:13. "Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria." Hosea 7:11. "They do make a covenant with the Assyrians." <RH, January 29, 1914 par. 4>

Sinful and rebellious though the children of Israel had been, the Lord had ever regarded them with compassion, and by every possible means had tried to win them back to himself. "When Israel was a child," the Lord declared, "then I loved him, and called my son out of Egypt." Hosea 11:1. He had led his chosen ones into the promised land, and

established them there that they might be a blessing to the whole earth. "I taught Ephraim also to go, taking them by their arms," he declared, "but they knew not that I healed them. I drew them with cords of a man, with bands of love." Verses 1-3. "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together." Verse 8. <RH, January 29, 1914 par. 5>

The Lord had rebuked Israel for their evil doing and had pleaded with them to mend their ways. "I have also spoken by the prophets," he said, "and I have multiplied visions, and used similitudes, by the ministry of the prophets." Hosea 12:10. Through the prophet that appeared to Jeroboam before the altar at Bethel, through Elijah and Elisha, through Amos and Hosea, God had repeatedly set before Israel the sure result of disobedience. But notwithstanding reproof and entreaty, Israel sank lower and lower in apostasy. "Israel slideth back as a backsliding heifer," the Lord declared. Hosea 4:16. "My people are bent to backsliding from me." Hosea 11:7. <RH, January 29, 1914 par. 6>

There were times when the judgments of heaven fell heavily on the rebellious people. "Therefore have I hewed them by the prophets," God declared; "I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant: there have they dealt treacherously against me." Hosea 6:5-7. <RH, January 29, 1914 par. 7>

"Hear the word of the Lord, ye children of Israel," the prophet Hosea boldly commanded: "Seeing thou hast forgotten the law of thy God, I will also forget thy children. As they were increased, so they sinned against me: therefore will I change their glory into shame. They eat up the sin of my people, and they set their heart on their iniquity. And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings." Hosea 4:1-9. <RH, January 29, 1914 par. 8>

The iniquity prevailing in Israel during the last half century before the Assyrian captivity, was similar to that which prevailed in the days of Noah, and which has prevailed in every age when men have rejected God and given themselves wholly to evil doing. Always the exaltation of nature above the God of nature, the worship of the creature instead of the Creator, has resulted in the grossest evils. When the people of Israel paid to the images of Baal and of Ashtoreth, symbolizing the forces of nature, the homage due to God alone, they severed their connection with all that is uplifting and ennobling, and fell an easy prey to temptation. The defenses of the soul broken down, the misguided worshipers had no barrier against sin. <RH, January 29, 1914 par. 9>

In the first chapter of the epistle to the Romans, the apostle Paul gives a startling picture of the debasing influence of creature worship. Of those who "changed the truth of God into a lie, and worshiped and served the creature more than the Creator," he writes:-- <RH, January 29, 1914 par. 10>

"When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. <RH, January 29, 1914 par. 11>

"Wherefore God also gave them . . . over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." The restraints of God's word and his Spirit rejected, there were no depths of sin too low for them to reach. <RH, January 29, 1914 par. 12>

Thus it was with Israel. Those who might have stood as spiritual leaders among the nations, having set aside the statutes of God, fell a helpless prey to the evil passions of the human heart. Their times were marked by oppression, gross injustice, luxury and extravagance, riotous feasting and drunkenness, licentiousness and debauchery. "They hate him that rebuketh in the gate," Amos declared, "and they abhor him that speaketh uprightly." "They afflict the just, they take a bribe, and they turn aside the poor in the gate from their right." Amos 5:10, 12. These transgressors "sold the righteous for silver, and the poor for a pair of shoes." <RH, January 29, 1914 par. 13>

"Ye . . . turn judgment to wormwood, and leave off righteousness in the earth," the prophet declared. Amos 5:7. "Ye have turned judgment into gall, and the fruit of righteousness into hemlock: ye which rejoice in a thing of naught." Amos 6:12, 13. Filled with indignation, the prophet addressed them as those who "cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, . . . that drink wine in bowls, and . . . are not grieved for the affliction of Joseph." Amos 6:3-6. <RH, January 29, 1914 par. 14>

Among all classes of society, shameless drunkenness prevailed. "In the day of our king," declared Hosea, "the princes have made him sick with bottles of wine." Hosea 7:5. "Wine and new wine take away the heart." Hosea 4:11. Amos

testified, "Ye gave the Nazarites wine to drink." Among women as well as men there were those who invited others to unite with them in revelry, saying, "Bring, and let us drink." Amos 4:1. <RH, January 29, 1914 par. 15>

The land was filled with violence. Gilead was "a city of them that work iniquity," and was "polluted with blood." Hosea 6:8. Through his messenger, the Lord testified against Israel: "They commit falsehood; and the thief cometh in, and the troop of robbers spoileth without. And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face. They make the king glad with their wickedness, and the princes with their lies. They are all adulterers." Hosea 7:1-4.

(To be continued) <RH, January 29, 1914 par. 16>

February 5, 1914 Destroyed for Lack of Knowledge

Mrs. E. G. White

Full of significance are the words of the prophet, "Like people, like priest." Hosea 4:9. The idolatrous priests were leaders in crime. "As troops of robbers wait for a man, so the company of priests murder in the way by consent." Hosea 6:9. "Blood toucheth blood." Verse 2. God's message to the murderous priests was: "Hear ye this, O priests, . . . for judgment is toward you, because ye have been a snare on Mizpah, a net spread upon Tabor. And the revolvers are profound to make slaughter, though I have been a rebuker of them all." Hosea 5:1, 2. Everywhere violence and crime reigned supreme. <RH, February 5, 1914 par. 1>

Such was the result that had followed the setting up of the "two calves of gold" (1 Kings 12:28) by Jeroboam. "This thing became a sin" (verse 30), and led to the introduction of grosser forms of idolatry, until nearly all the inhabitants of the land gave themselves up to the alluring practices of nature worship. <RH, February 5, 1914 par. 2>

Forgetting their Maker, Israel "deeply corrupted themselves. . . . They went to Baal-peor, and separated themselves unto that shame; and their abominations were according as they loved." Hosea 9:9, 10. "They sacrificed unto Baalim, and burned incense to graven images." Hosea 11:2. The idolatry that they practiced called for the abandonment of every uplifting and ennobling principle. <RH, February 5, 1914 par. 3>

The prophets Hosea and Amos continued to lift their voices in solemn protest against evil. The transgressors were given many opportunities to repent. "I will not execute the fierceness of mine anger," the Lord promised, "I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee." Verse 9. <RH, February 5, 1914 par. 4>

"Sow to yourselves in righteousness, reap in mercy," Hosea pleaded; "break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." Hosea 10:12. "Turn thou to thy God: keep mercy and judgment, and wait on thy God continually." Hosea 12:6. "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity: . . . say unto him, Take away all iniquity, and receive us graciously: . . . for in thee the fatherless findeth mercy." Hosea 14:1-3. <RH, February 5, 1914 par. 5>

"Come, and let us return unto the Lord," the prophet entreated; "for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:1-3. <RH, February 5, 1914 par. 6>

"O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee?" Hosea 13:9, 10. <RH, February 5, 1914 par. 7>

"I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. <RH, February 5, 1914 par. 8>

"Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." Hosea 14:4-9. <RH, February 5, 1914 par. 9>

Through Amos the message of the Lord to Israel was: "Seek ye me, and ye shall live: but seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to naught. Seek the Lord, and ye shall live. . . . Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name." Amos 5:4-8. <RH, February 5, 1914 par. 10>

"Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph." Verses 14, 15. <RH, February 5, 1914 par. 11>

But by far the greater number of those who heard these invitations, refused to profit by them. So contrary to the evil desires of the impenitent were the words of one of God's messengers, that the idolatrous priest at Bethel sent to the ruler in Israel, saying, "Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words." Amos 7:10. And through Hosea the Lord declared: "When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria." Hosea 7:1. "The pride of Israel testifieth to his face: and they do not return to the Lord their God, nor seek him for all this." Verse 10. <RH, February 5, 1914 par. 12>

From generation to generation the Lord bore with his wayward children, until he could do no more for them. "O Ephraim," he cried, "what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away." Hosea 6:4. <RH, February 5, 1914 par. 13>

The evils that had overspread the land and permeated all classes of society, had become incurable, and upon Israel was pronounced the dread sentence, "Ephraim is joined to idols: let him alone." Hosea 4:17. "The days of visitation are come, the days of recompense are come; Israel shall know it." Hosea 9:7. "They shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney." Hosea 13:3. <RH, February 5, 1914 par. 14>

"Thy calf, O Samaria, hath cast thee off: mine anger is kindled against them: how long will it be ere they attain to innocency? for from Israel was it also: the workman made it; therefore it is not God: but the calf of Samaria shall be broken in pieces." Hosea 8:5, 6. "The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it. It shall be also carried unto Assyria for a present to King Jareb." Hosea 10:5, 6. <RH, February 5, 1914 par. 15>

Through Amos also the Lord clearly revealed his purpose to bring judgments upon his impenitent people: "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Can two walk together, except they be agreed? Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all? Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?" "The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?" Amos 3:1-6, 8. <RH, February 5, 1914 par. 16>

"Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. For they know not to do right, saith the Lord, who store up violence and robbery in their palaces. Therefore thus saith the Lord God; An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled." Verses 9-11. <RH, February 5, 1914 par. 17>

"In the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground. And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord." Verses 14, 15. <RH, February 5, 1914 par. 18>

"Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is The God of hosts." Amos 5:27. <RH, February 5, 1914 par. 19>

"Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!" "Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed. The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein."

"Behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness." Amos 6:1, 7, 8, 14. <RH, February 5, 1914 par. 20>

"The Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt." Amos 9:5. <RH, February 5, 1914 par. 21>

"Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us." Verses 8-10. <RH, February 5, 1914 par. 22>

"Because I will do this unto thee, prepare to meet thy God, O Israel." Amos 4:12.

February 12, 1914 Destroyed for Lack of Knowledge
(Concluded)
Mrs. E. G. White

During the long reign of Jeroboam II, the armies of Israel gained signal victories; but this time of apparent prosperity wrought no change in the hearts of the impenitent; and it was finally decreed: "Israel shall surely be led away captive out of their own land." Amos 7:11. <RH, February 12, 1914 par. 1>

So far had Israel gone in impenitence that even this terrible sentence left them unmoved. Amaziah, a leader among the idolatrous priests at Bethel, said to Amos: "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court." Amos 7:12, 13. <RH, February 12, 1914 par. 2>

But the prophet's answer was, "Thus saith the Lord, . . . Israel shall surely go into captivity." <RH, February 12, 1914 par. 3>

The destruction of the northern kingdom came gradually. In judgment the Lord remembered mercy, and at first, when "Pul the king of Assyria came against the land," Menahem, then king of Israel, was not taken captive, but was permitted to remain on the throne as a vassal of the Assyrian realm. "Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria." Having humbled Israel by making it tributary to his empire, "the king of Assyria turned back, and stayed not there in the land." 2 Kings 15:19, 20. <RH, February 12, 1914 par. 4>

But Menahem, far from repenting of the evil that had wrought ruin in his kingdom, continued throughout the ten years of his reign in "the sins of Jeroboam the son of Nebat, who made Israel to sin." 2 Kings 15:18. Pekahiah and Pekah, his successors, also "did that which was evil in the sight of the Lord." 2 Kings 15:24, 28. "In the days of Pekah," who reigned twenty years, "Tiglath-pileser king of Assyria" invaded Israel, and carried away with him a multitude of captives from among the tribes living in Galilee and east of the Jordan. "The Reubenites, and the Gadites, and the half tribe of Manasseh," with others of the inhabitants of "Gilead, and Galilee, all the land of Naphtali," were scattered among the heathen in lands far removed from Palestine. From this terrible blow, the kingdom never recovered. <RH, February 12, 1914 par. 5>

The feeble remnant of Israel continued the forms of government, though no longer possessed of power. Only one more ruler, Hoshea, was to follow Pekah. The throne was tottering; soon the entire kingdom was to be swept away. But God in mercy gave the people another chance to turn from idolatry. In the third year of Hoshea's reign, Hezekiah came to the throne of Judah, and soon afterward important reforms were instituted in the temple service at Jerusalem. As speedily as possible, Hezekiah arranged for the celebration of the Passover, and to this feast he invited not only his Judean subjects, but all Israel as well. He "sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the Passover unto the Lord God of Israel." A proclamation was sounded "throughout all Israel, from Beer-sheba even unto Dan, that they should come to keep the Passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written." <RH, February 12, 1914 par. 6>

"So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation, as ye see. Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified forever: and serve the Lord your God, that the fierceness of his wrath may turn away from you. For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him." 2 Chron. 30:1-9. <RH, February 12, 1914 par. 7>

"From city to city through the country of Ephraim and Manasseh even unto Zebulun," the couriers sent out by Hezekiah carried the message. Israel should have seen in this invitation an appeal to repent and turn to God. But nearly all treated the royal messengers with indifference or with contempt. "They laughed them to scorn, and mocked them." 2 Chron. 30:10. But there were a few who gladly responded. "Divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem, . . . to keep the feast of unleavened bread." <RH, February 12, 1914 par. 8>

About two years later, "in the seventh year of Hoshea," "Shalmaneser king of Assyria came up against Samaria, and

besieged it. And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded." 2 Kings 18:9-12.

<RH, February 12, 1914 par. 9>

The destruction that came upon the northern kingdom was directly from God himself. The Assyrians were merely the instruments that he used to carry out his purpose. Through Isaiah, who began to prophesy before the fall of Samaria, the Lord referred to the Assyrian hosts as the "rod of mine anger." "The staff in their hand," he said, "is mine indignation." Isa. 10:5. <RH, February 12, 1914 par. 10>

"The children of Israel had sinned against the Lord their God, . . . and wrought wicked things to provoke the Lord to anger; for they served idols, whereof the Lord had said unto them, Ye shall not do this thing. . . . <RH, February 12, 1914 par. 11>

"Notwithstanding they would not hear, but . . . rejected his statutes, and his covenant that he had made with their fathers, and his testimonies which he testified against them; . . . and they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshiped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. <RH, February 12, 1914 par. 12>

"Therefore the Lord was very angry with Israel, and . . . afflicted them, and delivered them unto the hands of spoilers, until he had cast them out of his sight, . . . as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria." 2 Kings 17:7-23. <RH, February 12, 1914 par. 13>

February 19, 1914 A Door of Hope

Mrs. E.G. White

In the terrible judgments brought upon the ten tribes, the Lord had a wise and merciful purpose. That which he could no longer accomplish through them in the land of their fathers, he would seek to accomplish by scattering them among the heathen. His plan for his people must be fulfilled; and in the afflictions brought upon Israel, he was preparing the way for his glory to be revealed to the nations of earth. Not all who were carried captive were wholly impenitent. Among them were some who humbled themselves before God, and who sought for pardon and peace; and these were numbered as "sons of the living God." Hosea 1:10. <RH, February 19, 1914 par. 1>

God's favor toward Israel had always been conditional on their obedience. At the foot of Sinai, the hosts of Israel had entered into covenant relation with God as his "peculiar treasure . . . above all people." Ex. 19:5. They were to be to him "a kingdom of priests, and an holy nation." Solemnly they had promised to follow in the path of obedience. "All that the Lord hath spoken we will do," they said. And when, a few days afterward, God's law was spoken from Sinai, and additional instruction in the form of statutes and judgments was communicated through Moses, the Israelites with one voice again promised, "All the words which the Lord hath said will we do." Ex. 24:3. At the ratification of the covenant, the people once more united in declaring, "All that the Lord hath said will we do, and be obedient." Verse 7. God had chosen Israel as his people, and they had chosen him as their King. <RH, February 19, 1914 par. 2>

Near the close of the wilderness wandering the conditions of the covenant were repeated. At Baal-peor, on the very borders of the Promised Land, many had fallen a prey to subtle temptation. Those who had remained faithful now renewed their vows of allegiance. Through Moses they were instructed concerning the temptations that would assail them in the future; and they were earnestly exhorted to remain separate from the surrounding nations, and to worship God alone. <RH, February 19, 1914 par. 3>

"Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day. <RH, February 19, 1914 par. 4>

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" <RH, February 19, 1914 par. 5>

The Israelites were specially charged not to lose sight of the commandments of God, in obedience to which they would find strength and blessing. "Take heed to thyself, and keep thy soul diligently," was the word of the Lord to them through Moses, "lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." <RH, February 19, 1914 par. 6>

The awe-inspiring scenes connected with the giving of the law at Sinai were never to be forgotten. "Ye came near," the Israelites were reminded, "and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it." <RH, February 19, 1914 par. 7>

The Israelites were about to possess a land where idolatry had reigned supreme; and they were warned not to follow after the gods of the heathen. "Take ye . . . good heed unto yourselves," was the counsel given; "for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, . . . and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." "Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of anything, which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God." <RH, February 19, 1914 par. 8>

Moses was inspired to utter a prophecy outlining the sure result of apostasy. Plainly he traced the evils that would result from a departure from the statutes of Jehovah. Calling heaven and earth to witness against the people, he declared that if, after having dwelt long in the Land of Promise, they should introduce things which thine eyes have seen, and to graven images, and should refuse to return to the worship of the true God, the anger of the Lord would be aroused, and they would be carried away captive and scattered among the heathen. "Ye shall soon utterly perish," he warned them, "from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, . . . whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell." <RH, February 19, 1914 par. 9>

This prophecy, fulfilled in part in the time of the judges of Israel, met a more complete and terrible fulfillment in the captivity of Israel in Assyria and of Judah in Babylon. During the passing centuries, from generation to generation, Satan made repeated attempts to cause Israel to forget "the commandments, the statutes, and the judgments" (Deut. 6:1) that they had promised to keep forever; for he knew that if he could only lead Israel to forget God, and to "walk after other gods, and serve them, and worship them," the chosen nation would surely perish. Deut. 8:19. But the enemy of all souls had not taken into account the long-suffering of Him who "will by no means clear the guilty," yet whose glory it is to be "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34:6, 7. Despite the efforts of Satan to thwart God's purpose for his chosen people, yet even in some of the darkest hours of Israel's history, when it seemed as if the forces of evil were about to gain the victory, the Lord graciously revealed himself. He spread before Israel the things that were for their welfare as a nation. "I have written to him the great things of my law," he declared, of Israel through Hosea, "but they were counted as a strange thing." Hosea 8:12. "I taught Ephraim also to go," he declared "taking them by their arms; but they knew not that I healed them." Hosea 11:3. Tenderly the Lord dealt with them, instructing them by his prophets, line upon line, and precept upon precept.

(To be concluded) <RH, February 19, 1914 par. 10>

February 26, 1914 A Door of Hope
(Concluded)
Mrs. E. G. White

Had Israel taken heed to the messages of the prophets emphasizing the value of "the great things" of God's law, they would have been spared the humiliation that followed. It was because they persisted in turning aside from his law that

God was compelled to allow their enemies to take them captive. "My people are destroyed for lack of knowledge," was his message to them through Hosea. "Because thou hast rejected knowledge, I will also reject thee, . . . seeing thou hast forgotten the law of thy God." Hosea 4:6. In trial and affliction they were to learn lessons that under circumstances more favorable they had refused to learn. <RH, February 26, 1914 par. 1>

In every age, transgression of God's law has been accompanied by the same result. In the days of Noah, when every precept of this law was set aside, iniquity became so deep and widespread that God could no longer bear with it, and he said, "I will destroy man whom I have created from the face of the earth." In the time of Abraham, the people of Sodom openly defied God and his law; and there followed the same wickedness, the same corruption, the same unbridled indulgence, that had marked the antediluvian world. The inhabitants of Sodom passed the limits of divine forbearance, and there were kindled against them the fires of God's vengeance. The time preceding the downfall of the northern kingdom was one of similar disobedience and of similar wickedness. God's law was counted as a thing of naught, and this opened the floodgates of iniquity upon Israel. "The Lord hath a controversy with the inhabitants of the land," Hosea declared, "because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." <RH, February 26, 1914 par. 2>

And as it was then so it is today. Men boast of the wonderful progress and enlightenment of the age, but God sees the earth filled with guilt and violence. Men declare that the law of God has been abrogated, that the Bible is not authentic; and as a result, a tide of evil, such as has seldom been seen since the days of Noah and the days of apostate Israel, is sweeping over the world. Lawlessness, dissipation, extravagance, and corruption are coming in upon us as an overwhelming flood. Nobility of soul, gentleness, piety, are bartered away to gratify the lust for forbidden things. The taking of human life is a matter of daily occurrence. The terrible record of crime daily committed for the sake of gain is enough to chill the blood and fill the soul with horror. "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." <RH, February 26, 1914 par. 3>

The time is right upon us when there will be sorrow in the world that no human balm can heal. The Spirit of God is being withdrawn from the world. Disasters by sea and land follow one another in quick succession. How frequently we hear of earthquakes and tornadoes, of destruction by fire and flood, with great loss of life and property. Apparently these calamities are capricious outbreaks of seemingly disorganized, unregulated forces, but in them God's purpose may be read. They are one of the means by which he seeks to arouse men and women to a sense of their danger. <RH, February 26, 1914 par. 4>

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. . . . Watch therefore: for ye know not what hour your Lord doth come." <RH, February 26, 1914 par. 5>

The prophecies of judgment delivered by Amos and Hosea were tempered with prophecies of future glory. According to Hosea, the children of Israel were to "abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward," the prophet continued, "shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." <RH, February 26, 1914 par. 6>

This prophecy is to reach its complete fulfillment in the gathering out from all nations of a people prepared for the second coming of Christ. The remnant of Israel is symbolized by a woman, representing the Lord's chosen church on the earth. "Behold," he says, "I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call me Ishi ["My husband," margin]; and shalt call me no more Baali ["My lord," margin]. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name." <RH, February 26, 1914 par. 7>

In the last days of this earth's history, God's covenant with his commandment-keeping people is to be renewed. "In that day I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely. And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." <RH, February 26, 1914 par. 8>

"And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my

people, Thou art my people; and they shall say, Thou art my God." Hosea 2:14-23. <RH, February 26, 1914 par. 9>

"In that day, . . . the remnant of Israel, and such as are escaped of the house of Jacob, . . . shall stay upon the Lord, the Holy One of Israel, in truth." Isa. 10:20. From "every nation, and kindred, and tongue, and people" there will be those who will gladly respond to the message, "Fear God, and give glory to him; for the hour of his judgment is come." They will turn from every idol that binds them to this earth, and will "worship him that made heaven, and earth, and the sea, and the fountains of waters." They will free themselves from every entanglement, and will stand before the world as monuments of God's mercy. Obedient to every divine requirement, they will be recognized by angels and by men as those that "keep the commandments of God, and the faith of Jesus." Rev. 14:6, 7, 12. <RH, February 26, 1914 par. 10>

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9:13-15. <RH, February 26, 1914 par. 11>

March 5, 1914 Work for Church Members

Let us remember that we are pilgrims and strangers on this earth, seeking a better country, even a heavenly. Let us work with such earnestness, such devotion, that sinners will be drawn to Christ. Those who have united with the Lord in the covenant of service are under bonds to unite with him in the great, grand work of soul saving. Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor. When God's people see the great need of working as Christ worked for the conversion of sinners, the testimonies borne by them in the Sabbath service will be filled with power. With joy they will tell of the precious experience they have gained in working for others. <RH, March 5, 1914 par. 1>

Our ministers are not to spend their time laboring for those who have already accepted the truth. With Christ's love burning in their hearts, they are to go forth to win sinners to the Saviour. Beside all waters they are to sow the seed of truth. Place after place is to be visited; church after church is to be raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields. <RH, March 5, 1914 par. 2>

Just as soon as a church is organized, let the minister set the members to work. They will need to be taught how to labor successfully. Let the minister devote more of this time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received. While the new converts should be taught to ask counsel from those more experienced in the work, they should also be taught not to put the minister in the place of God. Ministers are but human beings, men compassed with infirmities. Christ is the One to whom we are to look for guidance. "The Word was made flesh, and dwelt among us, . . . full of grace and truth." "And of his fullness have all we received, and grace for grace." John 1:14, 16. <RH, March 5, 1914 par. 3>

The power of the gospel is to come upon the companies raised up, fitting them for service. Some of the new converts will be so filled with the power of God that they will at once enter the work. They will labor so diligently that they will have neither time nor disposition to weaken the hands of their brethren by unkind criticism. Their one desire will be to carry the truth to the regions beyond. <RH, March 5, 1914 par. 4>

The Lord has presented before me the work that must be done in our cities. The believers in these cities can work for God in the neighborhood of their homes. They are to labor quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt. <RH, March 5, 1914 par. 5>

As a worker gives himself unreservedly to the service of the Lord, he gains an experience that enables him to labor more and more successfully for the Master. The influence that drew him to Christ helps him to draw others to Christ. The work of a public speaker may never be laid upon him; but he is none the less a minister for God; and his work testifies that he is born of God. <RH, March 5, 1914 par. 6>

It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to be ministers are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their friends and neighbors, they could do a great work for the Master. God is no respecter of persons. He will use

humble, devoted Christians, even if they have not received so thorough an education as some others. Let such ones engage in service for him, by doing house-to-house work. Sitting by the fireside, they can--if humble, discreet, and godly--do more to meet the real needs of families than could an ordained minister.

Mrs. E. G. White. <RH, March 5, 1914 par. 7>

April 2, 1914 Early Counsels on Medical Work -- No. 1

Health Mrs. E. G. White

[Compiler's Note.--During the few years following 1844, the great truths that now distinguish Seventh-day Adventists from other Christian bodies, were rapidly unfolding. The minds of the believers were absorbed in points of doctrine that required earnest study, and in the problems connected with the launching of a great religious movement. It is not surprising, therefore, that the health reform and medical missionary features of our denominational work were not at once fully developed. The earliest believers, in common with the general public, had very little technical knowledge of the remedial value of fresh air, sunshine, water, exercise, and a wholesome diet. Yet this early period of our denominational history was a time of preparation for a broader evangelistic work that should unite teaching with healing. <RH, April 2, 1914 par. 1>

From the first, the faithful band of commandment keepers took a firm and uncompromising position against the use of intoxicating liquor. In this reformatory movement, they had a faithful leader in Capt. Joseph Bates, with whose remarkable experience in abandoning the use of alcoholic beverages, tobacco, tea, and coffee, many of the readers of the Review are familiar. <RH, April 2, 1914 par. 2>

Regarding the progressive nature of the health movement among Seventh-day Adventists, Elder James White wrote in the *Health Reformer* for April, 1871:-- <RH, April 2, 1914 par. 3>

"This reform among us has been progressive. Our attention was first called to the injurious influence of tea, coffee, and tobacco about twenty years since. For thirteen long years the voice of truth, pleading in the name of Christian temperance, . . . was heard among us, calling our people to leave these slow poisons, before our attention was called to further advance, reformatory steps in habits of life. This was all we could then bear, till victory should turn in favor of purity and health, and against these popular evils. The good work went steadily on, until our tables were cleared of tea and coffee, and our homes and our persons were free from the stench of tobacco. . . . <RH, April 2, 1914 par. 4>

"But the good work of reform among us by no means ceased with the victories gained over tea, coffee, and tobacco. About seven years since, the attention of our people was especially turned to the subject of ventilation, in order to secure all the benefits to be derived from pure air and proper food and clothing as important to health. The question of meat eating came up, and was candidly and fully discussed. It was decided that flesh was less nutritious than bread. This opinion is not only sustained by the best medical authorities in our country and in Europe, but by the experience of thousands who have tested the matter for periods of from five to twenty years." <RH, April 2, 1914 par. 5>

The general movement among Seventh-day Adventists along the lines of healthful living was greatly broadened and strengthened near the close of the Civil War. While Elder James White and his wife were spending Sabbath and Sunday, June 6 and 7, 1863, in Otsego, Mich., where a tent meeting was being conducted by Elders M. E. Cornell and R. J. Lawrence, Sister White was given a vision in which she received instruction regarding the scope and importance of the health reform movement. <RH, April 2, 1914 par. 6>

The counsels given at that time were plain and definite. The following extracts from this vision on health, as published in 1864, in "Spiritual Gifts," Vol. IV, chap. 39 ("Facts of Faith," part 2, pages 120-151), will reveal the general spirit of the message given.] <RH, April 2, 1914 par. 7>

Adam and Eve in Eden were noble in stature, and perfect in symmetry and beauty. They were sinless, and in perfect health. What a contrast to the human race now! Beauty is gone. Perfect health is not known. Everywhere we look we see disease, deformity, and imbecility. . . . Since the fall, intemperance in almost every form has existed. The appetite has controlled reason. The human family have followed in a course of disobedience, and, like Eve, have been beguiled by Satan to disregard the prohibitions God has made, flattering themselves that the consequence would not be as fearful as had been apprehended. The human family have violated the laws of health, and have run to excess in almost everything. Disease has been steadily increasing. The cause has been followed by the effect. <RH, April 2, 1914 par. 8>

God gave our first parents the food he designed that the race should eat. It was contrary to his plan to have the life of

any creature taken. There was to be no death in Eden. The fruit of the trees in the garden was the food man's wants required. God gave man no permission to eat animal food until after the flood. . . . <RH, April 2, 1914 par. 9>

The people who lived before the flood ate animal food, and gratified their lusts until their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood. . . . Since the flood, as the human family have forgotten God, and have followed in a course of disobedience, and have transgressed his commandments, the curse has rested heavier and heavier upon men and upon the beasts. . . . <RH, April 2, 1914 par. 10>

Many marvel that the human race has so degenerated, physically, mentally, and morally. They do not understand that it is the violation of God's constitution and laws and the violation of the laws of health that have produced this sad degeneracy. The transgression of God's commandments has caused his prospering hand to be removed. Intemperance in eating and in drinking, and the indulgence of base passions, have benumbed the fine sensibilities, so that sacred things have been placed upon a level with common things. . . . <RH, April 2, 1914 par. 11>

God prohibited the Hebrews the use of swine's flesh because it is hurtful. It fills the system with humors, and in that warm climate often produced leprosy. Its influence upon the system in that climate was far more injurious than in a colder climate. But God never designed the swine to be eaten, under any circumstances Other animals were forbidden to be eaten by the Israelites, because they were not the best articles of food. . . . <RH, April 2, 1914 par. 12>

Tobacco, in whatever form it is used, tells upon the constitution. It is a slow poison. It affects the brain and benumbs the sensibilities, so that the mind cannot clearly discern spiritual things. . . . <RH, April 2, 1914 par. 13>

Tea and coffee are stimulating. Their effects are similar to those of tobacco; but they affect in a less degree. . . . To just the degree that the nervous system is excited by false stimulants, will be the prostration which will follow after the influence of the exciting cause has abated. This prostration may in time be overcome by abstaining from the use of those things which created such a condition in the system. Those who indulge a perverted appetite, do it to the injury of health and intellect. They cannot appreciate the value of spiritual things. Their sensibilities are blunted, and sin does not appear very sinful, and truth is not regarded of greater value than earthly treasure. <RH, April 2, 1914 par. 14>

There is a class who profess to believe the truth, who do not use tobacco, snuff, tea, or coffee, yet are guilty of gratifying the appetite in a different manner. They crave highly seasoned meats, with rich gravies, and their appetite has become so perverted that they cannot be satisfied with even meat, unless prepared in a manner most injurious. . . . <RH, April 2, 1914 par. 15>

When drugs are introduced into the system, for a time they may seem to have a beneficial effect. A change may take place, but the disease is not cured. . . . There are more who die from the use of drugs than all who would have died of disease had nature been left to do her own work. . . . <RH, April 2, 1914 par. 16>

I have been shown that a great amount of suffering might be saved if all would labor to prevent disease, by strictly obeying the laws of health. . . . Many have expected that God would keep them from sickness merely because they have asked him to do so. But God did not regard their prayers because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no effort to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if his name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick, by their careless inattention to the laws of health. . . . <RH, April 2, 1914 par. 17>

In order to preserve health, temperance in all things is necessary,--temperance in labor, temperance in eating and drinking. . . . The body, which God calls his temple, should be preserved in as healthy a condition as possible. . . . God requires his people to be laborers together with him. He requires them to "abstain from fleshly lusts, which war against the soul," and present their "bodies a living sacrifice, holy, acceptable unto God," which is the only service he will accept from reasonable mortals. Jesus has stooped very low in order to reach man in his low estate. And God requires of man to make earnest efforts, and deny self, that he may preserve his vigor of mind, and elevate himself, and imitate the example of him in whom was no guile. Then will he be benefited with the atonement of Christ. As the Lord bade faithful Noah before the flood, "Come thou and all thy house into the ark," he will, previous to the time of trouble, say to his faithful saints, who have been preparing for translation, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." <RH, April 2, 1914 par. 18>

Mrs. E. G. White Overwork and Illness

[Compiler's Note.--"Our people are generally waking up to the subject of health," wrote Elder James White in an editorial in the Review, Dec. 13, 1864, "and they should have publications on the subject to meet their present wants, at prices within reach of the poorest." He announced the early issuance of a series of pamphlets, under the general title, "Health; or How to Live." <RH, April 9, 1914 par. 1>

The strong conviction of Elder and Mrs. White that the reforms to be outlined in these pamphlets were of great importance, is thus expressed in a note in the Review (Jan. 24, 1865), calling attention to the publication of the first of the series: -- <RH, April 9, 1914 par. 2>

"We wish to call the attention of the brethren everywhere to these works, prepared with especial care, on the important subject of a reform in our manners of life, which is greatly needed, and, as we view it, *will surely be accomplished in whatever people find themselves at last prepared for translation.*" <RH, April 9, 1914 par. 3>

During the first five months of 1865 this series was completed. These health pamphlets, six in number, contained articles from Sister White on "Disease and Its Causes," and on allied subjects, and many extracts from the writings of various physicians and others interested in health reform principles. Hygienic recipes were included, also hints on the use of water as a remedial agency. The harmful effects of alcohol, tobacco, tea and coffee, spices, and other stimulants and narcotics, were further emphasized. <RH, April 9, 1914 par. 4>

The winter of 1864-65 was a time of stress and trial. While uniting with his wife in the preparation of health matter for publication, Elder James White found it necessary to labor untiringly in behalf of Sabbath keepers who were being drafted for service in the army. This work was attended with perplexity and anxiety, and drew heavily on his sympathies, besides overtaxing his physical strength. The administrative cares of the General Conference held in May, 1865, added to his weariness. <RH, April 9, 1914 par. 5>

Worn with the labors of writing and publishing, and of looking after many interests connected with the general work, Elder White and his wife were, nevertheless, given no rest. Immediately after the Conference session, they were called to Wisconsin and Iowa, where they endured many hardships. Soon after their return to Michigan, Elder White was stricken with partial paralysis. <RH, April 9, 1914 par. 6>

An account of these afflictions, and of the impetus they indirectly brought to the health reform movement a few months later, is given by Sister White in the issues of the Review dated Feb. 20 and Feb. 27, 1866, a portion of which appears below. <RH, April 9, 1914 par. 7>

This story, as prepared for publication, has been read by Sister White, and a few editorial changes from the original have been made.] <RH, April 9, 1914 par. 8>

At the close of the General Conference we found ourselves excessively exhausted in physical and mental strength; yet duty seemed to urge us West; and we dared not remain at home. We had not for years past consulted our own ease and pleasure, and God had sustained us. Would he not sustain us now? We thought it the safest course to venture, and, summoning all the energy we could, we started on our journey. <RH, April 9, 1914 par. 9>

We attended meetings in Wisconsin, and went to the farthest limit of our strength. Our diet was not such as would nourish. . . . <RH, April 9, 1914 par. 10>

We felt it to be our duty to visit Iowa before returning to Michigan. We had no knowledge of the rebellion of ----- and -----, but felt that there was a work for us to do in that State. We first heard of the rebellion on our way to Pilot Grove, Iowa, only a few hours before we met its leaders face to face in the meetinghouse. We labored with intensity of feeling to save the poor sheep who had been wounded and torn and left bleeding by these unfaithful shepherds. Our efforts were crowned with success. While engaged in meeting opposition, falsehood, and insult, prejudice and jealousy, we had thought little of our health. The blessed results that followed our labors, cheered us amid the gloom which we felt as we beheld what these two shepherds had accomplished in their dreadful work of tearing to pieces the flock of God. <RH, April 9, 1914 par. 11>

Our overtaxing labors in Iowa told upon the strength of my husband. His labors in meeting this rebellion were of such a nature as to arouse his zeal, and lead him beyond what prudent consideration for his health would have allowed. If, on his return home, he could have had a period of entire rest, and entire freedom from anxiety and care, he would have recovered from the effects of that journey. But the work that these false ministers had been doing for months in preparing for a determined rebellion, . . . made it necessary for us to write again, to save the honest from being deceived. . . . <RH, April 9, 1914 par. 12>

When the time came to fill our appointment in Memphis, we needed rest of body and mind. For months we had been under a constant strain. Our nights were spent in broken sleep, because of bodily infirmities. Yet we spurred up our exhausted energies, arose at midnight, walked about a mile to the railway station, and stepped on board the train which

was to take us to Detroit. At Ridgeway, we were obliged to wait about two hours for the arrival of a train from the East, before the stage would leave for Memphis. My husband lay down upon a bench in the station, and slept for about fifteen minutes, and this relieved his weariness in a measure. We rode about seven miles, to Brother Gurney's, and obtained some rest and sleep, to prepare us to attend the evening appointment. <RH, April 9, 1914 par. 13>

The meetings in Memphis called for strenuous labor, and while in attendance my husband performed an amount of labor sufficient for two men possessing a good degree of strength. His vital energies were exceedingly depressed, yet his zeal in the cause of God urged him on presumptuously to exhaust, by overwork, the little strength that remained. <RH, April 9, 1914 par. 14>

Our meetings closed on Sunday evening, after eleven o'clock. We retired after midnight, and arose at daybreak to take the stage for the cars. The cars missed connection, and we did not reach home till past midnight. <RH, April 9, 1914 par. 15>

My husband slept but little that night, and would not be prevailed upon to rest the next day. He thought his business required him at the office. Night found him exhausted, and his sleep was broken and unrefreshing; yet we arose in the morning at five o'clock to take our usual walk before breakfast. We stepped into Brother Lunt's garden, and while my husband attempted to open an ear of corn, I heard a strange noise. Looking up, I saw his face flushed, and his right arm hanging helpless at his side. His attempt to raise his right arm was ineffectual--the muscles refused to obey the will. <RH, April 9, 1914 par. 16>

I helped him into the house, but he could not speak to me until in the house he indistinctly uttered the words, "Pray, pray." We dropped on our knees and cried to God, who had ever been to us a present help in time of trouble. My husband soon uttered words of praise and gratitude to God, because he could use his arm. His hand was partially restored, but not fully. . . . <RH, April 9, 1914 par. 17>

My husband and I felt the need of drawing near to God. And as by confession and prayer we drew near to God, we had the blessed assurance that he drew near to us. How unspeakably precious was the sense of God's boundless mercy toward us, his afflicted children! The stroke that had fallen upon my husband might have been fatal, or left him with one half of his body palsied and dead. We wept for joy, that amid our affliction the care of God was toward us. The mighty Maker of the world--the omnipotent Ruler of the universe, was our Father! Precious, exceedingly precious, were these seasons of communion with God! Much of the time my husband was happy in the Lord. Day and night, the praise of God was upon his lips, and the sick room was truly a heavenly place.

(To be continued) <RH, April 9, 1914 par. 18>

April 16, 1914 Early Counsels on Medical Work -- No. 3

At Dansville Mrs. E. G. White

The first five weeks of our affliction we spent at our own home. For wise purposes our Heavenly Father did not see fit to raise my husband to immediate health in answer to our earnest prayers, although he seemed precious near to comfort and sustain us by his Holy Spirit. <RH, April 16, 1914 par. 1>

We had confidence in the use of water as one of God's appointed remedies, but no confidence in drugs. But my own vital energies were too much exhausted for me to attempt to use hydropathic remedies in my husband's case. His wearing labors had long been bringing about the breakdown, and could we expect God to work a miracle to heal him without our using the means or agencies he had provided? As there was no one in Battle Creek who dared take the responsibility of administering water in my husband's case, we felt that it might be duty to take him to Dansville, N. Y., where he could rest, and where we could have the care of those well skilled as hydropathic physicians. We dared not follow our own judgment, but asked counsel of God, and after prayerful consideration of the matter, decided to go. My husband endured the journey well, much better than we had feared. <RH, April 16, 1914 par. 2>

We remained in Dansville about three months. We obtained a room a short distance from the institution. Our accommodations were by no means pleasant; our room was small, and the sun visited it but a few minutes in the morning. Yet we did not feel this as we should had we been confined to our room. We were both able to walk out and be in the open air much of the time. Every day, except Sabbath and First day, we took treatment, and this did not leave much time for us to be in our room. <RH, April 16, 1914 par. 3>

Some may have thought that when we went to Dansville and placed ourselves under the care of physicians, we had given up our faith that God would raise my husband to health in answer to prayer. But not so. While we did not feel like despising the means that God had placed in our reach for the recovery of health, we felt that God was above all,

and that he who had provided water as his agent, would have us use it to assist abused nature to recover her exhausted energies. We believed that God would bless the efforts we were making in the direction of health. We did not doubt that God could work a miracle, and in a moment restore to health and vigor. But should he do this, would we not be in danger of again transgressing,--abusing our strength by prolonged, intemperate labor,--and thus bring upon ourselves even a worse condition of things? <RH, April 16, 1914 par. 4>

If we violate the laws of our being, we must pay the penalty. Suffering, more or less severe, will follow every violation of nature's laws. But when we repent of our transgressions, and earnestly begin the work of reform; when we do all that we can to redeem our errors, by placing ourselves in the best possible condition to regain the strength we have lost, then we are in a position where we can exercise faith in God, and ask him to do for us that which we cannot do for ourselves. Thus we may rely upon God's promises, believing that his power will repair even nature's broken-down machinery, and will place us where we can labor in the cause of God more understandingly, wisely preserving the strength given us, instead of crippling it by excessive labor. <RH, April 16, 1914 par. 5>

We went to Dansville for rest of body and mind. And although we expected to hear and see that which we could not receive and unite in, yet these things, notwithstanding our efforts to the contrary, excited our minds more or less; and during the long, wakeful nights we compared the life of Christ, and his teachings in regard to what constitutes a Christian, with the teachings on this point set forth at the Dansville institution; and we could not harmonize them. . . . <RH, April 16, 1914 par. 6>

When we left Battle Creek for Dansville, we did not feel that in order to regain health we must leave our religion behind. We felt that if ever we needed the consolation of faith and hope, it was in our time of severe affliction. Three times a day we had special seasons of prayer for the Lord to restore my husband to health, and for his special grace to sustain us in our affliction. These seasons of prayer were very precious to us. Our hearts were often filled with unspeakable gratitude that it was our privilege to call God our Father; that in our affliction we had a Heavenly Father in whom we could trust without fear,--One who was acquainted with all our distresses, and who had invited us in our helplessness and affliction to lean upon his strong arm for strength and support. <RH, April 16, 1914 par. 7>

My husband could obtain little rest or sleep at night. He suffered from extreme nervousness. . . . He required almost constant care, and the Lord gave me strength according to my need. I was wonderfully sustained. Many a night when my husband was suffering with pain, unable to rest or sleep, I left my bed at midnight, and bowing before God, earnestly entreated him to grant us this token of his love and care -- that my husband might realize the soothing influence of his Holy Spirit, and find rest in sleep. For ten nights in succession, when it was otherwise impossible for him to rest or sleep, we were granted evidence that God heard us pray, and my husband would drop into a quiet sleep. We frequently felt a refreshing from the presence of God, and our Saviour seemed so precious that we praised God aloud without fear or restraint. And as we awoke refreshed in the morning, our first moments of wakefulness were generally spent in praise to God for the blessing of rest and sleep. <RH, April 16, 1914 par. 8>

My husband was of good courage nearly all the time he was at Dansville, although he was a great sufferer. During the last few weeks that we were there, we had better rooms, in a much more pleasant home, than we had previously occupied. Our rooms were now on the first floor, which made quite a difference in my labor, as heretofore I had been obliged to ascend a flight of stairs. . . . <RH, April 16, 1914 par. 9>

November 26, at our season of prayer in the morning, we were led out to pray fervently that God would especially bless my husband, and give him a large measure of his Holy Spirit. The Spirit of God rested upon us; we were especially revived and strengthened in the Lord, and we united our voices in praise to God. . . . The twenty-sixth of November was a cheerful, happy day for me. I felt the peace of God abiding upon me, and that night spent much of the time in prayer to God for my husband. <RH, April 16, 1914 par. 10>

November 27, Elder Loughborough came into our room, and united with us in family prayer. We all had an unusual spirit of supplication. Heaven seemed very near. We felt the sanctifying influence of the Spirit of God; not a cloud intervened between us and our Saviour. Unspeakable gratitude filled our hearts, and we could not hold our peace. We shouted the high praise of God for his rich blessing, which we prized more highly than any earthly treasure. How rich, how exceedingly precious, seemed the promises of God! We could thank him for affliction. For more than an hour we could only rejoice and triumph in God. Especially did my afflicted husband share largely in this shower of grace. His countenance, though emaciated by disease, was radiant with a holy light as he praised God with a loud voice. Angels of God seemed to be all around us. I thought that the time had come when my husband, in the strength of God, would rise above disease and triumph in his saving power. The influence of this heavenly refreshing seemed to abide with us many days. But we had to learn that the time for our deliverance had not yet come; that this great blessing was to prepare us for still greater trials. <RH, April 16, 1914 par. 11>

April 23, 1914 Early Counsels on Medical Work -- No. 4

Blessings Through Prayer Mrs. E. G. White

Dec. 4, 1865, my husband passed a restless night of suffering. I prayed by his bedside as usual, but the Lord was not pleased to send relief. My husband was troubled in mind. He thought that he might go down into the grave. He stated that death had no terrors for him. . . . <RH, April 23, 1914 par. 1>

I felt intensely over the matter. I did not believe for a moment that my husband would die. But how was he to be inspired with faith to feel and say, "I shall not die, but live, and declare the works of the Lord"? That night was the most distressing I had experienced during his illness. I did not sleep, but pondered in regard to our future course. Previous to this night I had not thought of immediately leaving Dansville. <RH, April 23, 1914 par. 2>

I saw that the courage, hope, and buoyancy of spirit which had sustained my husband were failing. I had been remarkably enabled to endure anxiety, and the care of him during his sickness. He was considerate of my health and strength; yet his case required constant care. I knew that no one at Dansville could take my place; and I had so long had the burden and care of his case that I could not leave for others that which I had regarded not only a duty but a privilege to do for my afflicted husband. I did not consider this a task; it was to me a privilege. I had been nearly all my life an invalid, and tenderly and patiently had my husband sympathized with, watched over, and cared for me when I was suffering. Now my turn had come to repay in a small measure the attention and kind offices I had received from him. And, again, I felt such a degree of the peace of God, and the consolation of his Spirit in the happy performance of my duty, that I could say from the heart that I would not exchange the blessings and the experience I had obtained during the past six months for those of the same length of time in any former period of my life. <RH, April 23, 1914 par. 3>

I feared that I could not long endure being so much deprived of sleep. Taking treatment was an additional tax upon my strength; and if I failed, where would my husband drop? Who would care for him as I had done? . . . <RH, April 23, 1914 par. 4>

My husband was losing flesh and strength every day. I thought of our large and convenient house at Battle Creek, with its high and airy rooms, and I asked myself, Would we not make more rapid progress toward health were we in our own home? I thought of the large reservoir of hot water upon our stove, ready for use at any time; of our immense cistern of soft water; our filter in the cellar, and our bathroom. But all these conveniences had but little weight in my mind compared with my anxiety to get my husband, while I could, among his tried brethren, who knew him, who had been benefited by his labors, and who were acquainted with the perseverance and zeal with which he had toiled to do the work of God, that he might be found at his post. His faithful brethren could sympathize with him, and help him by their prayers and faith. <RH, April 23, 1914 par. 5>

I prayed God to guide me, and not suffer me to take one wrong step, but to give me wisdom to choose the right course. The more earnestly I prayed, the stronger was my conviction that I must take my husband among his brethren, even if we should again return to Dansville. It seemed advisable to take him to Rochester, thus trying the effect of the journey, and if this proved beneficial, to go still farther, even to Battle Creek, after a short stay at Rochester. . . . <RH, April 23, 1914 par. 6>

In the morning Dr. Lay called, and I told him that unless there should be a decided improvement in the case of my husband in two or three weeks, at most, I should take him home. He answered, "You cannot take him home; he is not able to endure such a journey." I answered, "I shall go; I shall take my husband by faith, relying upon God, and shall make Rochester my first point, tarry there a few days, and then go on to Detroit, and, if necessary, tarry there a few days to rest, and then go on to Battle Creek." This is the first intimation my husband had of my intentions. He said not a word. . . . That evening we packed our trunks, and before nine o'clock were all ready for an early start the next morning. . . . <RH, April 23, 1914 par. 7>

During the three weeks that we were in Rochester, much of the time was spent in prayer. My husband proposed sending to Maine for Elder J. N. Andrews, to Olcott for Brother and Sister Lindsay, and to Roosevelt, requesting those who had faith in God and felt it their duty, to come and pray for him. These friends came in answer to his call, and for ten days we had special and earnest seasons of prayer. All who engaged in these seasons of prayer were greatly blessed. They felt a burden of prayer, not only for my husband, but in their own behalf. With brokenness of spirit, with their faces bathed in tears, these servants of God entreated that a deep work of grace might be wrought in their own hearts. Shouts of victory and praise to God ascended to heaven for a token of love and acceptance. I never enjoyed greater freedom in prayer. We had the assurance that our petitions were heard. We were often so refreshed with heavenly showers of grace that we could say, "My cup runneth over." We could weep and praise God for his rich salvation. . . .

<RH, April 23, 1914 par. 8>

Those who came from Roosevelt were soon obliged to return to their homes. Brother Andrews and Brother and Sister Lindsay remained. We continued our earnest supplications to Heaven. It seemed to be a struggle with the powers of darkness. Sometimes the trembling faith of my husband would grasp the promises of God, and sweet and precious was the victory then enjoyed. Then again his mind seemed depressed, and too weak to hold the victory he had gained. <RH, April 23, 1914 par. 9>

Each season of prayer increased in interest, and all who took part felt blessed in their efforts to draw near to God, and to pray for my husband. Brother Andrews especially felt the burden of the case, and labored earnestly in faith, while the power of the Holy Spirit seemed to indite prayer. Every member of our family consecrated himself anew to God. Our dear children united with us in this work of consecration. . . . I felt the assurance that we should come forth purified from the furnace of affliction. <RH, April 23, 1914 par. 10>

Once, at the house of Brother Andrews, while engaged in a season of prayer, I felt like presenting my case to the Lord, entreating him to give me health of body and strength of mind. All present made my case a special; subject of prayer. I felt a sweet peace and rest in God. A heavenly atmosphere pervaded the room. The Lord heard prayer in my behalf, and I found relief from physical ailments. <RH, April 23, 1914 par. 11>

Christmas evening, as we were humbling ourselves before God and earnestly pleading for deliverance, the light of Heaven seemed to shine upon us, and I was wrapt in a vision of God's glory. It seemed that I was borne quickly from earth to heaven, where all was health, beauty, and glory. Strains of music fell upon my ear, melodious, perfect, and entrancing. I was permitted to enjoy this scene awhile before my attention was called to this dark world. Then my attention was called to things taking place upon this earth. *[A portion of the instruction given during this memorable vision, urging the establishment of a health institution by the Seventh-day Adventist denomination, will be given in succeeding articles.]. . . <RH, April 23, 1914 par. 12>

My husband then proposed our returning to Battle Creek the next week. . . . We were prospered on our journey. . . . On the arrival of the train at Battle Creek, we were met by several of our faithful brethren, who received us gladly. . . . My husband rested well through the night. The next Sabbath, although feeble, he walked to the meetinghouse and spoke for about three quarters of an hour. We also attended the communion season in the evening. The Lord strengthened him as he walked out upon faith. . . . <RH, April 23, 1914 par. 13>

I believed, without a doubt, in the perfect and entire restoration of my husband to health. The Lord is for us, praise his holy name! Although Satan tried to press us sore, yet help has been laid upon One that is mightier than he, and in the name of Jesus, our great Deliverer, we knew we should come off conquerors. <RH, April 23, 1914 par. 14>

April 30, 1914 Early Counsels on Medical Work -- No. 5

The Health Reform

*["Testimonies for the Church," vol. I, pages 485-495.]

Mrs. E. G. White

[Compiler's Note:--It was during the sojourn of Elder James White and wife with tried friends at Rochester, N. Y., soon after their departure from the Dansville (N. Y.) Health Home, that counsel was received regarding the duty of the Seventh-day Adventist denomination to establish a health institution. There had not been a general and hearty response to the light on health reform that had been given in the vision at Otsego, Mich., June, 1863, and the people were now called upon to make a decided advance in the adoption of health principles and in the undertaking of gospel medical missionary work. In these counsels are outlined many of the truths that lie at the very foundation of all medical missionary endeavor, whether in the individual life-practice, or by medical evangelists in mission fields and in our medical institutions. The instruction contained in the articles to follow is, therefore, of general interest to all.] <RH, April 30, 1914 par. 1>

In the vision given me in Rochester, N. Y., Dec. 25, 1865, I was shown that our Sabbath keeping people have been negligent in acting upon the light which God has given in regard to the health reform; that there is yet a great work before us; and that, as a people, we have been too backward to follow in God's opening providence, as he has chosen to lead us. <RH, April 30, 1914 par. 2>

I was shown that the work of health reform has scarcely been entered upon yet. While some feel deeply, and act out their faith in the work, others remain indifferent, and have scarcely taken the first step in reform. There seems to be in them a heart of unbelief, and as this reform restricts the lustful appetite, many shrink back. . . . <RH, April 30, 1914 par. 3>

The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that as a people we must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one cannot do it for another. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." . . . <RH, April 30, 1914 par. 4>

In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, "I will praise thee; for I am fearfully and wonderfully made." They should ever have the appetite in subjection. . . . The body should be servant to the mind, and not the mind to the body. <RH, April 30, 1914 par. 5>

I was shown that there is a much greater work before us than we as yet have any idea of, if we would insure health by placing ourselves in the right relation to life. . . . Shall those who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," be behind the religionists of the day who have no faith in the soon appearing of our Saviour? The peculiar people whom he is purifying unto himself, to be translated to heaven without seeing death, should not be behind others in good works. In their efforts to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, they should be as far ahead of any other class of people on the earth as their profession is more exalted than that of others. <RH, April 30, 1914 par. 6>

Some have sneered at this work of reform, and have said it was all unnecessary; that it was an excitement to divert minds from present truth. They have said that matters were being carried to extremes. Such do not know what they are talking about. While men and women professing godliness are diseased from the crown of their head to the soles of their feet, while their physical, mental, and moral energies are enfeebled through gratification of depraved appetite and excessive labor, how can they weigh the evidences of truth, and comprehend the requirements of God? If their moral and intellectual faculties are beclouded, they cannot appreciate the value of the atonement or the exalted character of the work of God, nor delight in the study of his Word. . . . <RH, April 30, 1914 par. 7>

I saw that our Heavenly Father has bestowed upon us the great blessing of light upon the health reform, that we may obey the claims which he has upon us, and glorify him in our bodies and spirits, which are his, and finally stand without fault before the throne of God. Our faith requires us to elevate the standard, and take advance steps. While many question the course pursued by other health reformers, they, as reasonable men, should do something themselves. Our race is in a deplorable condition, suffering from disease of every description. Many have inherited disease, and are great sufferers because of the wrong habits of their parents; and yet they pursue the same wrong course in regard to themselves and their children which was pursued toward them. They are ignorant in regard to themselves. They are sick, and do not know that their own wrong habits are causing them immense suffering. <RH, April 30, 1914 par. 8>

There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny. I saw that it is the duty of those who have received the light from heaven, and have realized the benefit of walking in it, to manifest a greater interest for those who are still suffering for want of knowledge. Sabbath keepers who are looking for the soon appearing of their Saviour should be the last to manifest a lack of interest in this great work of reform. Men and women must be instructed, and ministers and people should feel that the burden of the work rests upon them to agitate the subject, and urge it home upon others. . . . <RH, April 30, 1914 par. 9>

Our people should have an institution of their own, under their own control, for the benefit of the diseased and suffering among us, who wish to have health and strength that they may glorify God in their bodies and spirits, which are his. . . . <RH, April 30, 1914 par. 10>

As the health of invalids improves under judicious treatment, and they begin to enjoy life, they have confidence in those who have been instrumental in their restoration to health. Their hearts are filled with gratitude, and the good seed of truth will the more readily find a lodgment there, and in some cases will be nourished, spring up, and bear fruit to the glory of God. One such precious soul saved will be worth more than all the means needed to establish such an institution. Some will not have enough moral courage to yield to their convictions. They may be convinced that Sabbath keepers have the truth, but the world and unbelieving relatives stand in the way of their receiving it. They cannot bring their minds to the point to sacrifice all for Christ. Yet some of this last-mentioned class will go away with their prejudice removed, and will stand as defenders of the faith of Seventh-day Adventists. Some who go away restored or greatly benefited will be the means of introducing our faith in new places, and raising the standard of truth where it would have been impossible to gain access had not prejudice been first removed from minds by a tarry among our people for the object of gaining health. <RH, April 30, 1914 par. 11>

Others will prove a source of trial as they go to their homes. Yet this should not discourage any, nor hinder them in their efforts in this good work. Satan and his agents will do all they can to hinder, to perplex, and to bring burdens upon those who heartily engage in the work of advancing this reform. <RH, April 30, 1914 par. 12>

There is a liberal supply of means among our people, and if all felt the importance of the work, this great enterprise could be carried forward without embarrassment. All should feel a special interest in sustaining it. Especially should those who have means invest in this enterprise. . . . <RH, April 30, 1914 par. 13>

Many who profess the truth are growing close and covetous. They need to be alarmed for themselves. . . . There is now a good opportunity for them to use their means for the benefit of suffering humanity, and also for the advancement of the truth. This enterprise should never be left to struggle in poverty. These stewards to whom God has intrusted means should now come up to the work and use their means to his glory. . . . <RH, April 30, 1914 par. 14>

Those to whom God has intrusted means should provide a fund to be used for the benefit of the worthy poor who are sick and not able to defray the expenses of receiving treatment at the institution. There are some precious, worthy poor whose influence has been a benefit to the cause of God. A fund should be raised to be used for the express purpose of treating such of the poor as the church where they reside shall decide are worthy to be benefited. Unless those who have an abundance give for this object, without calling for returns, the poor will be unable to avail themselves of the benefits derived from the treatment of disease at such an institution, where so much means is required for the labor bestowed. Such an institution should not in its infancy, while struggling to live, become embarrassed by a constant expenditure of means without realizing any returns. <RH, April 30, 1914 par. 15>

May 7, 1914 Early Counsels on Medical Work -- No. 6

The Health Institute

*["Testimonies for the Church," vol. I, pages 553-564.]

Mrs. E. G. White

In the vision given me Dec. 25, 1865, I saw that the health reform was a great enterprise, closely connected with the present truth, and that Seventh-day Adventists should have a home for the sick, where they could be treated for their diseases, and also learn how to take care of themselves so as to prevent sickness. <RH, May 7, 1914 par. 1>

I saw that our people should not remain indifferent upon this subject, and leave the rich among us to go to the popular water cure institutions of the country for the recovery of health, where they would find opposition to, rather than sympathy with, their views of religious faith. Those who are reduced by disease, suffer not only for want of physical but also of mental and moral strength; and afflicted, conscientious Sabbath keepers cannot receive as much benefit where they feel that they must be constantly guarded lest they compromise their faith and dishonor their profession, as at an institution whose physicians and conductors are in sympathy with the truths connected with the third angel's message. . . . <RH, May 7, 1914 par. 2>

I saw that a very extensive work could not be accomplished in a short time, as it would not be an easy matter to find physicians whom God could approve, and who would work together harmoniously, disinterestedly, and zealously for the good of suffering humanity. It should ever be kept prominent that the great object to be attained through this channel is not only health, but perfection and the spirit of holiness, which cannot be attained with diseased bodies and minds. This object cannot be secured by working merely from a worldling's standpoint. God will raise up men and qualify them to engage in the work, not only as physicians of the body, but of the sin-sick soul, as spiritual fathers to the young and inexperienced. . . . <RH, May 7, 1914 par. 3>

As to the extent of the accommodations of the Health Institute, . . . I was shown, as I have before stated, that we should have such an institution, small at its commencement, and cautiously increased, as good physicians and helpers could be procured and means raised, and as the wants of invalids should demand; and all should be conducted in strict accordance with the principles and humble spirit of the third angel's message. And as I have seen the large calculations hastily urged by those who have taken a leading part in the work, I have felt alarmed, and in many private conversations and in letters I have warned these brethren to move cautiously. My reasons for this are that without the special blessing of God, there are several ways in which this enterprise might be hindered, for a time at least, any one of which would be detrimental to the institution, and an injury to the cause. Should the physicians fail, through sickness, death, or any other cause, to fill their places, the work would be hindered till others were raised up; or should means fail to come in when extensive buildings were in process of erection, and the work stop, capital would be sunk,

and a general discouragement would come over all interested; also there might be a lack of patients to occupy present accommodations, consequently a lack of means to meet present expenses. With all the efforts in every department, put forth in a correct and judicious manner, and with the blessing of God, the institution will prove a glorious success, while a single failure in any one direction might sooner or later prove a great injury. . . . <RH, May 7, 1914 par. 4>

The health reform is closely connected with the work of the third message, yet it is not the message. Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message. Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among these it is prominent. . . . Our people should furnish means to meet the wants of a growing Health Institute among us, as they are able to do without giving less for the other wants of the cause. Let the health reform and the Health Institute grow up among us as other worthy enterprises have grown, taking into the account our feeble strength in the past, and our greater ability to do much in a short period of time now. Let the Health Institute grow, as other interests among us have grown, as fast as it can safely, and not cripple other branches of the great work which are of equal or greater importance at this time. . . . <RH, May 7, 1914 par. 5>

The health reform is a branch of the special work of God for the benefit of his people. I saw that in an institution established among us, the greatest danger would be of its managers departing from the spirit of the present truth, and from that simplicity which should ever characterize the disciples of Christ. A warning was given me against lowering the standard of truth in any way in such an institution, in order to help the feelings of unbelievers, and thus secure their patronage. The great object of receiving unbelievers into the institution is to lead them to embrace the truth. If the standard is lowered, they will get the impression that the truth is of little importance, and they will go away in a state of mind harder of access than before. . . . <RH, May 7, 1914 par. 6>

God would have a health institution established which will in its influence be closely connected with the closing work for mortals fitting for immortality; one that will have no tendency to weaken the religious principles of old or young, and which will not improve the health of the body to the detriment of spiritual growth. The great object of this institution should be to improve the health of the body, that the afflicted may more highly appreciate eternal things. If this object is not continually set before the mind, and efforts are not made to this end, it will prove a curse instead of a blessing, spirituality will be regarded as a secondary thing, and the health of the body and diversion will be made primary. <RH, May 7, 1914 par. 7>

May 14, 1914 Early Counsels on Medical Work -- No. 7

Principles Underlying Sanitarium Work

*[["Testimonies for the Church," vol. I, pages 633-641.](#)]

Mrs. E. G. White

In former numbers of "Testimonies for the Church," I have spoken of the importance of Seventh-day Adventists establishing an institution for the benefit of the sick, especially for the suffering and sick among us. I have spoken of the ability of our people, in point of means, to do this; and have urged that, in view of the importance of this branch of the great work of preparation to meet the Lord with gladness of heart, our people should feel themselves called upon, according to their ability, to put a portion of their means into such an institution. . . . <RH, May 14, 1914 par. 1>

I had taken great interest in the health reform, and had high hopes of the prosperity of the Health Institute. I felt, as no other one could feel, the responsibility of speaking to my brethren and sisters in the name of the Lord concerning this institution and their duty to furnish necessary means, and I watched the progress of the work with intense interest and anxiety. When I saw those who managed and directed, running into the dangers shown me, of which I had warned them in public, and also in private conversation and letters, a terrible burden came upon me. That which had been shown me as a place where the suffering sick among us could be helped, was one where sacrifice, hospitality, faith, and piety should be the ruling principles. But when unqualified calls were made for large sums of money, with the statement that stock taken would pay large per cent; when the brethren who occupied positions in the institution seemed more than willing to take larger wages than those were satisfied with who filled other and equally important stations in the great cause of truth and reform; when I learned, with pain, that, in order to make the institution popular with those not of our faith, and to secure their patronage, a spirit of compromise was rapidly gaining ground at the Institute, . . . when I saw these things, I said, This is not that which was shown me as an institution for the sick, which would share the signal blessing of God. This is another thing. <RH, May 14, 1914 par. 2>

And yet calculations for more extensive buildings were made, and calls for large sums of money were urged. As it was then managed, I could not but regard the Institute, on the whole, as a curse. Although some were benefited healthwise, the influence on the church at Battle Creek and upon brethren and sisters who visited the Institute was so bad as to overbalance all the good that was done; and this influence was reaching churches in this and other States, and was terribly destructive to faith in God and in the present truth. Several who came to Battle Creek humble, devoted, confiding Christians, went away almost infidels. The general influence of these things was creating prejudice against the health reform in very many of the most humble, the most devoted, and the best of our brethren, and was destroying faith in my Testimonies and in the present truth. . . . <RH, May 14, 1914 par. 3>

The brethren who have stood at the head of this work have appealed to our people for means, on the ground that the health reform is a part of the great work connected with the third angel's message. In this they have been right. It is a branch of the great, charitable, liberal, sacrificing, benevolent work of God. . . . <RH, May 14, 1914 par. 4>

In what I have been shown and what I have said, I received no other idea, and designed to give no other, than that the raising of funds for this branch of the work was to be a matter of liberality, the same as for the support of other branches of the great work. . . . <RH, May 14, 1914 par. 5>

The friends of humanity, of truth and holiness, should act in reference to the Institute on the plan of sacrifice and liberality. . . . Let the donations come in as needed; let the sums, small and large, come in. Let means be expended judiciously. Let charges for patients be as reasonable as possible. Let brethren donate to partly pay the expenses at the Institute of the suffering, worthy poor among them. Let the feeble ones be led out, as they can bear it, to cultivate the beautifully situated acres owned by the Institute. Let them not do this with the narrow idea of pay, but with the liberal idea that the expense of the purchase of them was a matter of benevolence for their good. Let their labor be a part of their prescription, as much as the taking of baths. Let benevolence, charity, humanity, sacrifice for others' good, be the ruling idea with physicians, managers, helpers, patients, and with all the friends of Jesus, far and near, instead of wages, good investment, a paying thing, stock that will pay. Let the love of Christ, love for souls, sympathy for suffering humanity, govern all we say and do relative to the Health Institute. <RH, May 14, 1914 par. 6>

Why should the Christian physician, who is believing, expecting, looking, waiting, and longing for the coming and kingdom of Christ, when sickness and death will no longer have power over the saints, expect more pay for his services than the Christian editor or the Christian minister? He may say that his work is more wearing. That is yet to be proved. Let him work as he can endure it, and not violate the laws of life which he teaches to his patients. There are no good reasons why he should overwork and receive large pay for it, more than the minister or the editor. Let all who act a part in the Institute and receive pay for their services, act on the same liberal principle. No one should be suffered to remain as helper in the Institute who does it simply for pay. There are those of ability, who, for the love of Christ, his cause, and the suffering followers of their Master, will fill stations in that Institute faithfully and cheerfully, and with a spirit of sacrifice. <RH, May 14, 1914 par. 7>

May 21, 1914 Early Counsels on Medical Work -- No. 8

Ministering to Soul and Body

*["Testimonies for the Church," vol. III, pages 165-175.]

Mrs. E. G. White

The Health Institute has been established . . . to relieve the afflicted, to disseminate light, to awaken the spirit of inquiry, and to advance reform. This institution is conducted upon principles which are different from those of any other hygienic institution in the land. Money is not the great object with its friends and conductors. They conduct it from a conscientious, religious standpoint, aiming to carry out the principles of Bible hygiene. Most institutions of the kind are established upon different principles, and are conservative, making it their object to meet the popular class halfway, and so to shape their course that they will receive the greatest patronage and the most money. . . . <RH, May 21, 1914 par. 1>

This institution is designed of God to be one of the greatest aids in preparing a people to be perfect before God. In order to attain to this perfection, men and women must have physical and mental strength to appreciate the elevated truths of God's Word, and be brought into a position where they will discern the imperfections in their moral characters. They should be in earnest to reform, that they may have friendship with God. The religion of Christ is not to be placed in the background, and its holy principles laid down to meet the approval of any class, however popular. If the standard

of truth and holiness is lowered, the design of God will not then be carried out in this institution. . . . <RH, May 21, 1914 par. 2>

I was shown that a larger work could be accomplished if there were gentlemen physicians of the right stamp of mind, who had proper culture, and a thorough understanding of every part of the work devolving on a physician. The physicians should have a large stock of patience, forbearance, kindness, and pity; for they need these qualifications in dealing with suffering invalids, who are diseased in body, and many of whom are diseased both in body and in mind. It is not an easy matter to obtain the right class of men and women, those who are fitted for the place, and who will work harmoniously, zealously, and unselfishly for the benefit of suffering invalids. Men are wanted at the Institute who will have the fear of God before them, and who can minister to sick minds, and keep prominent the health reform from a religious standpoint. <RH, May 21, 1914 par. 3>

Those who engage in this work should be consecrated to God, and not make it their only object to treat the body merely to cure disease, thus working from the popular physician's standpoint, but to be spiritual fathers, to minister to diseased minds, and point the sin-sick soul to the never-failing remedy, the Saviour who died for them. Those who are reduced by disease are sufferers in more than one sense. They can endure bodily pain far better than they can bear mental suffering. Many carry a violated conscience, and can be reached only by the principles of Bible religion. <RH, May 21, 1914 par. 4>

When the poor, suffering paralytic was brought to the Saviour, the urgency of the case seemed not to admit of a moment's delay, for already dissolution was doing its work upon the body. When those who bore him upon his bed saw that they could not come directly into the presence of Christ, they at once tore open the roof, and let down the bed whereon the sick of the palsy lay. Our Saviour saw and understood his condition perfectly. He also knew that this wretched man had a sickness of the soul far more aggravating than bodily suffering. He knew that the greatest burden he had borne for months was on account of sins. The crowd of people waited with almost breathless silence to see how Christ would treat this case, apparently so hopeless, and were astonished to hear the words which fell from his lips, "Son, be of good cheer; thy sins be forgiven thee." <RH, May 21, 1914 par. 5>

These were the most precious words that could fall upon the ear of that sick sufferer; for the burden of sin had lain so heavily upon him that he could not find the least relief. Christ lifts the burden that so heavily oppressed him: "Be of good cheer," I, your Saviour, came to forgive sins. How quickly the pallid countenance of the sufferer changes! Hope takes the place of dark despair, and peace and joy take the place of distressing doubt and stolid gloom. The mind being restored to peace and happiness, the suffering body can now be reached. Next comes from the divine lips, "Thy sins be forgiven thee," "arise, and walk." In the effort to obey the will, those lifeless, bloodless arms are quickened; a healthful current of blood flows through the veins; the leaden color of his flesh disappears, and the ruddy glow of health takes its place. The limbs, that for long years have refused to obey the will, are now quickened to life, and the healed paralytic grasps his bed, and walks through the crowd to his home, glorifying God. <RH, May 21, 1914 par. 6>

This case is for our instruction. Physicians who would be successful in the treatment of disease, should know how to minister to a diseased mind. They can have a powerful influence for good if they make God their trust. Some invalids need to be relieved of pain before the mind can be reached. After relief has come to the body, the physician can frequently the more successfully appeal to the conscience, and the heart will be more susceptible to the influences of the truth. There is danger of those connected with the Health Institute losing sight of the object for which such an institution was established by Seventh-day Adventists, and working from the worldling's standpoint, patterning after other institutions. <RH, May 21, 1914 par. 7>

The Health Institute was not established among us for the purpose of obtaining money, although money is very necessary to carry forward the institution successfully. Economy should be exercised by all in the expenditure of means, that money be not used needlessly. But there should be sufficient means to invest in all necessary conveniences which will make the work of helpers, and especially of physicians, as easy as possible. And the directors of the Institute should avail themselves of every facility which will aid in the successful treatment of patients. . . . <RH, May 21, 1914 par. 8>

To raise the Health Institute from its low state in the autumn of 1869 to its present prosperous, hopeful condition, has demanded sacrifices and exertions of which its friends abroad know but little. Then it had a debt of thirteen thousand dollars, and had but eight paying patients. And what was worse still, the course of former managers had been such as to so far discourage its friends that they had no heart to furnish means to lift the debt, or to recommend the sick to patronize the Institute. It was at this discouraging point that my husband decided in his mind that the Institute property must be sold to pay the debts, and the balance, after the payment of debts, be refunded to stockholders in proportion to the amount of stock each held. But one morning, in prayer at the family altar, the Spirit of God came upon him as he was praying for divine guidance in matters pertaining to the Institute, and he exclaimed, while bowed upon his knees, "The Lord will vindicate every word he has spoken through vision relative to the Health Institute, and it will be raised from its low estate, and prosper gloriously." <RH, May 21, 1914 par. 9>

From that point of time we took hold of the work in earnest, and have labored side by side for the Institute, to counteract the influence of selfish men who had brought embarrassment upon it. We have given of our means, thus setting an example to others. We have encouraged economy and industry on the part of all connected with the Institute, and have urged that physicians and helpers work hard for small pay, until the Institute should again be fully established in the confidence of our people. We have borne a plain testimony against the manifestation of selfishness in any one connected with the Institute, and have counseled and reprov'd wrongs. We knew that the Health Institute would not succeed unless the blessing of the Lord rested upon it. If his blessing attended it, the friends of the cause would have confidence that it was the work of God, and would feel safe to donate means to make it a living enterprise, that it might be able to accomplish the design of God. <RH, May 21, 1914 par. 10>

The physicians and some of the helpers went to work earnestly. They worked hard, under great discouragements. Drs. Ginley, Chamberlain, and Lamson worked with earnestness and energy, for small pay, to build up this sinking institution. And, thank God, the original debt has been removed, and large additions for the accommodation of patients have been made and paid for. <RH, May 21, 1914 par. 11>

May 28, 1914 Early Counsels on Medical Work -- No. 9

The Reward of Faithful Service Mrs. E. G. White

I was shown that the physicians at our Institute should be men and women of faith and spirituality. They should make God their trust. There are many who come to the Institute who have, by their own sinful indulgence, brought upon themselves disease of almost every type. This class do not deserve the sympathy that they frequently require. And it is painful to the physicians to devote time and strength to this class, who are debased physically, mentally, and morally. <RH, May 28, 1914 par. 1>

But there is a class who have, through ignorance, lived in violation of nature's laws. They have worked intemperately and have eaten intemperately because it was the custom to do so. Some have suffered many things from many physicians, but have not been made better, but decidedly worse. At length they are torn from business, from society, and from their families; and as their last resort, they come to the Health Institute, with some faint hope that they may find relief. This class need sympathy. They should be treated with the greatest tenderness, and care should be taken to make clear to their understanding the laws of their being, that they may, by ceasing to violate them and by governing themselves, avoid suffering and disease, the penalty of nature's violated law. <RH, May 28, 1914 par. 2>

Dr. B is not the best adapted to fill a position as physician at the Institute. He sees men and women ruined in constitution, who are weak in mental and moral power, and he thinks it time lost to treat such cases. This may be so in many cases. But he should not become discouraged and disgusted with sick and suffering patients. He should not lose his pity, sympathy, and patience, and feel that his life is poorly employed when doing for those who can never appreciate the labor they receive, and who will not use their strength, if they regain it, to bless society, but will pursue the same course of self-gratification that they did in losing health. Dr. B should not become weary nor discouraged. He should remember Christ, who came in direct contact with suffering humanity. Although, in many cases, the afflicted had brought disease upon themselves by their sinful course in violating natural law, Jesus pitied their weakness, and when they came to him with disease the most loathsome, he did not stand aloof for fear of contamination; he touched them, and bade disease give back. <RH, May 28, 1914 par. 3>

"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole." <RH, May 28, 1914 par. 4>

Here is a lesson for us all. These lepers were so corrupted by disease that they had been restricted from society lest they should contaminate others. Their limits had been prescribed by the authorities. Jesus comes within their sight, and in their great suffering, they cry unto him who alone has power to relieve them. Jesus bids them show themselves to the priests. They have faith to start on their way, believing in the power of Christ to heal them. As they go on their way,

they realize that the horrible disease has left them. But only one has feelings of gratitude, only one feels his deep indebtedness to Christ for this great work wrought for him. This one returns praising God, and in the greatest humiliation falls at the feet of Christ, acknowledging with thankfulness the work wrought for him. And this man was a stranger; the other nine were Jews. <RH, May 28, 1914 par. 5>

For the sake of this one man, who would make a right use of the blessing of health, Jesus healed the whole ten. The nine passed on without appreciating the work done, and rendered no grateful thanks to Jesus for doing the work. <RH, May 28, 1914 par. 6>

Thus will the physicians of the Health Institute have their efforts treated. But if, in their labor to help suffering humanity, one out of twenty makes a right use of the benefits received, and appreciates their efforts in his behalf, the physicians should feel grateful and satisfied. If one life out of ten is saved, and one soul out of one hundred is saved in the kingdom of God, all connected with the Institute will be amply repaid for all their efforts. All their anxiety and care will not be wholly lost. If the King of glory, the Majesty of heaven, worked for suffering humanity, and so few appreciated his divine aid, the physicians and helpers at the Institute should blush to complain if their feeble efforts are not appreciated by all, and seem to be thrown away on some.--*"Testimonies for the Church," Vol. III, pages 178-180.* <RH, May 28, 1914 par. 7>

Many who come to the sanitarium for treatment are brought to the knowledge of the truth, and thus not only are they healed in body, but the darkened chambers of the mind are illuminated with the light of the dear Saviour's love. But how much more good might be accomplished if all connected with that institution were first connected with the God of wisdom, and had thus become channels of light to others. The habits and customs of the world, pride of appearance, selfishness, and self-exaltation too often intrude, and these sins of his professed followers are so offensive to God that he cannot work in power for them or through them.--*Id., Vol. IV, page 576.* <RH, May 28, 1914 par. 8>

God designed that the Sanitarium which he had established should stand forth as a beacon of light, of warning and reproof. He would prove to the world that an institution conducted on religious principles as an asylum for the sick, could be sustained without sacrificing its peculiar, holy character; that it could be kept free from the objectionable features that are found in other institutions of the kind. It was to be an instrumentality in his hand to bring about great reforms. Wrong habits of life should be corrected, the morals elevated, the tastes changed, the dress reformed. -- *Id., page 582.* <RH, May 28, 1914 par. 9>

The physicians are in a position where, should they exert an influence in accordance with their faith, they would have a molding power upon all connected with the institution. This is one of the best missionary fields in the world; and all in responsible positions should become acquainted with God, and ever be receiving light from heaven. <RH, May 28, 1914 par. 10>

There should be awakened in the hearts of the physicians especially a most earnest desire to have that wisdom which God alone can impart; for as soon as they become self-confident, they are left to themselves, to follow the impulses of the unsanctified heart. When I see what these physicians may become, in connection with Christ, and what they will fail to become if they do not daily connect with him, I am filled with apprehension that they will be content with reaching a worldly standard, and have no ardent longings, no hungering and thirsting, for the beauty of holiness, the ornament of a meek and quiet spirit, which is in the sight of God of great price.--*Id., pages 557, 559.* <RH, May 28, 1914 par. 11>

The prosperity of the Sanitarium is not dependent alone upon the intelligence and knowledge of its physicians, but upon the favor of God. If it is conducted in a manner that God can bless, it will be highly successful, and will stand in advance of any other institution of the kind in the world. Great light, great knowledge, and superior privileges have been given. And in accordance with the light which has been received, but has not been improved, and therefore is not shining forth upon others, will be the condemnation. <RH, May 28, 1914 par. 12>

June 4, 1914 Early Counsels on Medical Work -- No. 10

Mrs. E. G. White

A Revival in Health Reform

["Testimonies for the Church," vol. VI, pages 369-372.*]

Since the laws of nature are the laws of God, it is plainly our duty to give these laws careful study. We should study their requirements in regard to our own bodies, and conform to them. Ignorance in these things is sin. <RH, June 4, 1914 par. 1>

"Know ye not that your bodies are the members of Christ? . . . 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." I Cor. 6:15-20. Our bodies are Christ's purchased property, and we are not at liberty to do with them as we please. Man has done this. He has treated his body as if its laws had no penalty. Through perverted appetite its organs and powers have become enfeebled, diseased, and crippled. And these results which Satan has brought about by his own specious temptations, he uses to taunt God with. He presents before God the human body that Christ has purchased as his property; and what an unsightly representation of his Maker man is! Because man has sinned against his body, and has corrupted his ways, God is dishonored. <RH, June 4, 1914 par. 2>

When men and women are truly converted, they will conscientiously regard the laws of life that God has established in their being, thus seeking to avoid physical, mental, and moral feebleness. Obedience to these laws must be made a matter of personal duty. We ourselves must suffer the ills of violated law. We must answer to God for our habits and practices. Therefore the question for us is not, "What will the world say?" but, "How shall I, claiming to be a Christian, treat the habitation God has given me? Shall I work for my highest temporal and spiritual good by keeping my body as a temple for the indwelling of the Holy Spirit, or shall I sacrifice myself to the world's ideas and practices?" <RH, June 4, 1914 par. 3>

Healthful living must be made a family matter. Parents should awake to their God-given responsibilities. Let them study the principles of health reform, and teach their children that the path of self-denial is the only path of safety. The mass of the inhabitants of the world by their disregard of physical law are destroying their power of self-control, and unfitting themselves to appreciate eternal realities. Willingly ignorant of their own structure, they lead their children in the path of self-indulgence, thus preparing the way for them to suffer the penalty of the transgression of nature's laws. This is not taking a wise interest in the welfare of their families. <RH, June 4, 1914 par. 4>

The Church and Health Reform

There is a message regarding health reform to be borne in every church. There is a work to be done in every school. Neither principal nor teachers should be intrusted with the education of the youth until they have a practical knowledge of this subject. Some have felt at liberty to criticize and question and find fault with health reform principles of which they knew little by experience. They should stand shoulder to shoulder, heart to heart, with those who are working in right lines. <RH, June 4, 1914 par. 5>

The subject of health reform has been presented in the churches; but the light has not been heartily received. The selfish, health-destroying indulgences of men and women have counteracted the influence of the message that is to prepare a people for the great day of God. If the churches expect strength, they must live the truth which God has given them. If the members of our churches disregard the light on this subject, they will reap the sure result in both spiritual and physical degeneracy. And the influence of these older church members will leaven those newly come to the faith. The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted, and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which his people are to hear? <RH, June 4, 1914 par. 6>

Let all examine their own practices to see if they are not indulging in that which is a positive injury to them. Let them dispense with every unhealthful gratification in eating and drinking. Some go to distant countries to seek a better climate; but wherever they may be, the stomach creates for them a malarious atmosphere. They bring upon themselves suffering that no one can alleviate. Let them bring their daily practice into harmony with nature's laws; and by doing as well as believing, an atmosphere may be created about both soul and body that will be a savor of life unto life. <RH, June 4, 1914 par. 7>

Brethren, we are far behind. Many of the things which the church should do in order to be a living church are not done. Through the indulgence of perverted appetite, many place themselves in such a condition of health that there is a constant warring against the soul's highest interests. The truth, though presented in clear lines, is not accepted. I wish to set this matter before every member of our churches. Our habits must be brought into conformity to the will of God. We are assured, "It is God which worketh in you," but man must do his part in controlling appetite and passion. The religious life requires the action of mind and heart in harmony with the divine forces. No man can of himself work out his own salvation, and God cannot do this work for him without his cooperation. But when man works earnestly, God works with him, giving him power to become a son of God. <RH, June 4, 1914 par. 8>

When persons are spoken to on the subject of health, they often say, "We know a great deal better than we do." They do not realize that they are accountable for every ray of light in regard to their physical well-being, and that their every habit is open to the inspection of God. Physical life is not to be treated in a haphazard manner. Every organ, every fiber

June 11, 1914 Early Counsels on Medical Work -- No. 11

Diet

*["Testimonies for the Church," vol. VI, pages 372-376.]

Mrs. E. G. White

Our habits of eating and drinking show whether we are of the world or among the number whom the Lord by his mighty cleaver of truth has separated from the world. These are his peculiar people, zealous of good works. God has spoken in his Word. In the case of Daniel and his three companions there are sermons upon health reform. God has spoken in the history of the children of Israel, from whom for their good he sought to withhold a flesh diet. He fed them with bread from heaven; "man did eat angels' food." But they encouraged their earthly appetite; and the more they centered their thoughts upon the fleshpots of Egypt, the more they hated the food which God gave them to keep them in health physically, mentally, and morally. They longed for the fleshpots, and in this they did just as many in our own time have done. <RH, June 11, 1914 par. 1>

Many are suffering and many are going into the grave because of the indulgence of appetite. They eat what suits their perverted taste, thus weakening the digestive organs and injuring their power to assimilate the food that is to sustain life. This brings on acute disease, and too often death follows. The delicate organism of the body is worn out by the suicidal practices of those who ought to know better. <RH, June 11, 1914 par. 2>

The churches should be stanch and true to the light which God has given. Each member should work intelligently to put away from his life-practice every perverted appetite. <RH, June 11, 1914 par. 3>

Extremes in Diet

I know that many of our brethren are in heart and practice opposed to health reform. I advocate no extremes. But as I have been looking over my manuscripts, I have seen the decided testimonies borne and the warnings of dangers that come to our people through imitating the customs and practices of the world in self-indulgence, gratification of appetite, and pride of apparel. My heart is sick and sad over the existing state of things. Some say that some of our brethren have pressed these questions too strongly. But because some may have acted indiscreetly in pressing their sentiments concerning health reform on all occasions, will any dare to keep back the truth on this subject? The people of the world are generally far in the opposite extreme of indulgence and intemperance in eating and drinking; and as the result, lustful practices abound. <RH, June 11, 1914 par. 4>

There are many now under the shadow of death who have prepared to do a work for the Master, but who have not felt that a sacred obligation rested upon them to observe the laws of health. The laws of the physical system are indeed the laws of God; but this fact seems to have been forgotten. Some have limited themselves to a diet that cannot sustain them in health. They have not provided nourishing food to take the place of injurious articles; and they have not considered that tact and ingenuity must be exercised in preparing food in the most healthful manner. The system must be properly nourished in order to perform its work. It is contrary to health reform, after cutting off the great variety of unwholesome dishes, to go to the opposite extreme, reducing the quantity and quality of the food to a low standard. Instead of health reform this is health deform. <RH, June 11, 1914 par. 5>

True Temperance

The apostle Paul writes: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." I Cor. 9:24-27. <RH, June 11, 1914 par. 6>

There are many in the world who indulge pernicious habits. Appetite is the law that governs them; and because of their wrong habits, the moral sense is clouded, and the power to discern sacred things is to a great extent destroyed. But it is necessary for Christians to be strictly temperate. They should place their standard high. Temperance in eating,

drinking, and dressing is essential. Principle should rule instead of appetite or fancy. Those who eat too much, or whose food is of an objectionable quality, are easily led into dissipation, and into other "foolish and hurtful lusts, which drown men in destruction and perdition." I Tim. 6:9. The "laborers together with God" should use every jot of their influence to encourage the spread of true temperance principles. <RH, June 11, 1914 par. 7>

It means much to be true to God. He has claims upon all who are engaged in his service. He desires that mind and body be preserved in the best condition of health, every power and endowment under the divine control, and as vigorous as careful, strictly temperate habits can make them. We are under obligation to God to make an unreserved consecration of ourselves to him, body and soul, with all the faculties appreciated as his intrusted gifts, to be employed in his service. All our energies and capabilities are to be constantly strengthened and improved during this probationary period. Only those who appreciate these principles, and have been trained to care for their bodies intelligently and in fear of God, should be chosen to take responsibilities in this work. Those who have been long in the truth, yet who cannot distinguish between the pure principles of righteousness and the principles of evil, whose understanding in regard to justice, mercy, and the love of God is clouded, should be relieved of responsibilities. Every church needs a clear, sharp testimony, giving the trumpet a certain sound. <RH, June 11, 1914 par. 8>

If we can arouse the moral sensibilities of our people on the subject of temperance, a great victory will be gained. Temperance in all things of this life is to be taught and practiced. Temperance in eating, drinking, sleeping, and dressing is one of the grand principles of the religious life. Truth brought into the sanctuary of the soul will guide in the treatment of the body. Nothing that concerns the health of the human agent is to be regarded with indifference. Our eternal welfare depends upon the use we make during this life of our time, strength, and influence. <RH, June 11, 1914 par. 9>

David declared, "I am fearfully and wonderfully made." When God has given us such a habitation, why should not every apartment be carefully examined? The chambers of the mind and heart are the most important. Then, instead of living in the basement of the house, enjoying sensual and debasing pleasures, should we not open these beautiful chambers, and invite the Lord Jesus to come in and dwell with us? <RH, June 11, 1914 par. 10>

June 18, 1914 Early Counsels on Medical Work -- No. 12

Ministers to Teach Health Reform

*["Testimonies for the Church," vol. VI, pages 376-379.]

Mrs. E. G. White

Our ministers should become intelligent on health reform. They need to become acquainted with physiology and hygiene; they should understand the laws that govern physical life, and their bearing upon the health of mind and soul. <RH, June 18, 1914 par. 1>

Thousands upon thousands know little of the wonderful body God has given them or of the care it should receive, and they consider it of more importance to study subjects of far less consequence. The ministers have a work to do here. When they take a right position on this subject, much will be gained. In their own lives and homes they should obey the laws of life, practicing right principles and living healthfully. Then they will be able to speak correctly on this subject, leading the people higher and still higher in the work of reform. Living in the light themselves, they can bear a message of great value to those who are in need of just such a testimony. <RH, June 18, 1914 par. 2>

There are precious blessings and a rich experience to be gained if ministers will combine the presentation of the health question with all their labors in the churches. The people must have the light on health reform. This work has been neglected, and many are ready to die because they need the light which they ought to have and must have before they will give up selfish indulgences. <RH, June 18, 1914 par. 3>

The presidents of our conferences need to realize that it is high time they were placing themselves on the right side of this question. Ministers and teachers are to give to others the light they have received. Their work in every line is needed. God will help them; he will strengthen his servants who stand firmly, and will not be swayed from truth and righteousness in order to accommodate self-indulgence. <RH, June 18, 1914 par. 4>

The work of educating in medical missionary lines is an advance step of great importance in awakening man to his moral responsibilities. Had the ministers taken hold of this work in its various departments in accordance with the light which God has given, there would have been a most decided reformation in eating, drinking, and dressing. But some have stood directly in the way of the advance of health reform. They have held the people back by their indifferent or condemnatory remarks, or by pleasantries and jokes. They themselves and a large number of others have been sufferers

unto death, but all have not yet learned wisdom. <RH, June 18, 1914 par. 5>

It has been only by the most aggressive warfare that any advancement has been made. The people have been unwilling to deny self, unwilling to yield the mind and will to the will of God; and in their own sufferings, and in their influence on others, they have realized the sure result of such a course. <RH, June 18, 1914 par. 6>

The church is making history. Every day is a battle and a march. On every side we are beset by invisible foes, and we either conquer through the grace given us by God or we are conquered. I urge that those who are taking a neutral position in regard to health reform be converted. This light is precious, and the Lord gives me the message to urge that all who bear responsibilities in any line in the work of God take heed that truth is in the ascendancy in the heart and life. Only thus can any meet the temptations they are sure to encounter in the world. <RH, June 18, 1914 par. 7>

Why do some of our ministering brethren manifest so little interest in health reform? It is because instruction on temperance in all things is opposed to their practice of self-indulgence. In some places this has been the great stumblingblock in the way of our bringing the people to investigate and practice and teach health reform. No man should be set apart as a teacher of the people while his own teaching or example contradicts the testimony God has given his servants to bear in regard to diet, for this will bring confusion. His disregard of health reform unfits him to stand as the Lord's messenger. <RH, June 18, 1914 par. 8>

The light that the Lord has given on this subject in his Word is plain, and men will be tested and tried in many ways to see if they will heed it. Every church, every family, needs to be instructed in regard to Christian temperance. All should know how to eat and drink in order to preserve health. We are amid the closing scenes of this world's history; and there should be harmonious action in the ranks of Sabbath keepers. Those who stand aloof from the great work of instructing the people upon this question, do not follow where the Great Physician leads the way. "If any man will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." Matt. 16:24. <RH, June 18, 1914 par. 9>

The Lord has presented before me that many, many will be rescued from physical, mental, and moral degeneracy through the practical influence of health reform. Health talks will be given; publications will be multiplied. The principles of health reform will be received with favor; and many will be enlightened. The influences that are associated with health reform will commend it to the judgment of all who want light; and they will advance step by step to receive the special truths for this time. Thus truth and righteousness will meet together. <RH, June 18, 1914 par. 10>

Life is a holy trust, which God alone can enable us to keep, and to use to his glory. But he who formed the wonderful structure of the body will take special care to keep it in order if men do not work at cross-purposes with him. Every talent intrusted to us he will help us to improve and use in accordance with the will of the Giver. Days, months, and years are added to our existence that we may improve our opportunities and advantages for working out our individual salvation, and by our unselfish life promoting the well-being of others. Thus may we build up the kingdom of Christ, and make manifest the glory of God. <RH, June 18, 1914 par. 11>

The gospel and the medical missionary work are to advance together. The gospel is to be bound up with the principles of true health reform. Christianity is to be brought into the practical life. Earnest, thorough reformatory work is to be done. True Bible religion is an outflowing of the love of God for fallen man. God's people are to advance in straightforward lines to impress the hearts of those who are seeking for truth, who desire to act their part aright in this intensely earnest age. We are to present the principles of health reform before the people, doing all in our power to lead men and women to see the necessity of these principles, and to practice them. <RH, June 18, 1914 par. 12>

July 16, 1914 Looking Unto Jesus

*[Portion of a manuscript dated aug. 15, 1902, and published recently, with similar matter, in a small pamphlet entitled "The Spirit of Sacrifice" ("Special Testimonies," Series b, no. 19).]

Mrs. E. G. White

Last night I had a wonderful experience. I was in an assembly where questions were being asked and answered. I awoke at one o'clock, and arose. For a time I walked the room praying most earnestly for clearness of mind, for strength of eyesight, and for strength to write the things that must be written. I entreated the Lord to help me to bear a testimony that would awake his people before it is forever too late. . . . <RH, July 16, 1914 par. 1>

My soul was drawn out in the consideration of matters relating to the future carrying forward of God's work. Those who have had little experience in the beginning of the work often err in judgment in regard to how it should be

advanced. They are tempted on many points. They think that it would be better if the talented workers had higher wages, according to the importance of the work they do. <RH, July 16, 1914 par. 2>

But one of authority stood among us in the assembly in which I was present last night, and spoke words that must decide the question. He said: "Looking unto Jesus, the author and finisher of your faith, trace his work after he assumed humanity, and remember that he is your pattern. In the work of soul saving, his divine-human life in our world is to be your guide. He made the world, yet when he lived on this earth, he had not where to lay his head." <RH, July 16, 1914 par. 3>

Were the most talented workers given higher wages, those who do the more laborious part of the work would desire larger wages also, and would say that their work is just as essential as any work that is done. <RH, July 16, 1914 par. 4>

Work is to be carried forward in many lines. New territory is to be annexed. But no Jerusalem centers are to be made. If such centers are made, there will be a scattering of the people out of them, by the Lord God of heaven. <RH, July 16, 1914 par. 5>

The work of God is to be carried on without outward display. In establishing institutions, we are never to compete with the institutions of the world in size or splendor. We are to enter into no confederacy with those who do not love or fear God. Those who have not the light of present truth, who are unable to endure the seeing of him who is invisible, are surrounded by spiritual darkness that is as the darkness of midnight. Within, all is dreariness. They know not the meaning of joy in the Lord. They take no interest in eternal realities. Their attention is engrossed by the trifling things of earth. They make haste unto vanity, striving by unfair means to obtain advantages. Having forsaken God, the fountain of living waters, they hew out for themselves broken cisterns, that can hold no water. <RH, July 16, 1914 par. 6>

Let it not be thus with those who have tasted the power of the world to come. <RH, July 16, 1914 par. 7>

Sow the seeds of truth wherever you have opportunity. In establishing the work in new places, economize in every possible way. Gather up the fragments; let nothing be lost. The work of soul saving must be carried on in the way that Christ has marked out. He declares, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Only by obeying this word can we be his disciples. We are striving for a kingdom and a crown. We shall obtain both by wearing Christ's yoke and learning of him. "Follow my example," he says. "Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." <RH, July 16, 1914 par. 8>

We are nearing the end of this earth's history, and the different lines of God's work are to be carried forward with much more self-sacrifice than they have yet been. The work for these last days is a missionary work. Present truth, from the first letter of its alphabet to the last, means missionary effort. The work to be done calls for sacrifice at every step of advance. The workers are to come forth from trial purified and refined, as gold tried in the fire. <RH, July 16, 1914 par. 9>

July 23, 1914 The Example of Christ

*[Part of a letter dated July 2, 1903, published recently, with similar matter, in the small pamphlet entitled "The Spirit of Sacrifice."]

Mrs. E. G. White

Dear Brother: At one time you made the suggestion that if the managers of our institutions offered higher wages, they would secure a higher class of workmen, and thus a higher grade of work. My brother, such reasoning is not in harmony with the Lord's plans. We are all his servants. We are not our own. We have been bought with a price, and we are to glorify God in our body and in our spirit, which are his. This is a lesson that we need to learn. We need the discipline so essential to the development of completeness of Christian character. <RH, July 23, 1914 par. 1>

Our institutions are to be entirely under the supervision of God. They were established in sacrifice, and only in sacrifice can their work be successfully carried forward. <RH, July 23, 1914 par. 2>

Upon all who are engaged in the Lord's work rests the responsibility of fulfilling the commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." <RH, July 23, 1914 par. 3>

Christ himself has given us an example of how we are to work. Read the fourth chapter of Matthew, and learn what methods Christ, the Prince of life, followed in his teaching. "Leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and

shadow of death light is sprung up. . . . <RH, July 23, 1914 par. 4>

"And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him." <RH, July 23, 1914 par. 5>

These humble fishermen were Christ's first disciples. He did not say that they were to receive a certain sum for their services. They were to share with him his self-denial and sacrifices. <RH, July 23, 1914 par. 6>

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them." He gave what is known as the Sermon on the Mount,-- a discourse full of precious instruction for all who claim to be his disciples. His deeds of sympathy in restoring the sick to health had aroused a deep interest in his work, and had prepared the people to listen to his words. <RH, July 23, 1914 par. 7>

In every sense of the word, Christ was a medical missionary. He came to this world to preach the gospel and to heal the sick. He came as a healer of the bodies as well as the souls of human beings. His message was that obedience to the laws of the kingdom of God would bring men and women health and prosperity. . . . <RH, July 23, 1914 par. 8>

Christ might have occupied the highest place among the highest teachers of the Jewish nation. But he chose rather to take the gospel to the poor. He went from place to place, that those in the highways and byways might catch the words of the gospel of truth. He labored in the way in which he desires his workers to labor today. By the sea, on the mountain side, in the streets of the city, his voice was heard, explaining the Old Testament Scriptures. So unlike the explanation of the scribes and Pharisees was his explanation that the attention of the people was arrested. He taught as one having authority, and not as the scribes. With clearness and power he proclaimed the gospel message. <RH, July 23, 1914 par. 9>

Never was there such an evangelist as Christ. He was the Majesty of heaven, but he humbled himself to take our nature that he might meet men where they were. To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. How the people flocked to him! From far and near they came for healing, and he healed them all. His fame as the Great Healer spread throughout Palestine, from Jerusalem to Syria. The sick came to the places through which they thought he would pass, that they might call on him for help, and he healed them of their diseases. Hither, too, came the rich, anxious to hear his words and to receive a touch of his hand. Thus he went from city to city, from town to town, preaching the gospel and healing the sick,--the King of glory in the lowly garb of humanity. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." <RH, July 23, 1914 par. 10>

July 30, 1914 Simplicity and Economy

*[Portion of a manuscript dated April 15, 1904, published recently, with similar matter, in the pamphlet entitled "The Spirit of Sacrifice."]

Mrs. E. G. White

Our sanitariums are to be conducted upon principles that will meet the approbation of the great Medical Missionary who went about all Galilee, teaching in their synagogues, and healing all manner of disease among the people. . . . <RH, July 30, 1914 par. 1>

In the establishment and carrying forward of the work, the strictest economy is ever to be shown. Workers are to be employed who will be producers as well as consumers. In no case is money to be invested for display. The gospel medical missionary work is to be carried forward in simplicity, as was the work of the Majesty of heaven, who, seeing the necessities of a lost, sinful world, laid aside his royal robe and kingly crown, and clothed his divinity with humanity, that he might stand at the head of humanity. He so conducted his missionary work as to leave a perfect example for human beings to follow. "If any man will come after me," he declared, "let him deny himself, and take up his cross, and follow me." Every true medical missionary will obey these words. He will not strain every nerve to

follow worldly customs, and make a display, thus thinking to win souls to the Saviour. No, no! If the Majesty of heaven could leave his glorious home to come to a world all seared and marred by the curse, to establish correct methods of doing medical missionary work, we his followers ought to practice the same self-denial and self-sacrifice. <RH, July 30, 1914 par. 2>

Christ gives to all the invitation: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." If all will wear Christ's yoke, if all will learn in his school the lessons that he teaches, there will be sufficient means to establish gospel medical missionary work in many places. <RH, July 30, 1914 par. 3>

Let none say, "I will engage in this work for a stipulated sum. If I do not receive this sum, I will not do the work." Those who say this show that they are not wearing Christ's yoke; they are not learning his meekness and lowliness. Christ might have come to this world with a retinue of angels; but instead he came as a babe, and lived a life of lowliness and poverty. His glory was in his simplicity. He suffered for us the privations of poverty. Shall we refuse to deny ourselves for his sake? Shall we refuse to become medical missionary workers unless we can follow the customs of the world, making a display such as worldlings make? Consider the life and sufferings of the Son of the infinite God. To save a race of sinners he lived a life of poverty and self denial. To one who asked if he might follow him, he said, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Shall those who profess to be his followers refuse to engage in the work of helping their suffering fellow beings unless they can be placed in a position that will not lessen their dignity? <RH, July 30, 1914 par. 4>

My brother, my sister, take up your work right where you are. Do your best, ever looking to Jesus, the author and finisher of our faith. In no other way can we do the work of God and magnify his truth than by following in the footsteps of him who gave up his high command to come to our world that through his humiliation and suffering, human beings might become partakers of the divine nature. For our sake he became poor, that through his poverty we might come into possession of the eternal riches. <RH, July 30, 1914 par. 5>

It is not being rich in the wealth of the world that increases our value in God's sight. It is the meek and the contrite that the Lord acknowledges and honors. Read the fifty-seventh chapter of Isaiah. Study this chapter carefully; for it means much to the people of God. I will make no comments upon it. If you will study it carefully and prayerfully, you will become wise unto salvation. . . . <RH, July 30, 1914 par. 6>

Intelligent, self-denying, self-sacrificing men are now needed,--men who realize the solemnity and importance of God's work, and who as Christian philanthropists will fulfill the commission of Christ. The medical missionary work given us to do means something to every one of us. It is a work of soul saving; it is the proclamation of the gospel message. <RH, July 30, 1914 par. 7>

August 6, 1914 Self-Denying Service

*[Extract from letter written Nov. 1, 1905, to the manager of a sanitarium, early in the history of the institution. Published in pamphlet entitled "The Spirit of Sacrifice."]

Mrs. E. G. White

From Jesus is our life derived. In him is life that is original,--unborrowed, underived life. In him is the fountain of life. In us there is a streamlet from the fountain of life. Our life is something that we receive, something that the Giver takes back again to himself. If our life is hid with Christ in God, we shall, when Christ shall appear, also appear with him in glory. And while in this world, we shall give to God, in sanctified service, all the capabilities he has given us. . . . <RH, August 6, 1914 par. 1>

Christ was the prince of heaven, but he made an infinite sacrifice, and came to a world all marred with the curse brought upon it by the fallen foe. He lays hold of the fallen race. He invites us: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The offer is ours, and every advantage is ours if we will accept the terms. I am trying to do this most earnestly. We can be an example to others by our cheerful obedience to the will of God. Let us comply with the conditions, and in complying we shall find the rest we crave. <RH, August 6, 1914 par. 2>

In regard to the proposition made by Brother -----, I look at the matter as you do. We cannot afford to start out on the high-wage plan. This was the misfortune of the people in -----, and I have something to say on this point. We have

before us a large field of missionary work. We are to be sure to heed the requirements of Christ, who made himself a donation to our world. Nothing that we can possibly do should be left undone. There are to be neatness and order, and everything possible is to be done to show thoroughness in every line. But when it comes to paying twenty-five dollars a week, and giving a percentage on the surgical work done, light was given me in Australia that this could never be, because our record is at stake. The matter was presented to me that many sanitariums would have to be established in Southern California; for there would be a great inflowing of people there. Many would seek that climate. <RH, August 6, 1914 par. 3>

We see so much help to be given to our ministers laboring in the gospel in every country where messengers are sent. In every place there needs to be a school, and in very many places a sanitarium. In Jesus Christ is our help and our sufficiency to carry the work forward intelligently. God has looked upon the great display made by some who have labored in New York; but he does not harmonize with that way of preaching the gospel. The solemn message becomes mingled with a large amount of chaff, which makes upon minds an impression that is not in harmony with our work. The good news of saving grace is to be carried to every place; the warning must be given to the world; but economy must be practiced if we move in the spirit of which Christ has given us an example in his life service. He would have nothing of such an outlay to represent health reform in any place. <RH, August 6, 1914 par. 4>

The gospel is associated with light and life. If there were no sunlight, all vegetation would perish, and human life could not exist. Animal life would die. We are all to consider that there is to be no extravagance in any line. We must be satisfied with pure, simple food, prepared in a simple manner. This should be the diet of high and low. Adulterated substances are to be avoided. We are preparing for the future immortal life in the kingdom of heaven. We expect to do our work in the light and in the power of the great, mighty Healer. All are to act the self-sacrificing part. Every one of us is to learn of Christ. "Learn of me," he says; "for I am meek and lowly in heart: and ye shall find rest unto your souls." <RH, August 6, 1914 par. 5>

All the grand displays that have been made in the medical missionary work, or in buildings, or in dress, or in any line of adornment are contrary to the will of God. Our work is to be carefully studied, and is to be in accordance with our Saviour's plan. He might have had armies of angels to display his true, princely character; but he laid all that aside, and came to our world in the garb of humanity, to suffer with humanity all the temptations wherewith man is tempted. He was tempted in all points as human beings are tempted, that he might reveal that it is possible for us to be victorious overcomers, one with Christ as Christ is one with the Father. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." <RH, August 6, 1914 par. 6>

God calls upon Seventh-day Adventists to reveal to the world that we are preparing for the mansions that Christ has gone to prepare for those who will purify their souls by obeying the truth as it is in Jesus. Let every soul who will come after Christ, deny himself, and take up his cross, and follow him. Thus saith the Great Teacher. <RH, August 6, 1914 par. 7>

August 13, 1914 The Physician in Chief

*[Manuscript dated Dec. 22, 1908, published recently, with similar matter, in the pamphlet entitled "The Spirit of Sacrifice."]

Mrs. E. G. White

Precious light has been given me concerning our sanitarium workers. These workers are to stand in moral dignity before God. Physicians make a mistake when they confine themselves exclusively to the routine of sanitarium work, because they consider their presence essential to the welfare of the institution. Every physician should see the necessity of exerting all the influence the Lord has given him in as wide a sphere as possible; he is required to let his light shine before men, that they may see his good works, and glorify the Father who is in heaven. <RH, August 13, 1914 par. 1>

The head physicians in our sanitariums are not to exclude themselves from the work of speaking the truth to others. Their light is not to be hidden under a bushel, but placed where it can benefit believers and unbelievers. The Saviour said of his representatives: "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men. Ye are the light of the world. A city that is set on an 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 works, and glorify your Father which is in heaven." This is a work that is strangely neglected, and because of this neglect, souls

will be lost. Wake up, my brethren, wake up! <RH, August 13, 1914 par. 2>

Our leading physicians do not glorify God when they confine their talents and their influence to one institution. It is their privilege to show to the world that health reformers carry a decided influence for righteousness and truth. They should make themselves known outside of the institutions where they labor. It is their duty to give the light to all whom they can possibly reach. While the sanitarium may be their special field of labor, yet there are other places of importance that need their influence. To physicians the instruction is given: Let your light shine forth among men. Let every talent be used to meet unbelievers with wise counsel and instruction. If our Christian physicians will consider that there must be no daubing with untempered mortar, and will learn to handle wisely the subjects of Bible truth, seeking to present its importance on every possible occasion, much prejudice will be broken down, and souls will be reached. <RH, August 13, 1914 par. 3>

I have been shown that Dr. ----- is being too closely confined to the sanitarium work at ----- . He should be given opportunity to let his influence be more widely felt. . . . We are not to be an obscure church, but we are to let the light shine forth, that the world may receive it. "I will rejoice in Jerusalem, and joy in my people," God declares through his servant Isaiah. These words will be proved true when those who are capable of standing in positions of responsibility let the light shine forth. Our leading physicians have a work to do outside the compass of our own people. Their influence is not to be limited. Christ's methods of labor are to become their methods, and they are to learn to practice the teachings of his Word. Every one who stands at the head of an institution is under sacred obligation to God to show forth the light of present truth in increasingly bright rays in every place where opportunity offers. <RH, August 13, 1914 par. 4>

The workers in our sanitariums are not to think that the prosperity of the institution depends upon the influence of the head physician alone. There should be in every institution men and women who will exert a righteous, refining influence, and who are capable of carrying responsibilities. The chief responsibilities should be shared by several workers, in order that the leading physician may not be confined too closely to his practice. He should be given opportunity to go where there is need of words of counsel and encouragement to be spoken. As a representative of the Chief Physician, now in the heavenly courts, he is to speak to new congregations, to broaden his experience. He needs to be constantly receiving new ideas, constantly imparting of his store of knowledge, constantly receiving from the Source of all wisdom. We need ever to keep ourselves in a position where we can receive increased light, have new and deeper thoughts, and obtain clearer views of the close relation that must exist between God and his people. And we obtain these views and these ideas by association with those to whom we are called to speak words of mercy and pardoning grace. <RH, August 13, 1914 par. 5>

In all our work there should be kept in view the value of the exchange of talents. Strenuous efforts are to be put forth to reach souls and win them to the truth. We are required to make known the principles of health reform in the large gatherings of our people at our camp meetings. A variety of gifts is needed on these occasions, not only for the work of speaking before those not of our faith, but to instruct our own people how to work in order to secure the best success. Let our physicians learn how to take part in this work,--a work by which they give to the world bright rays of light. <RH, August 13, 1914 par. 6>

September 10, 1914 The Scriptures a Safeguard

Mrs. E. G. White

God has given us his Word that we may become acquainted with its teachings, and know for ourselves what he requires of us. When the lawyer came to Jesus with the inquiry, "What shall I do to inherit eternal life?" the Saviour referred him to the Scriptures, saying, "What is written in the law? how readest thou?" Ignorance will not excuse young or old, or release them from the punishment due for the transgression of God's law, because there is in their hands a faithful presentation of that law and of its principles and its claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right, or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything. <RH, September 10, 1914 par. 1>

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God. <RH, September 10, 1914 par. 2>

We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods as are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God, and a sincere desire to learn his will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth. <RH, September 10, 1914 par. 3>

Many a portion of Scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God's Word is they close their eyes to truths which they do not wish to practice. An understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness. <RH, September 10, 1914 par. 4>

The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. It is the office of heavenly angels to prepare the heart to so comprehend God's Word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own: "Open thou mine eyes, that I may behold wondrous things out of thy law." Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed. Thus "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." <RH, September 10, 1914 par. 5>

All who value their eternal interests should be on their guard against the inroads of skepticism. The very pillars of truth will be assailed. It is impossible to keep beyond the reach of the sarcasms and sophisms, the insidious and pestilent teachings, of modern infidelity. Satan adapts his temptations to all classes. He assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite distrust or contempt of the Scriptures. Even youth of little experience presume to insinuate doubts concerning the fundamental principles of Christianity. And this youthful infidelity, shallow as it is, has its influence. Many are thus led to jest at the faith of their fathers, and to do despite to the Spirit of grace. Many a life that promised to be an honor to God and a blessing to the world, has been blighted by the foul breath of infidelity. All who trust to the boastful decisions of human reason, and imagine that they can explain divine mysteries and arrive at truth unaided by the wisdom of God, are entangled in the snare of Satan. <RH, September 10, 1914 par. 6>

We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depends upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire, "Lord, what wilt thou have me to do?" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon his Word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey. <RH, September 10, 1914 par. 7>

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts which they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer to his expectation by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done through his grace strengthening them. In the books of heaven they are registered as cumberers of the ground. Yet the case of even this class is not utterly hopeless. With those who have slighted God's mercy and abused his grace, the heart of long-suffering love yet pleads. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, . . . redeeming the time, because the days are evil." <RH, September 10, 1914 par. 8>

When the testing time shall come, those who have made God's Word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the false-hearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in

days of prosperity. <RH, September 10, 1914 par. 9>

Says the psalmist: "Thy testimonies are my meditation." "Through thy precepts I get understanding: therefore I hate every false way." <RH, September 10, 1914 par. 10>

"Happy is the man that findeth wisdom." "He shall be as a tree planted by the waters, that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." <RH, September 10, 1914 par. 11>

September 17, 1914 A Message to Church Officers About the Youth

Greater and wiser efforts must be put forth to help the churches in our land. The elders and those who have leading places in the church should give more thought to their plans for conducting the work. . . . Those who bear responsibilities in the church should devise ways in which an opportunity will be given to every member of the church to act some part in the work. This has not been done in the past, and there are but few who realize how much has been lost on this account. . . . <RH, September 17, 1914 par. 1>

A greater work than has ever been done must be done for the young. They must be won with sympathy and love; all barriers must be broken down between them and those who would help them. The most good is not accomplished by long speeches and many words of exhortation or reproof. The greatest tact must be manifested, for human minds must be dealt with carefully, and the Lord will work with those who are fully consecrated to his service. Jesus is drawing the youth, and we must all work with him, putting no forbidding aspects upon our holy religion. We must partake of the divine nature ourselves, and then present Christ to others as the friend of sinners in such a way as to attract souls to leave the ranks of the evil one, and no longer work as agents to destroy souls. <RH, September 17, 1914 par. 2>

We must seek to press the young, with all their fresh vigor and ability, into the ranks of Christ, enlisting them as valiant soldiers in the great fight for truth. We have sadly neglected our duty toward the young, for we have not gathered them in, and induced them to put out their talents to the exchangers. A different mold should be placed upon the work. There should be less sermonizing and more personal labor. Fresh manna must be gathered from the Word of God, and every man must have his portion in due season. A great work can be done by dropping a word privately to your young friends, to those you meet in your daily walks.

Mrs. E. G. White. <RH, September 17, 1914 par. 3>

October 8, 1914 Accepting the Pardon

Here is where thousands fail: they do not believe that Jesus pardons them personally, individually. They do not take God at his word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul. None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness; he bids them live, and not die. <RH, October 8, 1914 par. 1>

God does not deal with us as finite men deal with one another. His thoughts are thoughts of mercy, love, and tenderest compassion. He says, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." <RH, October 8, 1914 par. 2>

Do not give ear to the tempter, but say: "Jesus has died that I might live. He loves me, and wills not that I should perish. I have a compassionate Heavenly Father, and although I have abused his love, though the blessings he has given me have been squandered, I will arise and go to my Father, and say, 'I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.'" The parable tells you how the wanderer will be received: "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." <RH, October 8, 1914 par. 3>

But even this parable, tender and touching as it is, comes short of expressing the infinite compassion of the Heavenly Father. The Lord declares by his prophet, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." While the sinner is yet far from the Father's house, wasting his substance in a strange country, the

Father's heart is yearning over him; and every longing awakened in the soul to return to God is but the tender pleading of his Spirit, wooing, entreating, drawing the wanderer to his Father's heart of love. <RH, October 8, 1914 par. 4>

Look up, you that are doubting and trembling; for Jesus lives to make intercession for us. Thank God for the gift of his dear Son.

Mrs. E. G. White. <RH, October 8, 1914 par. 5>

October 15, 1914 The Temperance Work

Mrs. E. G. White

In our earlier labors in the message, my husband and I always felt it our duty to demonstrate in every place where we held meetings, that we were fully in harmony with the workers in the temperance cause. We laid this question before the people in plain terms. And when invitations would come to us to speak in different places on the temperance question, I always accepted if it was possible. This has been my practice throughout my public ministry, not only in this country, but in Europe and in Australasia. <RH, October 15, 1914 par. 1>

Of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front ranks. A flood of light concerning the principles of true reform has been shining on our pathway for many years, and we are accountable before God if we fail to let this light shine to others. Years ago we regarded the spread of temperance principles as one of our most important duties. It should be so today. Our schools and sanitariums are to reveal the power of the grace of Christ to transform the whole being,--body, soul, and spirit. Our sanitariums and other educational institutions should be centers of light and blessing in the cause of every Bible reform. <RH, October 15, 1914 par. 2>

We need at this time to show a decided interest in the work of the Woman's Christian Temperance Union. None who claim to have a part in the work of God, should lose interest in the grand object of this organization in temperance lines. It would be a good thing if at our camp meetings we should invite the members of the W. C. T. U. to take part in our exercises. This would help them to become acquainted with the reasons of our faith, and open the way for us to unite with them in the temperance work. If we do this, we shall come to see that the temperance question means more than many of us have supposed. In some matters, the workers of the W. C. T. U. are far in advance of our leaders. The Lord has in that organization precious souls, who can be a great help to us in our efforts to advance the temperance movement. And the education our people have had in Bible truth and in a knowledge of the requirements of the law of Jehovah, will enable our sisters to impart to these noble temperance advocates that which will be for their spiritual welfare. Thus a union and sympathy will be created where in the past there has sometimes existed prejudice and misunderstanding. <RH, October 15, 1914 par. 3>

I have been surprised as I have seen the indifference of some of our leaders to this organization. The Lord gave the best Gift of heaven to the world that he might win men back to their allegiance to him. We should do all in our power to cooperate with heavenly agencies for the promulgation of truth and righteousness in the earth. We cannot do a better work than to unite, so far as we can do so without compromise, with the W. C. T. U. workers. <RH, October 15, 1914 par. 4>

Concerning this matter I wrote to one of our sisters in 1898:-- <RH, October 15, 1914 par. 5>

"The Lord, I fully believe, is leading you that you may keep the principles of temperance clear and distinct, in all their purity, in connection with the truth for these last days. They that do his will shall know of the doctrine. . . . The Lord does not bid you separate from the Woman's Christian Temperance Union. They need all the light you can give them. Flash all the light possible into their pathway. You can agree with them on the ground of the pure, elevating principles that first brought into existence the Woman's Christian Temperance Union. The Lord has given you capabilities and talents to be preserved uncorrupted in their simplicity. Through Jesus Christ you may do a good work. As souls shall be converted to the truth, have them unite with you in teaching those women who are willing to be taught, to live and labor intelligently and unitedly." <RH, October 15, 1914 par. 6>

And in "Testimonies for the Church," Vol. VI, pages 110, 111, I have written: -- <RH, October 15, 1914 par. 7>

"In our work more attention should be given to the temperance reform. Every duty that calls for reform, involves repentance, faith, and obedience. It means the uplifting of the soul to a new and nobler life. Thus every true reform has its place in the work of the third angel's message. Especially does the temperance reform demand our attention and support. At our camp meetings we should call attention to this work, and make it a living issue. We should present to the people the principles of true temperance, and call for signers to the temperance pledge. Careful attention should be given to those who are enslaved by evil habits. We must lead them to the cross of Christ. <RH, October 15, 1914 par. 8>

"Our camp meetings should have the labors of medical men. These should be men of wisdom and sound judgment, men who respect the ministry of the word, and who are not victims of unbelief. These men are the guardians of the health of the people, and they are to be recognized and respected. They should give instruction to the people in regard to the dangers of intemperance. This evil must be more boldly met in the future than it has been in the past. Ministers and doctors should set forth the evils of intemperance. Both should work in the gospel with power to condemn sin and exalt righteousness. Those ministers or doctors who do not make personal appeals to the people are remiss in their duty. They fail of doing the work which God has appointed them. <RH, October 15, 1914 par. 9>

"In other churches there are Christians who are standing in defense of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us. We should call upon great and good men to second our efforts to save that which is lost. <RH, October 15, 1914 par. 10>

"If the work of temperance were carried forward by us as it was begun thirty years ago; if at our camp meetings we presented before the people the evils of intemperance in eating and drinking, and especially the evil of liquor drinking,--if these things were presented in connection with the evidences of Christ's soon coming, there would be a shaking among the people. If we showed a zeal in proportion to the importance of the truths we are handling, we might be instrumental in rescuing hundreds, yea, thousands, from ruin. <RH, October 15, 1914 par. 11>

"Only eternity will reveal what has been accomplished by this kind of ministry,--how many souls, sick with doubt and tired of worldliness and unrest, have been brought to the Great Physician, who longs to save to the uttermost all who come unto him. Christ is a risen Saviour, and there is healing in his wings." <RH, October 15, 1914 par. 12>

I am being aroused anew on this subject. We have a work to do along this line besides that of speaking in public. We must present our principles in pamphlets and in our papers. We must use every possible means of arousing our people to their duty to get into connection with those who know not the truth. The success we have had in missionary work has been fully proportionate to the self-denying, self-sacrificing efforts we have made. The Lord alone knows how much we might have accomplished if as a people we had humbled ourselves before him and proclaimed the temperance truth in clear, straight lines. <RH, October 15, 1914 par. 13>

A large work of seed sowing is yet to be done. The light of truth has flashed upon many minds who have not yet fully taken their stand, and these souls are waiting to see what next. The Lord's workers are to draw nigh to him, and he will give them keener perceptions and broader views of his purpose and of their individual duty. <RH, October 15, 1914 par. 14>

We need to put away our narrowness of vision. We need to search the Scriptures, studying the works of Christ in his efforts to reach every class of people. Again and again Christ was charged with receiving sinners and eating with them. But he said, "I came not to call the righteous, but sinners to repentance." <RH, October 15, 1914 par. 15>

Voting Against the License Law

While we are in no wise to become involved in political questions, yet it is our privilege to take our stand decidedly on all questions relating to temperance reform. Concerning this I have often borne a plain testimony. In an article published in the Review of Nov. 8, 1881, I wrote:-- <RH, October 15, 1914 par. 16>

"Our Creator has bestowed his bounties upon man with a liberal hand. Were all these gifts of Providence wisely and temperately employed, poverty, sickness, and distress would be well-nigh banished from the earth. But, alas! we see on every hand the blessings of God changed to a curse by the wickedness of men. <RH, October 15, 1914 par. 17>

"There is no class guilty of greater perversion and abuse of his precious gifts than are those who employ the products of the soil in the manufacture of intoxicating liquors. The nutritive grains, the healthful, delicious fruits, are converted into beverages that pervert the senses and madden the brain. As a result of the use of these poisons, thousand of families are deprived of the comforts and even the necessities of life, acts of violence and crime are multiplied, and disease and death hurry myriads of victims to a drunkard's grave. <RH, October 15, 1914 par. 18>

"This work of destruction is carried on under the protection of the laws of the land. For a paltry sum, men are licensed to deal out to their fellow men the potion that shall rob them of all that makes this life desirable and of all hope of the life to come. Neither the lawmaker nor the liquor seller is ignorant of the result of his work. At the hotel bar, in the beer garden, at the saloon, the slave of appetite expends his means for that which is destructive to reason, health, and happiness. The liquor seller fills his till with the money that should provide food and clothing for the family of the poor drunkard. <RH, October 15, 1914 par. 19>

"This is the worst kind of robbery. Yet men in high position in society and in the church lend their influence in favor of license laws. . . . Thus society is corrupted, workhouses and prisons are crowded with paupers and criminals, and the gallows is supplied with victims. The evil ends not with the drunkard and his unhappy family. The burdens of taxation are increased, the morals of the young are imperiled, the property, and even the life, of every member of society is

endangered. But the picture may be presented never so vividly, and yet it falls short of the reality. No human pen or pencil can fully delineate the horrors of intemperance. . . . [<RH, October 15, 1914 par. 20>](#)

"How can Christian men and women tolerate this evil? . . . There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue? . . . [<RH, October 15, 1914 par. 21>](#)

"We may call upon the friends of the temperance cause to rally to the conflict and seek to press back the tide of evil that is demoralizing the world; but of what avail are all our efforts while liquor selling is sustained by law? Must the curse of intemperance forever rest like a blight upon our land? Must it every year sweep like a devouring fire over thousands of happy homes? We talk of the results, tremble at the results, and wonder what we can do with the terrible results, while too often we tolerate and even sanction the cause. The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example -- by voice and pen and vote -- in favor of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe, our motto, No compromise and no cessation of our efforts till the victory is gained. . . . [<RH, October 15, 1914 par. 22>](#)

"What can be done to press back the inflowing tide of evil? Let laws be enacted and rigidly enforced prohibiting the sale and the use of ardent spirits as a beverage. Let every effort be made to encourage the inebriate's return to temperance and virtue. But even more than this is needed to banish the curse of inebriety from our land. Let the appetite for intoxicating liquors be removed, and their use and sale are at an end. This work must to a great degree devolve upon parents. Let them, by observing strict temperance themselves, give the right stamp of character to their children, and then educate and train these children, in the fear of God, to habits of self-denial and self-control. Youth who have been thus trained will have moral stamina to resist temptation, and to control appetite and passion. They will stand unmoved by the folly and dissipation that are corrupting society. [<RH, October 15, 1914 par. 23>](#)

"The prosperity of a nation is dependent upon the virtue and intelligence of its citizens. To secure these blessings, habits of strict temperance are indispensable. The history of ancient kingdoms is replete with lessons of warning for us. Luxury, self-indulgence, and dissipation prepare the way for their downfall. It remains to be seen whether our own republic will be admonished by their example and avoid their fate." [<RH, October 15, 1914 par. 24>](#)

October 22, 1914 Fields Near at Hand

Mrs. E. G. White

It is in harmony with God's plan for the extension of his work in the regions beyond that many are called to leave their native shores for distant lands, to act as leaders and teachers in soul-winning service. It is also in harmony with his plan that those who remain in their home fields shall unite in well-organized efforts to save the perishing multitudes living close by, within easy reach. Every true follower of Christ is a missionary, and whether he be at home or abroad, he will find many ways in which to labor for God. Realizing his accountability to make known to others the truth that has gladdened his own heart and made bright his hope of life eternal, the true Christian, wherever he is, will be a faithful light bearer. [<RH, October 22, 1914 par. 1>](#)

It is the duty not of the minister merely, but of every member of the church, to represent Christ to the world. All who name the name of Christ are to catch the rays of light streaming from the throne of God, and reflect them upon souls blinded by error and infatuated with false doctrine. They are to hold up the only true standard of righteousness, which is God's holy law. [<RH, October 22, 1914 par. 2>](#)

Precious are the results that will follow sincere, unselfish efforts to use every capability in the Lord's service. From the Great Teacher the worker will receive the highest of all education. The quickening influence of the grace of God will be made manifest in him. There will be an intensity of desire to follow in the path that Jesus trod. There will be an earnest longing to point sinners to "the Lamb of God, which taketh away the sin of the world." The heart will be filled with loving zeal for the Master. [<RH, October 22, 1914 par. 3>](#)

My brethren and sisters, let us come up to the high standard of God in Christ Jesus. Let us now consider, before it shall be everlastingly too late, what is the measure of our responsibilities in this world in regard to the salvation of our fellow men. Let us watch and pray, and place ourselves in right relation to God, and study to see what good we may do,--what words we may speak, what influence we may exert, what light we may diffuse as colaborers with God, and

what we can do to establish missions in places where now there are none, that lights may be continually shining forth into the dark corners of the earth. <RH, October 22, 1914 par. 4>

Every individual Christian is required of God to be active in missionary service. He must wrestle with God in secret prayer; then he is to go forth in the spirit of Christ to hold converse with men. Anointed for his mission, he bears with him the atmosphere of paradise. His words are well chosen; his countenance reflects the image of his Master. He is the light of the world, a living epistle known and read of men. <RH, October 22, 1914 par. 5>

An Organized Movement

The forces for good among the lay members of the church cannot be developed and brought into proper working order without careful planning and systematic training. And as these workers are developed, they must be given the wise, helpful supervision of experienced leaders. They should not be left to struggle along alone, unaided. While it is true that the responsibility of leadership rests heavily upon the officers of the local churches, yet this responsibility is to be shared by the ordained ministers and by conference officers. Those in positions of trust in the General Conference and in union and local conferences cannot overlook their responsibility toward every church member, however humble may be the work in which he is engaged. All lines of service are to be bound together in one united whole. <RH, October 22, 1914 par. 6>

In past years, much has been done to strengthen the hands of the lay members, and to encourage them to be vigilant home missionaries. But much more might have been accomplished had those in responsibility recognized and made full use of all the working forces in the church. In every church there is talent, which, with the right kind of helpful training from men of experience, might be developed into a power for the upbuilding of God's kingdom. <RH, October 22, 1914 par. 7>

Counsels Often Repeated

Often the attention of ministers and conference officers has been called to the importance of utilizing all the various agencies in our ranks, for the advancement of God's cause. Many appeals to church members have been published, and in these have been outlined successful methods of labor. As I have testified in former years, there is now the same call for disinterested workers as when Christ gave his commission to the first disciples. "Go ye into all the world, and preach the gospel to every creature," is our Lord's command. Self-sacrificing labor is wanted in every part of the harvest field. Men and women are to be coworkers with their self-denying Redeemer. In their earnest efforts to do others good, they will be bearing his yoke and lifting his burden. And in this they will find truest happiness and richest joy. <RH, October 22, 1914 par. 8>

All who accept the invitation of Christ to bear his yoke and share his burden, will not only find the yoke easy, but the burden light. Rest and peace is found in forgetfulness of self and in persevering effort to save souls from the darkness of error. Those who shirk the responsibilities that Jesus would have them bear, choosing rather a life of self-indulgent ease, will find themselves destitute of spiritual joys and divine peace. Such cannot be partakers with Christ of his glory. Selfish enjoyments can never satisfy the cravings of a soul that God has qualified for a higher sphere and a nobler mission. <RH, October 22, 1914 par. 9>

That church only is strong that is a working church, whose members feel an individual responsibility to act their part in strengthening, encouraging, and building up the church by their personal efforts. Such believers will extend their influence and labors by cheerfully doing all that they can in every branch of the cause. The truth spreads when living, active workers commend it by personal effort, characterized by piety and the beauty of true holiness. <RH, October 22, 1914 par. 10>

We are a people whom God has favored with special privileges and blessings in making us the depositaries of his law. None of us are to be idlers in the vineyard of the Lord. We are not all qualified to do the same kind of work; all cannot be ministers, to labor in word and doctrine; but there are many other lines of work, fully as important as preaching, which have been sadly neglected. <RH, October 22, 1914 par. 11>

Many whose names are on the church roll, are living as if there were no great emergency, no fearful danger of their fellow men losing eternal life. Many fold their hands at ease, yet profess to be followers of Christ. The burden of the work has been left largely with those who are laboring under salary. But this is not as it should be. The great missionary field is open to all, and the lay members of our churches must understand that no one is exempted from labor in the Master's vineyard. <RH, October 22, 1914 par. 12>

Soul-Saving Service

We are living in a most solemn time. Important responsibilities are resting upon us. New fields are being opened for our labor, and the Macedonian cry is coming from every direction, "Come over . . . and help us." Some beg for even a day of labor with them, if they can have no more. Angels of God are preparing ears to hear, and hearts to receive the message of warning. And in our very midst honest souls are living who have never yet heard the reasons of our faith. People are perishing for want of knowledge. Not one-hundredth part is being done that might be done to give the third angel's message to the world. There are those who will be responsible for the souls who have never heard the truth. Many excuse themselves by giving trivial reasons for not engaging in the work they might do if they were consecrated to God. They have wrapped their talents in a napkin and buried them in the earth. <RH, October 22, 1914 par. 13>

The work of saving souls is sacred and all-important. The humble, efficient worker, who obediently responds to the call of God in this direction, may be sure of receiving divine assistance. To feel so great and holy a responsibility is of itself elevating to the human character. The influence upon one's own life, as well as upon the lives of others, is incalculable. The highest mental qualities are called into action, and their continued exercise strengthens and purifies mind and heart. <RH, October 22, 1914 par. 14>

It is wonderful how strong a weak man may become through faith in the power of God, how decided his efforts, how prolific of great results. And the timid woman, shrinking and self-distrustful, is transformed into a courageous missionary, who valiantly wields the sword of truth. The hesitating and irresolute become firm and decided. Taking in the great fact that he is called by the Redeemer of the world to work with him for the salvation of man, the believer dedicates his life to this work. His nature becomes exalted; the mission of Christ opens before him with new importance and glory, and with deep humility he recognizes in himself a colaborer with the Saviour. No higher office is given to man. No joy can equal the assurance of being an instrument in the hands of God for the saving of souls. It is a grand thing to look back upon an experience of labor all marked with glorious results; to see precious souls progressing in the light through your efforts; to feel that God has worked with and through you in the harvest field of the world.

<RH, October 22, 1914 par. 15>

October 29, 1914 The Foreigners in America

Mrs. E. G. White

While plans are being carried out to warn the inhabitants of various nations in distant lands, much must be done in behalf of the foreigners who have come to the shores of our own land. The souls in China are no more precious than the souls within the shadow of our doors. God's people are to labor faithfully in distant lands, as his providence may open the way; and they are also to fulfill their duty toward the foreigners of various nationalities in the cities and villages and country districts close by. <RH, October 29, 1914 par. 1>

It is well that those in responsibility are now planning wisely to proclaim the third angel's message to the hundreds of thousands of foreigners in America. God desires his servants to do their full duty toward the unwarned millions of the cities, and especially toward those who have come to these cities in our land from the nations of earth. Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time. <RH, October 29, 1914 par. 2>

Great benefits would come to the cause of God in the regions beyond if faithful effort were put forth in behalf of the foreigners in the cities of our homeland. Among these men and women are some who, upon accepting the truth, could soon be fitted to labor for their own people in this country and in other countries. Many might return to the places from which they came, in the hope of winning their friends to the truth. They could search out their kinsfolk and neighbors, and communicate to them a knowledge of the third angel's message. <RH, October 29, 1914 par. 3>

Had the work of warning the cities of America been carried forward in past years with an earnestness in harmony with the importance of this part of the harvest field, we might now be standing on vantage ground. In urging this matter upon the attention of our brethren in responsibility assembled in a union conference in 1909, I said:-- <RH, October 29, 1914 par. 4>

"In New York City, in Chicago, and in other great centers of population, there is a large foreign element--multitudes of various nationalities, and all practically unwarned. Among Seventh-day Adventists there is a great zeal--and I am not saying there is any too much--to work in foreign countries; but it would be pleasing to God if a proportionate zeal were manifested to work the cities close by. His people need to move sensibly. They need to set about this work in the cities with serious earnestness. Men of consecration and talent are to be sent into these cities, and set at work. Many classes of laborers are to unite in conducting these efforts to warn the people. <RH, October 29, 1914 par. 5>

"When God's chosen messengers recognize their responsibility toward the cities, and in the spirit of the Master Worker labor untiringly for the conversion of precious souls, those who are enlightened will desire to give freely of their means to sustain the work done in their behalf. The newly converted believers will respond liberally to every call for help, and the Spirit of God will move upon their hearts to sustain not only the work being carried forward in the cities where they may be living, but in the regions beyond. Thus strength will come to the working forces at home and abroad, and the cause of God will be advanced in his appointed way." <RH, October 29, 1914 par. 6>

In "Testimonies for the Church," Vol. VIII, counsel is given concerning this same matter. From pages 34-37 I quote:-
- <RH, October 29, 1914 par. 7>

"I must write something in regard to the way in which our cities in America have been passed by and neglected,-- cities in which the truth has not been proclaimed. The message must be given to the thousands of foreigners living in these cities in the home field. . . . <RH, October 29, 1914 par. 8>

"Who feels heavily burdened to see the message proclaimed in Greater New York and in the many other cities as yet unworked? Not all the means that can be gathered up is to be sent from America to distant lands, while in the home field there exist such providential opportunities to present the truth to millions who have never heard it. Among these millions are the representatives of many nations, many of whom are prepared to receive the message. Much remains to be done within the shadow of our doors,--in the cities of California, New York, and many other States. . . . <RH, October 29, 1914 par. 9>

"We repeat the prayer, 'Thy kingdom come. Thy will be done in earth, as it is in heaven.' Matt. 6:10. Are we doing our part to answer this prayer? We profess to believe that the commission which Christ gave to his disciples is given also to us. Are we fulfilling it? May God forgive our terrible neglect in not doing the work that as yet we have scarcely touched with the tips of our fingers. When will this work be done? It makes my heart sick and sore to see such blindness on the part of the people of God. <RH, October 29, 1914 par. 10>

"There are thousands in America perishing in ignorance and sin. And looking afar off to some distant field, those who know the truth are indifferently passing by the needy fields close to them. Christ says, 'Go work today in my vineyard.' 'Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.' Matt. 21:28; John 4:35. <RH, October 29, 1914 par. 11>

"Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to his church. <RH, October 29, 1914 par. 12>

"The Lord lives and reigns. Soon he will arise in majesty to shake terribly the earth. A special message is now to be borne, a message that will pierce the spiritual darkness and convict and convert souls. 'Haste thee, flee for thy life,' is the call to be given to those dwelling in sin. We must now be terribly in earnest. . . . <RH, October 29, 1914 par. 13>

"My heart is filled with anguish when I think of the tame messages borne by some of our ministers, when they have a message of life and death to bear. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. May God help his people to arouse and walk and work as men and women on the borders of the eternal world. Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come. Then there will be no time to prepare to meet him. Now is the time for us to give the warning message." <RH, October 29, 1914 par. 14>

Recently we were favored with a visit from Elder O. A. Olsen, who has been appointed by the General Conference to have the general oversight of the work among foreigners in America. We were greatly cheered by the encouraging report he brought concerning the progress that has been made in a few places. He told us of the continued prosperity of the cause of present truth among the Scandinavians and the Germans in America, and of the plans for continuing the work among the French. We rejoice that the efforts put forth by the pioneer workers among foreign nationalities in the United States and Canada, have borne a rich harvest of souls and we pray that our brethren and sisters who have sacrificed to establish schools for the training of their children in their own mother tongue, may continue steadfast in the faith. Their labor of love will not be in vain. The workers trained in these schools should be encouraged to find their places quickly in the Master's vineyard, and to labor perseveringly in behalf of those who know not the truth for this time. God will go before them, and give them many souls for their hire. <RH, October 29, 1914 par. 15>

Elder Olsen told us also of the encouraging beginnings among the Italians, Servians, Roumanians, Russians, and several other nationalities. We rejoiced with him in all that has been done, and yet our hearts were made sad by the knowledge that much that might have been done has been left undone because of lack of means. We hope that the special collection recently taken in all our churches in America, will enable our brethren having this department in charge, to do more aggressive work in the great cities of the land. Thus many may be won to our ranks, and from among these may be developed laborers who can proclaim the message to those of their own nationality in our own

land and in the other nations of earth. <RH, October 29, 1914 par. 16>

God would be pleased to see far more accomplished by his people in the presentation of the truth for this time to the foreigners in America than has been done in the past. Let us strengthen the hands of Elder Olsen and his associates in labor. Let us not permit them to struggle on, alone, with only a meager allowance for the prosecution of their great work. As I have testified for years, if we were quick in discerning the opening providences of God, we should be able to see in the multiplying opportunities to reach many foreigners in America a divinely appointed means of rapidly extending the third angel's message into all the nations of earth. God in his providence has brought men to our very doors and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light before men of other tongues. <RH, October 29, 1914 par. 17>

There is a great work before us. The world is to be warned. The truth is to be translated into many languages, that all nations may enjoy its pure, life-giving influence. This work calls for the exercise of all the talents that God has intrusted to our keeping,--the pen, the press, the voice, the purse, and the sanctified affections of the soul. Christ has made us ambassadors to make known his salvation to the children of men; and if we are clothed with the righteousness of Christ and are filled with the joy of his indwelling Spirit, we shall not be able to hold our peace. The truth will be poured forth from hearts all aglow with the love of God. We shall long to present the attractions of Christ and the unseen realities of the world to come. <RH, October 29, 1914 par. 18>

October 29, 1914 Extracts from Unpublished Manuscripts

"Christ, the Great Medical Missionary, is our example. Of him it is written that he went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. He healed the sick and preached the gospel. In his service, healing and teaching were linked closely together. Today they are not to be separated." <RH, October 29, 1914 par. 1>

"The gospel minister should preach the health principles, for these have been given of God as among the means needed to prepare a people perfect in character. Therefore health principles have been given to us that as a people we might be prepared in both mind and body to receive the fullness of God's blessing. The medical missionary work has its place and part in this closing gospel work." <RH, October 29, 1914 par. 2>

"The Christian physician has a high calling. With his fuller knowledge of the human system and its laws, he is in a position to preach the gospel of salvation with much efficiency and power. <RH, October 29, 1914 par. 3>

"The first and chief object of the gospel and all that pertains to it is to seek to save that which is lost. The ministry of the gospel, whether by the minister or the physician, is to reach out to man a helping hand wherever it is needed. It is to minister to the sick and suffering physically as well as to the sin-sick soul. <RH, October 29, 1914 par. 4>

"Here the gospel minister and the Christian physician unite, and the Bible worker in her visit from house to house as well." <RH, October 29, 1914 par. 5>

"The nurses who are trained in our institutions are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the word with that of physical healing." <RH, October 29, 1914 par. 6>

"The purpose of our health institutions is not first and foremost to be that of hospitals. The health institutions connected with the closing work of the gospel in the earth stand for the great principles of the gospel in all its fullness. Christ is the one to be revealed in all the institutions connected with the closing work, but none of them can do it so fully as the health institution where the sick and suffering come for relief and deliverance from both physical and spiritual ailment. Many of these need, like the paralytic of old, the forgiveness of sin the first thing, and they need to learn how to 'go, and sin no more.' <RH, October 29, 1914 par. 7>

"If a sanitarium connected with this closing message fails to lift up Christ, and the principles of the gospel as developed in the third angel's message, it fails in its most important feature, and contradicts the very object of its existence. <RH, October 29, 1914 par. 8>

"At the same time our health institutions are also to be training centers for preparing and training workers." There should be companies organized and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude. To prepare to receive the higher education in the school above, is now to be our purpose."-Mrs. E. G. White, MS. <RH, October 29, 1914 par. 9>

Mrs. E. G. White

In the past, a large work has been accomplished in the distribution of the printed page. This is a line of service in which every church member can have some part. All cannot go out as canvassers for our larger books; but there is a field of usefulness open before many of our brethren and sisters in the placing of truth-filled publications in the homes of their neighbors and friends. <RH, November 5, 1914 par. 1>

Years ago our brethren in responsibility gave much study to ways and means for the carrying forward of this line of work with increasing efficiency. As the result of carefully laid plans, patient instruction, and helpful supervision, the circulation of the printed page has come to be a mighty factor in the dissemination of the truths of the third angel's message. <RH, November 5, 1914 par. 2>

When we view the rise and progress of the publishing work from the beginning to the present time, we thank God and take courage. Yet our responsibility toward the unwarned multitudes urges us on to still greater and more systematic efforts to set in operation many agencies for the circulation of our papers, tracts, and books. Those who are acquainted with the possibilities of this branch of missionary work, and who are wise to teach, have much to do in the training of home workers. <RH, November 5, 1914 par. 3>

Our numbers are constantly increasing, and the inexperienced must be patiently taught to share the burdens resting upon the entire body of believers. Many, too, of our brethren and sisters older in the faith, who have been active in the distribution of literature in the past, are still in need of systematic instruction in methods of labor. Those in responsibility should be quick to discern talent that can be used in the tract and missionary work; and they should do all in their power to develop this talent. <RH, November 5, 1914 par. 4>

In earlier years, when many efforts were being put forth to induce our brethren and sisters to circulate the printed page, I bore testimony to the fact that but few among us have broad and extensive views of what can be done in reaching the people by personal, interested efforts. Many who cannot be induced to listen to the truth presented by the living preacher, will take up a tract or a paper and peruse it; many things they read meet their ideas exactly, and they become interested to learn all it contains. Impressions are thus made upon their minds which they cannot readily forget. The seed of truth has in some cases been buried for years beneath the rubbish of the world and the pleasing fables that deceived ones have enjoyed. After a time some experience -- it may be some earthly sorrow or affliction -- softens their hearts, and the seed that has lain dormant springs up and bears fruit to the glory of God. <RH, November 5, 1914 par. 5>

Again, many who read these papers and tracts lay aside the silent messengers because of the plain truths set forth. But ideas all new to them have, although unwelcome, made their impression, and again the hand takes up the neglected paper or tract, and the eye is tracing the truthful lines. Thus point after point of truth is established, and antagonism ceases. As the convicting power of the Spirit of God works upon the heart, step by step reformations in the life are wrought, until self is merged into the will of Christ. Henceforth the despised paper or tract is honored as the means of converting the stubborn heart and subduing the perverse will, bringing it in subjection to Christ. Had the living preacher spoken as pointedly, these persons might have turned from him, refusing to entertain the new and strange ideas he advocated. <RH, November 5, 1914 par. 6>

I have been instructed that but few have any correct idea of what the distribution of papers and tracts is doing. By this means doors are opening everywhere, and minds are being prepared to receive the truth from the living preacher. The success attending the efforts of ministers in the field is due in a great degree to the influence of the reading matter which has enlightened the minds of the people and removed prejudice. <RH, November 5, 1914 par. 7>

The true Christian is bent on doing good to all who come within the sphere of his influence. Many ways of usefulness will open before the willing, aspiring, devoted soul, who wants to labor for the salvation of others. The more such persons do, the more they will see to do, and the more earnest will they be to have a part in every good work for the upbuilding of the kingdom of Christ. <RH, November 5, 1914 par. 8>

Let this question come home to every heart: "How much owest thou unto my Lord?" Our Master became poor that we might have eternal riches; he died that we might have life. Should we not be willing to follow his example, in order to bring to others a knowledge of saving truth? In so doing, our own characters will develop, our faith will grow strong, our zeal will become more steady and earnest, our love for God and for his truth and for the souls perishing all about us will become intensified, and many will be saved as the result of our labors. <RH, November 5, 1914 par. 9>

Happy are they who from the beginning of their religious life have been true to their first love, growing in grace and in the knowledge of their Lord. The sure result of such intercourse and fellowship with Christ will be an increase of piety, of purity, of holy zeal. They are receiving a divine education, and this is made manifest in a life of fervor and untiring diligence. They have a faith that works by love and purifies the soul. Theirs is a childlike devotion, and their love for their Redeemer finds expression in deeds of kindness and loving service for their fellow men. <RH, November 5, 1914 par. 10>

The Lord is calling upon his people to continue with courage and faith their work of circulating the printed page. Every church should seek for a revival of the missionary spirit. My brethren and sisters, in these times of doubt and unbelief sinners will be converted only as the result of unusual efforts to give them a knowledge of Bible truth. You will seek in vain to convince others of the preciousness of Christ, so long as you fail to make a wise and diligent use of the agencies placed within your reach for the winning of souls. <RH, November 5, 1914 par. 11>

We should treat as a sacred treasure every line of printed matter that comes from our publishing houses. Even the fragments of a pamphlet or of a periodical should be regarded as of value. Who can estimate the influence that a torn page containing the truths of the third angel's message, may have upon the heart of some seeker after truth? <RH, November 5, 1914 par. 12>

In the miracle of the feeding of the multitude, the food was increased as it passed from Christ to the people. Thus it will be in the distribution of our publications. God's truth, as it is passed out, will multiply greatly. And as Christ was careful that of the fragments that remained nothing should be lost, so we should carefully treasure every fragment of literature containing the truth for this time. Every page that comes from the press is a ray of light from heaven, to shine into the byways and the hedges, shedding light upon the pathway of truth. Let us remember that somebody would be glad to receive every page that we can spare. <RH, November 5, 1914 par. 13>

When the churches become living, working agencies for the salvation of the perishing, the Holy Spirit will be given in answer to their sincere request. The truths of God's Word will be regarded with new interest, and will be searched after as if they were fresh revelations from heaven. Envy, jealousy, evil surmising, will cease. The study of the Word will absorb the mind, and its truths will feast the soul. The promises of God that all too often in the past have been repeated as if the soul had never tasted of his love, will glow upon the altar of the heart, and fall in burning words from the lips of the messenger of truth. The members of our churches will be pleading for souls with an earnestness that cannot be repulsed. The windows of heaven will be open for the outpouring of the latter rain. <RH, November 5, 1914 par. 14>

November 12, 1914 Preparing for Christ's Return

Mrs. Ellen G. White

Seventh-day Adventists profess to believe that the day of this world's history is far spent, and that the night is at hand. Should we then, as the end draws nigh, manifest greater earnestness and zeal in the service of God, or may we now relax our energies, and participate in the pursuits and pleasures of the world? The Lord has ever required his people to show in all their habits of life a marked difference between themselves and worldlings. Even if the end were not near, it would be the duty of every Christian to be true to his profession of faith, and by an example of simplicity and self-denial, to rebuke the pride and selfishness of the ungodly. How much more, then, is it incumbent upon this people to manifest unflinching zeal and consecration! <RH, November 12, 1914 par. 1>

In both the Old and the New Testament the Lord has positively enjoined upon his people to be distinct from the world, in spirit, in pursuits, in practice, to be a holy nation, a peculiar people. The east is not farther from the west than are the children of light, in customs, practices, and spirit, from the children of darkness. And this distinction will be more marked, more decided, as we near the close of time. It is not a profession of faith, or a name registered in the church book, that constitutes us children of God. It is a vital connection with Christ. We must be one with him, imbued with his Spirit, partakers of the divine nature, crucified to the world with its affections and lusts, renewed in knowledge and true holiness. <RH, November 12, 1914 par. 2>

God requires of his blood-bought heritage the sanctification of the whole being,--purity like the purity of Christ, perfect conformity to the will of God. "Be ye therefore perfect," is God's word to us; and in order that we might obey this word, he sent his only begotten Son to this earth to live in our behalf a perfect life. We have before us his example; and the strength by which he lived this life we also may have. Our duty, our safety, our happiness and usefulness, and our salvation call upon us each to use the greatest diligence to secure the grace of Christ; to be so closely connected with God that we may discern spiritual things, and not be ignorant of Satan's devices. The mighty surges of temptation will break upon all; and unless we are riveted to the eternal Rock, we shall be borne away, to become the helpless prey of the enemy. By diligent searching of the Scriptures, and earnest prayer for divine help, the soul must be prepared to resist temptation. The transforming power of Christ's grace will mold the one who gives himself to God's service; for God is bound by an eternal pledge to supply power and grace to every one who yields himself to be sanctified by obedience to the truth. <RH, November 12, 1914 par. 3>

Now is the time to prepare for the coming of our Lord. Readiness to meet him cannot be attained in a moment.

Preparatory to that solemn scene there must be vigilant waiting and watching, combined with earnest work. <RH, November 12, 1914 par. 4>

We are living in a time of peril, a time of temptation, of despondency. Every one is beset by the wiles of Satan, and we should press together to resist his power. We should be of one mind, speaking the same things, and with one mouth glorifying God. When unity prevails, the church advances from success to success, and the various departments of the cause of God fulfill their part in the finishing of the great work before us. <RH, November 12, 1914 par. 5>

There are many, many in our churches who have but a limited understanding of the real meaning of the truth for this time. I appeal to them not to disregard the fulfilling of the signs of the times, which say so plainly that the end is near. O, how many who have not sought their soul's salvation will soon make the bitter lamentation, "The harvest is past, the summer is ended, and I am not saved"! <RH, November 12, 1914 par. 6>

We need to humble ourselves before God, because there are those in the church who are failing of accomplishing that which the Lord desires them to accomplish in soul-saving effort. The privileges that he has given them, the promises he has made, the advantages he has bestowed, should inspire them with far greater zeal and devotion than they manifest. <RH, November 12, 1914 par. 7>

My brethren and sisters, are we willing to leave self out of the question? Are our energies spent in the Master's service? Are our voices often raised in earnest supplication for power from on high? Is our faith pure and strong? Have we put away all prejudice, all evil thinking and evil speaking? Are our affections set on things above, or are they twining about the things of this earth? Are our eyes open to see the needs of those around us? Can God call us faithful watchmen? <RH, November 12, 1914 par. 8>

To those who have failed of discerning the opportunities of the present hour, I would say: Do you desire to break the spell that holds you? Would you arouse from this sluggishness that resembles the torpor of death? Go to work, whether you feel like it or not. Engage in personal effort to bring souls to Jesus and to the knowledge of the truth. In such labor you will find both a stimulant and a tonic; it will both arouse and strengthen. By exercise, your spiritual powers will become more vigorous, so that you can, with better success, work out your own salvation. The stupor of death is upon many who profess Christ. Make every effort to arouse them. Warn, entreat, expostulate. Pray that the melting love of God may warm and soften their ice-bound natures. Though they may refuse to hear, your efforts will not be lost. In the effort to bless others, your own souls will be blessed. <RH, November 12, 1914 par. 9>

The greatest in the kingdom of God are those who love the Saviour too well to misrepresent him; who love their fellow men too well to imperil their souls by setting a wrong example. <RH, November 12, 1914 par. 10>

Let every church member kneel before God, and pray earnestly for the impartation of the Spirit. Cry: "Lord, increase my faith. Make me to understand thy word; for the entrance of thy word giveth light. Refresh me by thy presence; fill my heart with thy Spirit, that I may love my brethren as Christ loves me." <RH, November 12, 1914 par. 11>

God will bless those who thus prepare themselves for his service. They will understand what it means to have the assurance of the Spirit, because they have received Christ by faith. The religion of Christ means more than the forgiveness of sins. It means that sin is taken away, and that the life is filled with the Spirit. It means that the mind is divinely illumined, that the heart is emptied of self and filled with the presence of Christ. When this work is done for church members, the church will be a living, working church. <RH, November 12, 1914 par. 12>

God expects those who claim to be his children to bring others to him. On every hand are opening before us many doors for the presentation of the message of saving truth. Beside all waters the seeds of truth are to be sown. To all the world--to every nation and kindred and tongue and people--the message is to be proclaimed. As those who have received the light of present truth exercise a living faith in Christ, as they labor together with him in soul winning, what a work will be accomplished! For such laborers the angels of God will open ways and furnish opportunities, and will cooperate with the human agent, that he may not run in vain, neither labor in vain. <RH, November 12, 1914 par. 13>

The Angel of the covenant is empowering his servants to be his witnesses to carry the truth to all parts of the world. He has sent forth his angels with their message. But as though these angels did not speed on their way fast enough to satisfy his heart of yearning love, he gives John personally the message to be given to all: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." He has opened a fountain for Judah and Jerusalem, and every member of his church is to show his loyalty by inviting the thirsty to drink of the water of life. A chain of living witnesses is to carry the invitation to the world. Will you act your part in this work? God calls. Will you hear his voice, and, denying self, take up the cross and follow him? As you see the peril and the misery of men and women under the working of Satan, do not exhaust your God-given energies in idle lamentations, but go to work for yourselves and for others. Arouse, and feel a burden for those who are perishing. <RH, November 12, 1914 par. 14>

Sound an alarm through the land. Tell the people that the day of the Lord is near, and hasteth greatly. Let none be left unwarned. We might have been in the place of the poor souls who are in error. According to the truth that we have

received above others, we are debtors to impart the same to them. <RH, November 12, 1914 par. 15>

We have no time to lose. The powers of darkness are working with intense energy, and with stealthy tread Satan is advancing to take those who are now asleep, as a wolf taking his prey. We have warnings now which we may give, a work now which we may do, but soon it will be more difficult than we imagine. God help us to keep in the channel of light, to work with our eyes fastened upon our Leader, and patiently, perseveringly press on till the victory is gained.

<RH, November 12, 1914 par. 16>

The coming of the Lord is nearer than when we first believed. The great controversy is nearing its end. Every report of calamity by sea or by land is a testimony to the fact that the end of all things is at hand. Wars and rumors of wars declare it. Is there a Christian whose pulse does not beat with quickened action as he anticipates the great events opening before us? The Lord is coming. We hear the footsteps of an approaching God, as he comes to punish the world for its iniquity. We are to prepare the way for him by acting our part in getting a people ready for that great day. No entreaties are so tender, no lessons so plain, no commands so powerful and so protecting, no promises so full, as those which point the sinner to the fountain that has been opened to wash away the guilt of the human soul. Let every heart as well as every hand be engaged to do the work that must be done. The word is given from the throne of God, "Every man to his work, each to do his best." <RH, November 12, 1914 par. 17>

November 19, 1914 From House to House

Mrs. E. G. White

The Lord is calling upon his people to take up different lines of missionary work. Those in the highways and hedges are to hear the saving gospel message. Church members are to do evangelistic work in the homes of those of their friends and neighbors who have not yet received full evidence of the truth. <RH, November 19, 1914 par. 1>

The presentation of the truth, in love and simplicity, from house to house, is in harmony with the instruction that Christ gave his disciples when he sent them out on their first missionary tour. By songs of praise to God, humble, heartfelt prayers, and a simple presentation of Bible truth in the family circle, many will be rescued. The divine Worker will be present to send conviction to hearts. "I am with you alway," is his promise. With the assurance of the abiding presence of such a helper, we may labor with faith and hope and courage. <RH, November 19, 1914 par. 2>

The monotony of our service for God needs to be broken up. Every church member should be engaged in some line of work for God. Let those who are well established in the truth, go into neighboring places, and hold meetings, giving a cordial invitation to all. Let there be in these meetings, melodious songs, fervent prayers, and the reading of God's Word. And let the ideas expressed, and the words in which they are clothed, be such as the common people can readily comprehend. <RH, November 19, 1914 par. 3>

There are those who can visit the homes of the people, reading to the members of the family on some simple, impressive subject of Bible truth. By such labor souls will be convicted and converted. Those who do this work should be able to read and speak with clearness and feeling, placing the emphasis where it belongs. <RH, November 19, 1914 par. 4>

There are those who, because of pressing home duties, may not be able to do house-to-house work. But let them not think that they can do nothing to help. They can encourage those who go out, and can give of their means to help to sustain them. <RH, November 19, 1914 par. 5>

Will not every church act its part as the Lord's missionary society? Every member may do something. God's people are to be laborers together with him. As they take up the work, there will be a manifest increase of piety and faith. There will be a greater readiness to offer prayer and praise to God in the testimony meetings held. <RH, November 19, 1914 par. 6>

We see multitudes sunken in vice and ignorance, without hope and without God. Yet provision has been made that these may become children of the heavenly King. His mercy is still lingering for them. He is inviting them, weary, heavy-laden with sin, to come to him for pardon, rest, and peace. To us he has given the message of truth, the invitation of mercy, to bear to these perishing souls. Shall we not act our part in fulfilling the divine purpose, by giving light to those who are in darkness? Let us not wait for them to come to us, but let us go out and search for them. Let us devise ways and means of reaching them and of communicating to them a knowledge of the truth for this time. Let us point them to the Lamb of God, who taketh away the sin of the world. <RH, November 19, 1914 par. 7>

Says Christ, "Ye are the light of the world." This applies not only to the ministers, but to every soul to whom Christ has revealed himself. In your several churches you are to be active, living, Christian workers. Are you acquainted with your neighbors? Have you the love of Jesus? If so, you will feel an intense interest for the souls for whom Christ died. Pure religion and undefiled is an active principle. It overreaches the walls of home. It goes forth in quest of objects that

need help. Its light flashes into the highways and hedges, and it is seen and felt in the larger places of the earth. The lost sheep are searched for diligently, and wanderers are brought back to the fold. <RH, November 19, 1914 par. 8>

Not all, however, who are enrolled as members of the Seventh-day Adventist Church are faithful missionaries for God. As in former years, so today I must testify to a sad neglect of personal effort on the part of many, both for the members of the family and for our neighbors. Many seem to rest perfectly easy, as if heavenly messengers were to come to earth and in an audible voice proclaim the message of warning. These idlers in the vineyard are virtually saying, "Am I my brother's keeper?" <RH, November 19, 1914 par. 9>

Many associate almost wholly with those of the same faith, and feel no duty to become acquainted with their neighbors who are ignorant of the great and testing truths for the last days. Ladies who in the parlor can engage in conversation with wonderful tact and earnestness, shrink from pointing the sinner to the Lamb of God. O, there is so much work to be done for souls that is left undone because it is a cross, and because each seeks his own amusement, and works for his own selfish interest! Because of our unbelief, our worldliness, and our indolence, blood-bought souls in the very shadow of our homes are dying in their sins, and dying unwarned. <RH, November 19, 1914 par. 10>

Until the judgment it will never be known how much might have been done, how many plans might have been devised, to save souls by bringing them to the knowledge of the truth. Self-indulgence, unwillingness to sacrifice, and a lack of true spiritual discernment, have led many to overlook the open doors which they might have entered to do a good work for the Master. Love of ease has caused them to shun the wearing of Christ's yoke, the lifting of his burden. <RH, November 19, 1914 par. 11>

Many, many, are approaching the day of God, doing nothing, shunning responsibilities, and as the result they are religious dwarfs. So far as work for God is concerned, the pages of their life history present a mournful blank. As trees in the garden of God, they are only cumberers of the ground, darkening with their unproductive boughs the ground which fruit-bearing trees might have occupied. <RH, November 19, 1914 par. 12>

In the day of God how many will confront us and say, "I am lost! I am lost! and you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I should have followed every judgment-bound soul with prayers and tears and warnings." <RH, November 19, 1914 par. 13>

In that day the Master will demand of his professed people, "What have you done to save the souls of your neighbors? There were many who were connected with you in worldly business, who lived close beside you, whom you might have warned. Why are they among the unsaved?" <RH, November 19, 1914 par. 14>

Brethren and sisters, what excuse can you render to God for this neglect? I would present this matter to you as it has been presented to me; and in the light from the life of the Master, from the cross of Calvary, I urge you to arouse. I entreat you to take upon your hearts the burden of your fellow men. <RH, November 19, 1914 par. 15>

No one who professes to love Jesus can long retain the favor of God if he feels no interest for sinners around him. Those who seek merely to save their own souls, and are indifferent to the condition and destiny of their fellow men, will fail to put forth sufficient effort to secure their own salvation. In hiding their talents in the earth, they are throwing away their opportunities to obtain a star-gemmed crown. <RH, November 19, 1914 par. 16>

I write plainly, in the hope that every effort may be made on the part of all to remove from them the frown of God. Whatever the neglect of duty, of parents to children, or of neighbor to neighbor, let it now be understood and repented of. If we have sinned against the Lord, we shall never have peace and restoration to his favor without full confession and reformation in regard to the very things in which we have been remiss. Not until we have used every means in our power to repair the evil, can God approve and bless us. The path of confession is humiliating, but it is the only way by which we can receive strength to overcome. All the dropped stitches may never be picked up so that our work shall be as perfect and God-pleasing as it should have been; but every effort should be made to do this so far as it is possible to accomplish it. <RH, November 19, 1914 par. 17>

We have the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "As Moses lifted up the serpent in the wilderness," even so was "the Son of man. . . lifted up: that whosoever believeth in him should not perish, but have eternal life." We are to "look and live." Sinful and unworthy, we must cast our helpless souls upon the merits of a crucified and risen Saviour. Then will God restore unto us the joy of his salvation, and uphold us by his free Spirit. Then may we teach transgressors his way, and sinners shall be converted unto him. <RH, November 19, 1914 par. 18>

Brethren, the Lord calls upon you to redeem the time. Draw nigh to God. Take on your neck the yoke of Christ; stretch out your hands to lift his burden. Stir up the gift that is within you. You who have had opportunities and privileges to become acquainted with the reasons of our faith, use this knowledge in giving light to others. And do not rest satisfied with the little knowledge that you already have. Search the Scriptures. Let no moment be unimproved. Dig for the precious gems of truth as for hid treasures, and pray for wisdom that you may present the truth to others in a clear, connected manner. <RH, November 19, 1914 par. 19>

Many who have been left to darkness and ruin, might have been helped had their neighbors, common men and women, come to them with the love of Christ glowing in their hearts, and put forth personal efforts for them. Many are waiting to be thus addressed personally. Humble, earnest conversation with such persons, and prayer for them, heart being brought close to heart, would in most cases be wholly successful. <RH, November 19, 1914 par. 20>

Let labor for souls become a part of your life. Go to the homes even of those who manifest no interest. While mercy's sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, who "ceased not to warn every one night and day with tears." The heavenly messengers are waiting to cooperate with your efforts. Will you do the work appointed you of God? <RH, November 19, 1914 par. 21>

Christ is coming soon. He declared that when there would be wars and rumors of wars, when there would be famines, pestilences, and earthquakes in divers places, we might know that the time of his second appearing is near. The wickedness, the turmoil, the disturbances on every side, should be regarded by us as signs that the day of God is at hand. "When these things begin to come to pass," he declared, "then look up, and lift up your heads; for your redemption draweth nigh." <RH, November 19, 1914 par. 22>

We are standing on the verge of the eternal world. We have no time to lose. It is high time to tell the people that Christ is coming. Let us warn them, visiting them at their homes, and talking and praying with them personally. By such efforts we shall win souls to Christ. If we come to God in faith, he will give us power and grace for every duty. <RH, November 19, 1914 par. 23>

November 26, 1914 Lay Members as Missionaries for God

Mrs. E. G. White

Again and again the attention of believers in the advent message has been called to the many opportunities before them for soul-winning service. The Lord desires his children to reach a high standard of spiritual attainment, and to become laborers together with him for the salvation of many without the camp. <RH, November 26, 1914 par. 1>

A crisis in missionary effort is upon us. There is a great work to be done, and if this work is earnestly undertaken and vigorously prosecuted in all our older churches and strongholds of influence, we may hope that the missionary movement will extend to all the churches throughout our conferences. God will do great things for his people if they will cooperate with him. But the fulfillment of his purpose to enlighten the world through his appointed agencies, can be brought about only by means of careful planning and untiring effort. The individual members of all our churches must be trained to render efficient service as missionaries for God. This is a work that should engage the attention of our brethren in responsibility in every land. <RH, November 26, 1914 par. 2>

As I have testified in former years, there are but few of our churches that can enjoy the labors of a minister, except at long intervals. They must depend upon their own efforts, with God's blessing, to maintain spiritual life. In the absence of preaching, it rests with them to keep up the interest of the meetings, and to preserve the church in a healthy, growing condition. In every church there is talent, which, with the right kind of labor, might be developed to become a great help in this work. There should be a well-organized plan for the employment of workers to go into the churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is not mere sermonizing that is needed, but educating. The people must be taught the necessity of personal piety and home religion. The life and teachings of Christ must be presented before them. This is the work that will accomplish the greatest good for our churches. <RH, November 26, 1914 par. 3>

There should be those in the churches who can help their brethren to learn the will of God as revealed in his Word. Those who are qualified to do this should invite members of the church to study the Bible with them. Let them seek, in a pleasing, discreet manner, to enlighten the understanding and impress the conscience. In helping others to become acquainted with the Scriptures, they should not think any sacrifice too great, nor regard the time as other than most profitably employed. <RH, November 26, 1914 par. 4>

That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church that can be educated for the Master's service. Those who shall labor in visiting the churches should give them instruction in the Bible-reading and missionary work. Let there be a class for the training of the youth who are willing to work if they are taught how. Young men and women should be educated to become workers at home, in their own neighborhoods, and in the church. <RH, November 26, 1914 par. 5>

That church only is strong that is a working church. The thinking powers should be consecrated to Christ, and ways and means should be devised to serve him best. Let all set their hearts and minds to become intelligent in regard to the

work for this time, qualifying themselves to do that for which they are best adapted. Men who make a success in business life are keen, apt, and prompt. We must exercise equal tact and energy in the service of God. Let every man, of whatever trade or profession, make the cause of God his first interest, not only exercising his talents to advance the Lord's work, but cultivating his ability to this end. Many a man devotes months and years to the acquirement of a trade or profession, that he may become a successful worker in the world. Should he not make as great an effort to cultivate those talents which would make him a successful worker for God? <RH, November 26, 1914 par. 6>

All this work of training should be accompanied with earnest seeking of the Lord for his Holy Spirit. Let this be urged home upon those who are willing to give themselves to the Master's service. No one who will indulge in jesting, in pleasure seeking, or in any sinful practice, can be accepted as a worker for God. Our conduct is watched by the world; every act is scrutinized and commented upon. There must be diligent cultivation of the Christian graces, that those who profess the truth may be able to teach it to others as it is in Jesus, that they themselves may be ensamples, and that our enemies may be able to say no evil of us truthfully. In all their intercourse with unbelievers they are exerting an influence for good or for evil. They are either a savor of life unto life or of death unto death. God calls for greater piety, for holiness of life and purity of conduct, in accordance with the elevating, sanctifying truths which we profess. Your life should be such that unbelievers, seeing your godly walk and circumspect conversation, may be charmed with the faith that produces such results. <RH, November 26, 1914 par. 7>

There is a great neglect to obtain that Scriptural knowledge which is essential, that the life in all points may be conformed to the spirit of the gospel. Very much has been lost by our unlikeness to Jesus,--lost because we do not in our own conduct present the loveliness of a Christlike life, and adorn by the Christian graces the doctrine of our Saviour. <RH, November 26, 1914 par. 8>

Let the workers avoid everything that approaches to pride and self-esteem. Cultivate modesty of deportment. Humility is repeatedly and most expressly enjoined in the Scriptures. Peter says, "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble." The wise man declares, "Before honor is humility." And Jesus taught his followers that "he that humbleth himself shall be exalted." "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "Blessed are the poor in spirit: for theirs is the kingdom of heaven." <RH, November 26, 1914 par. 9>

There is a much greater work devolving upon the individual members of the church than they realize. They are not awake to the claims of God upon them. The time has come when every means must be devised that can aid in preparing a people to stand in the day of God. We must be wide-awake not to let precious opportunities pass unimproved. We must do all that we possibly can do to win souls to love God and keep his commandments. Jesus requires this of those who know the truth. Is his demand unreasonable? Do we not owe to Christ a debt of love, of earnest, unselfish labor for the salvation of souls for whom he has given his own life? <RH, November 26, 1914 par. 10>

There are many of the members of our large churches doing comparatively nothing, who might accomplish a good work, if, instead of crowding together, they would scatter into places that have not yet been entered by the truth. Trees that are planted too thickly do not flourish. They are often transplanted by the gardener, that they may have room to grow, and not become dwarfed and sickly. The same rule would work well for our large churches. Many are dying spiritually for want of this very work. In the shadow of so many other trees, they are becoming sickly and worthless. Transplanted, they would have room to grow strong and vigorous. <RH, November 26, 1914 par. 11>

It is not the purpose of God that his people should colonize, or settle together in large communities. The disciples of Christ are his representatives upon the earth, and God designs that they shall be scattered over all the country, in the towns, cities, and villages, as lights amid the darkness of the world. They are to be missionaries for God, by their faith and works testifying to the near approach of the coming Saviour. <RH, November 26, 1914 par. 12>

The lay members of our churches can accomplish a work which as yet they have scarcely begun. None should move into new places merely for the sake of worldly advantage; but where there is an opening to obtain a livelihood, let families that are well grounded in the truth enter, one or two families in a place, to work as missionaries. They should feel a love for souls, a burden of labor for them, and should make it a study how to bring them into the truth. They can circulate our publications, hold meetings in their own houses, become acquainted with their neighbors, and invite them to come to the meetings and Bible readings. They can let their light shine in good works. <RH, November 26, 1914 par. 13>

Let the workers stand alone in God, weeping, praying, laboring, for the salvation of their fellow men. Remember that you are running a race, striving for an immortal crown. While so many love the praise of men more than the favor of God, let it be yours to labor in humility. Learn to exercise faith in presenting the case of your neighbors before the throne of grace, and pleading with God to touch their hearts. In this way effectual missionary work may be done. Some may be reached who would not listen to a minister or a colporteur. And those who thus go into a new place will be able

to learn the best ways and means of approaching the people there, and they can prepare the way for other laborers. <RH, November 26, 1914 par. 14>

A precious experience may be gained by one who engages in this work. He has upon his heart the burden of the souls of his neighbors. He must have the help of Jesus. How careful he will be to walk circumspectly, that his prayers may not be hindered, that no cherished sin may separate him from God! While helping others, such a worker is himself obtaining spiritual strength and understanding, and in this humble school he may become qualified to enter a wider field. <RH, November 26, 1914 par. 15>

Christ declares, "Herein is my Father glorified, that ye bear much fruit." God has endowed us with faculties, and intrusted to us talents, to be used. To every man is given his work, not merely working his fields of corn and wheat, but earnest, persevering work for the salvation of souls. Every stone in God's temple must be a living stone; he wants it to shine, emitting light to the world. Let the laymen do all they can do; and as they use the talents they already have, God will give them more grace and increased ability. <RH, November 26, 1914 par. 16>

Many of our missionary enterprises are crippled because there are so many who refuse to enter the doors of usefulness that are plainly opened before them. Let all who believe the truth, go to work. Do the work that lies nearest you; do anything, however humble, rather than be, like the men of Meroz, do-nothings. <RH, November 26, 1914 par. 17>

We shall not be stinted for means if we will only go forward, trusting in God. The Lord is willing to do a great work for all those who truly believe in him. If the lay members of the church will arouse to do their work in a quiet way, going a warfare at their own charges, each seeing how much he can do in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ. If our people will act upon the light that is here given, showing that they sincerely believe the truth which they profess, wonderful revivals will follow; we shall surely see of the salvation of God, sinners will be converted, and many souls will be added to the church. When we shall bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that descended on the day of Pentecost, will fall on us. <RH, November 26, 1914 par. 18>

December 10, 1914 Women as Missionaries

Mrs. E. G. White

In the various branches of the work of God's cause, there is a wide field in which our sisters may do good service for the Master. Many lines of missionary work are neglected. In the different churches, much work which is often left undone or done imperfectly, could be well accomplished by the help that our sisters, if properly instructed, can give. Through various lines of home missionary effort they can reach a class that is not reached by our ministers. Among the noble women who have had the moral courage to decide in favor of the truth for this time are many who have tact, perception, and good ability, and who may make successful workers. The labors of such Christian women are needed. <RH, December 10, 1914 par. 1>

Our sisters can serve by writing missionary letters, not only to friends at a distance, but to strangers. Through such correspondence, important truths may be brought to the attention of the people. The writers should not seek for self-exaltation, but to present the truth in its simplicity. <RH, December 10, 1914 par. 2>

Many of our sisters who bear the burden of home responsibilities have been willing to excuse themselves from undertaking any missionary work that requires thought and close application of mind; yet often this is the very discipline they need to enable them to perfect Christian experience. They may become workers for God by distributing to their neighbors tracts and papers that correctly represent our faith, and by sending these silent messengers through the mails to those who are willing to read and investigate. As they thus do what they can for others, they will gain many precious experiences. <RH, December 10, 1914 par. 3>

My sisters, do not become weary in the distribution of our literature. This is a work you may all engage in successfully, if you are but connected with God. Before approaching your friends and neighbors, or writing letters of inquiry, lift the heart to God in prayer. All who with humble heart take part in this work, will be educating themselves as acceptable workers in the vineyard of the Lord. <RH, December 10, 1914 par. 4>

In the various lines of home missionary work, the modest, intelligent woman may use her powers to the very highest account. Who can have so deep a love for the souls of men and women for whom Christ has died as those who are partakers of his grace? Who can represent the truth and the example of Christ better than Christian women who themselves are practicing the truth? Who are better adapted to be teachers in the Sabbath school? The true mother is fitted to be an efficient teacher of children. With a heart imbued with the love of Christ, teaching the children of her class, praying with them and for them, she may see souls converted. <RH, December 10, 1914 par. 5>

By their self-denial and sacrifice, and by their willingness to work to the best of their ability for others, our sisters can show that they believe the truth, and are sanctified through it. They need to labor for others in order to develop the powers they possess. The minds of our sisters may thus be expanded and cultivated. If, however, they are devoted to selfish interests, the soul will be left dwarfed. Emptiness and unrest will be the result. <RH, December 10, 1914 par. 6>

Many occupy their time in needless stitching and trimming and ruffling of their own and their children's clothing, and thus lose golden moments which they might spend in service. The money that is expended for needless trimmings and useless ornaments, should be used in the purchase of papers and tracts to send to those who are in the darkness of error. The souls saved by this personal effort will be of more value to them than fashionable dress. The white robes and, the jeweled crowns given them by Christ, as their reward for unselfish effort, will a thousand times repay them for the self-denial and self-sacrifice they have shown in his cause. <RH, December 10, 1914 par. 7>

Our sisters may manage to keep their fingers constantly employed in manufacturing dainty little articles to beautify their homes, or to present to their friends. Great quantities of this kind of material may be laid upon the foundation stone: but will Jesus look upon all this dainty work as a sacrifice to himself? Will he pronounce the commendation upon the workers, "I know thy works, and thy labor, and thy patience, and how thou . . . hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted"? <RH, December 10, 1914 par. 8>

All work of this kind is wood, hay, and stubble, which the fires of the last day will consume. But where are your offerings to God? Where is the patient labor, the earnest zeal, that brings you into connection with Christ, to bear his yoke, and lift his burdens? Where are the gold, the silver, the precious stones which you have laid upon the foundation stone, which the fires of the last day cannot consume, because they are imperishable? <RH, December 10, 1914 par. 9>

Let our sisters inquire, How shall I meet in the judgment these souls with whom I have or should have become acquainted? Have I studied their cases? Have I acquainted myself with my Bible so that I could open the Scriptures to them? Have I sought the Lord by earnest prayer in faith, that he would give me wisdom to present the truth to these dear souls? Am I giving them, not only by precept, but by an example of piety and fidelity to God, an assurance that the service of Christ is full of peace and joy? <RH, December 10, 1914 par. 10>

We should never forget that, as Christians, our time, our strength, and our ability have been purchased with an infinite price. We are not our own, to use our moments in gratifying our fancy and our pride. As children of the light, we are to diffuse light to others. It should be our study how we may best glorify God, how we may work most effectually to save and bless the souls for whom Christ died. In working thus to benefit others we shall be gathering strength and courage to our own souls, and shall win the approval of God. <RH, December 10, 1914 par. 11>

If all would realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, we should see hundreds engaged as active workers who have been hitherto dull and uninterested, accomplishing nothing. Many have felt that there was little of importance in the tract and missionary work, nothing worthy of their especial interest. Yet it is a fact that the circulation of our literature is doing even a greater work than the living preacher can do. Many have failed to become thoroughly acquainted with the work because they have felt that it did not concern them. Though some can do more than others, yet all can, by individual effort, do something. All should become intelligent as to how they can work most successfully and methodically in spreading the light of truth by scattering our publications. <RH, December 10, 1914 par. 12>

We meet with young and old who profess to be children of God, yet who are not growing spiritually. With many, the rubbish of the world has clogged the channels of the soul. Selfishness has controlled the mind and warped the character. Were the life hid with Christ in God, his service would be no drudgery. If the whole heart were consecrated to God, all would find something to do, and would covet a part in the work. They would sow beside all waters, praying and believing that the fruit would appear. <RH, December 10, 1914 par. 13>

Women of firm principle and decided character are needed as active workers in the cause of present truth,--women who believe that we are indeed living in the last days, and that we have the last solemn message of warning to be given to the world. They should feel that they are called to engage in diffusing the rays of light which Heaven has shed upon them. Nothing should discourage them from engaging in this work. <RH, December 10, 1914 par. 14>

Let every sister who claims to be a child of God, feel a responsibility to help all within her reach. The noblest of all attainments may be gained through practical self-denial and benevolence for others' good. Sisters, God calls you to work in the harvest field, and to help gather in the sheaves. <RH, December 10, 1914 par. 15>

December 17, 1914 Medical Missionary Work

Mrs. E. G. White

Medical missionary work is the pioneer work of the gospel, the door through which the truth for this time is to find entrance to many homes. God's people are to be genuine medical missionaries; for they are to learn to minister to the needs of both soul and body. The purest unselfishness is to be shown by our workers as, with the knowledge and experience gained by practical work, they go out to give treatments to the sick. As they go from house to house, they will find access to many hearts. Many will be reached who otherwise never would have heard the gospel message. A demonstration of the principles of health reform will do much toward removing prejudice against our evangelical work. The Great Physician, the originator of medical missionary work, will bless all who thus seek to impart the truth for this time. <RH, December 17, 1914 par. 1>

Physical healing is bound up with the gospel commission. When Christ sent his disciples out on their first missionary journey, he bade them: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." And when at the close of his earthly ministry he gave them their commission, he said, "These signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover." <RH, December 17, 1914 par. 2>

Of the disciples after Christ's ascension we read, "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Luke is called the "beloved physician." He labored in connection with Paul in Philippi; and when Paul left that place, Luke stayed, doing double service as a physician and a gospel minister. He was indeed a medical missionary, and his medical skill opened the way for the gospel to reach many hearts. <RH, December 17, 1914 par. 3>

The divine commission needs no reform. Christ's way of presenting truth cannot be improved upon. The Saviour gave the disciples practical lessons, teaching them how to work in such a way as to make souls glad in the truth. He sympathized with the weary, the heavy-laden, the oppressed. He fed the hungry and healed the sick. Constantly he went about doing good. By the good he accomplished, by his loving words and kindly deeds, he interpreted the gospel to men. <RH, December 17, 1914 par. 4>

Brief as was the period of his public ministry, he accomplished the work he came to do. How impressive were the truths he taught! How complete his life work! What spiritual food he daily imparted as he presented the bread of life to thousands of hungry souls! His life was a living ministry of the word. He promised nothing that he did not perform. <RH, December 17, 1914 par. 5>

The words of life were presented in such simplicity that a child could understand them. Men, women, and children were so impressed with his manner of explaining the Scriptures that they would catch the very intonation of his voice, place the same emphasis on their words, and imitate his gestures. Youth caught his spirit of ministry, and sought to pattern after his gracious ways by seeking to assist those whom they saw needing help. <RH, December 17, 1914 par. 6>

Just as we trace the pathway of a stream of water by the line of living green it produces, so Christ could be seen in the deeds of mercy that marked his pathway at every step. Wherever he went, health sprang up, and happiness followed wherever he passed. The blind and deaf rejoiced in his presence. His words to the ignorant opened to them a fountain of life. He dispensed his blessings abundantly and continuously. They were the garnered treasures of eternity, given in Christ, the Lord's rich gift to man. <RH, December 17, 1914 par. 7>

Christ's work in behalf of man is not finished. It continues today. In like manner his ambassadors are to preach the gospel and to reveal his pitying love for lost and perishing souls. By an unselfish interest in those who need help they are to give a practical demonstration of the truth of the gospel. Much more than mere sermonizing is included in this work. The evangelization of the world is the work God has given to those who go forth in his name. They are to be colaborers with Christ, revealing to those ready to perish his tender, pitying love. God calls for thousands to work for him, not by preaching to those who know the truth for this time, but by warning those who have never heard the last message of mercy. Work with a heart filled with an earnest longing for souls. Do medical missionary work. Thus you will gain access to the hearts of people, and the way will be prepared for a more decided proclamation of the truth. <RH, December 17, 1914 par. 8>

Who are laborers together with Christ in this blessed medical missionary work? Who have learned the lessons of the Master, and know how to deal skillfully with souls for whom Christ has died? We need, O so much! physicians for the soul who have been educated in the school of Christ and who can work in Christ's lines. Our work is to gain a knowledge of him who is the way, the truth, and the life. We are to interest the people in subjects that concern the health of the body as well as the health of the soul. Believers have a decided message to bear to prepare the way for the kingdom of God. The great questions of Bible truth are to enter into the very heart of society, to convert and reform men and women, bringing them to see the great need of preparing for the mansions that Christ declared he would prepare for all who love him. When the Holy Spirit shall do its office work, hearts of stone will become hearts of flesh, and Satan will not work through them to counteract the work that Christ came to earth to do. <RH, December 17, 1914 par. 9>

Henceforth medical missionary work is to be carried forward with greater earnestness. Medical mansions should be opened as pioneer agencies for the proclamation of the third angel's message. How great is the need of means to do this line of work! Gospel medical missions cannot be established without financial aid. Every such enterprise calls for our sympathy and for our means, that facilities may be provided to make the work successful. <RH, December 17, 1914 par. 10>

A special work is to be done in places where people are constantly coming and going. Christ labored in Capernaum much of the time because this was a place through which travelers were constantly passing and where many often tarried. <RH, December 17, 1914 par. 11>

Christ sought the people where they were, and placed before them the great truths in regard to his kingdom. As he went from place to place, he blessed and comforted the suffering and healed the sick. This is our work. Small companies are to go forth to do the work to which Christ appointed his disciples. While laboring as evangelists, they can visit the sick, praying with them, and if need be, treating them, not with medicines, but with the remedies provided in nature. <RH, December 17, 1914 par. 12>

There are many places that need gospel medical missionary work, and there small plants should be established. God designs that our sanitariums shall be a means of reaching high and low, rich and poor. They are to be so conducted that by their work attention may be called to the message God has sent to the world. <RH, December 17, 1914 par. 13>

May the Lord increase our faith, and help us to see that he desires us all to become acquainted with his ministry of healing and with the mercy seat. He desires the light of his grace to shine forth from many places. He who understands the necessities of the situation arranges that advantages shall be brought to the workers in various places to enable them more effectually to arouse the attention of the people to the truths that make for deliverance from both physical and spiritual ills. <RH, December 17, 1914 par. 14>

The tender sympathies of our Saviour were aroused for fallen and suffering humanity. If you would be his follower, you must cultivate compassion and sympathy. Indifference to human woes must give place to lively interest in the sufferings of others. The widow, the orphan, the sick and dying, will always need help. Here is an opportunity to proclaim the gospel,--to hold up Jesus, the hope and consolation of all men. When the suffering body has been relieved, the heart is opened, and you can pour in the heavenly balm. If you are looking to Jesus, and drawing from him knowledge and strength and grace, you can impart his consolation to others, because the Comforter is with you. <RH, December 17, 1914 par. 15>

You will meet with much prejudice, a great deal of false zeal and miscalled piety; but in both the home and the foreign field you will find more hearts that God has been preparing for the seed of truth than you imagine, and they will hail with joy the divine message when it is presented to them. <RH, December 17, 1914 par. 16>

Many are suffering from maladies of the soul far more than from diseases of the body, and they will find no relief until they come to Christ, the wellspring of life. The burden of sin, with its unrest and unsatisfied desires, lies at the foundation of a large share of the maladies the sinner suffers. Christ is the mighty Healer of the sin-sick soul. These poor, afflicted ones need to have a clearer knowledge of him whom to know aright is life eternal. They need to be patiently and kindly yet earnestly taught how to throw open the windows of the soul and let the sunlight of God's love come in. Complaints of weariness, loneliness, and dissatisfaction will then cease. Satisfying joys will give vigor to the mind and health and vital energy to the body. <RH, December 17, 1914 par. 17>

December 24, 1914 Missionary Nurses

Mrs. E. G. White

From Christ's methods of labor we may learn many valuable lessons. He did not follow merely one method; in various ways he sought to gain the attention of the multitude, and having succeeded in this, he proclaimed to them the truths of the gospel. His chief work lay in ministering to the poor, the needy, and the ignorant. In simplicity he opened before them the blessings they might receive, and thus he aroused their soul's hunger for the truth, the bread of life. <RH, December 24, 1914 par. 1>

Christ's life is an example to all his followers, showing the duty of those who have learned the way of life to teach others what it means to believe in the Word of God. There are many now in the shadow of death who need to be instructed in the truths of the gospel. Nearly the whole world is lying in wickedness. To every believer in Christ words of hope have been given for those who sit in darkness: "The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up." <RH, December 24, 1914 par. 2>

Earnest, devoted young people are needed to enter the work as nurses. As these young men and women use

conscientiously the knowledge they gain, they will increase in capability, becoming better and better qualified to be the Lord's helping hand. <RH, December 24, 1914 par. 3>

The Lord wants wise men and women, who can act in the capacity of nurses, to comfort and help the sick and suffering. O that all who are afflicted might be ministered to by Christian physicians and nurses who could help them to place their weary, pain-racked bodies in the care of the Great Healer, in faith looking to him for restoration! If through judicious ministrations the patient is led to give his soul to Christ and to bring his thoughts into obedience to the will of God, a great victory is gained. <RH, December 24, 1914 par. 4>

In our daily ministrations we see many careworn, sorrowful faces. What does the sorrow on these faces show?--It shows the need of the soul for the peace of Christ. Men and women, longing for something they have not, have sought to supply their want at earth's broken cisterns. Let these hear a voice saying, "Ho, every one that thirsteth, come ye to the waters." Weary souls, seeking you know not what, come to the water of life. All Heaven is yearning over you. "Come to me, that ye might have life." <RH, December 24, 1914 par. 5>

There are many lines of work to be carried forward by the missionary nurse. There are opportunities for well-trained nurses to go into homes and there endeavor to awaken an interest in the truth. In almost every community there are large numbers who will not listen to the teaching of God's Word or attend any religious service. If these are reached by the gospel, it must be carried to their homes. Often the relief of their physical needs is the only avenue by which they can be approached. <RH, December 24, 1914 par. 6>

Missionary nurses who care for the sick and relieve the distress of the poor will find many opportunities to pray with them, to read to them from God's Word, and to speak of the Saviour. They can pray with and for the helpless ones who have not strength of will to control the appetites that passion has degraded. They can bring a ray of hope into the lives of the defeated and disheartened. The revelation of unselfish love, manifested in acts of disinterested kindness, will make it easier for these suffering ones to believe in the love of Christ. <RH, December 24, 1914 par. 7>

Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation coming to their homes to minister to the sick, to feed the hungry, to clothe the naked, and to comfort the sad, and ever tenderly pointing all to him of whose love and pity the human worker is but the messenger,--as they see this, their hearts are touched. Gratitude springs up; faith is kindled. They see that God cares for them, and they are prepared to listen to the teaching of his Word. <RH, December 24, 1914 par. 8>

Whether in foreign missions or in the home field, all missionaries, both men and women, will gain much more ready access to the people, and will find their usefulness greatly increased, if they are able to minister to the sick. Women who go as missionaries to heathen lands may thus find opportunity for giving the gospel to the women of those lands, when every other door of access is closed. All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease. <RH, December 24, 1914 par. 9>

Gospel workers should be able also to give instruction in the principles of healthful living. There is sickness everywhere, and much of it might be prevented by attention to the laws of health. The people need to see the bearing of health principles upon their well-being, both for this life and for the life to come. They need to be awakened to their responsibility for the human habitation fitted up by their creator as his dwelling place, and over which he desires them to be faithful stewards. <RH, December 24, 1914 par. 10>

Thousands need and would gladly receive instruction concerning the simple methods of treating the sick,--methods that are taking the place of the use of poisonous drugs. There is great need of instruction in regard to dietetic reform. Wrong habits of eating and the use of unhealthful food are in no small degree responsible for the intemperance and crime and wretchedness that curse the world. <RH, December 24, 1914 par. 11>

In teaching health principles, keep before the mind the great object of reform,--that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good: that obedience to them promotes happiness in this life, and aids in the preparation for the life to come. <RH, December 24, 1914 par. 12>

Encourage the people to study that marvelous organism, the human system, and the laws by which it is governed. Those who perceive the evidences of God's love, who understand something of the wisdom and beneficence of his laws, and the results of obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it as it really is, an inestimable blessing. <RH, December 24, 1914 par. 13>

Every gospel worker should feel that to teach the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it. <RH, December 24, 1914 par. 14>

Christ commits to his followers an individual work,--a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual

responsibility, individual effort, personal sacrifice, is the requirement of the gospel. <RH, December 24, 1914 par. 15>

"Go out into the highways and hedges, and compel them to come in," is Christ's demand, "that my house may be filled." He brings men into touch with those whom they may benefit. "Bring the poor that are cast out to thy house," he says. "When thou seest the naked, . . . cover him." "They shall lay hands on the sick, and they shall recover." Through direct contact, through personal ministry, the blessings of the gospel are to be communicated. <RH, December 24, 1914 par. 16>

Those who take up their appointed work will not only bless others, but will themselves be blessed. The consciousness of duty well done will have a reflex influence upon their own souls. The despondent will forget their despondency, the weak will become strong, the ignorant intelligent, and all will find an unfailing helper in him who has called them. <RH, December 24, 1914 par. 17>

February 25, 1915 Heaven's Unspeakable Gift

Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed." <RH, February 25, 1915 par. 1>

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. . . . Christ is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite love. . . . By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union. <RH, February 25, 1915 par. 2>

The work of redemption will be complete. In the place where sin abounded, God's grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died,--here, when He shall make all things new, the tabernacle of God shall be with men, "and He shall dwell with them, and they shall be His people, and God Himself, shall be with them, and be their God." And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift, Immanuel, "God with us."--*Mrs. E. G. White*. <RH, February 25, 1915 par. 3>

March 4, 1915 The Call of Isaiah

Mrs. E. G. White

The long reign of Uzziah (Azariah), in the land of Judah and Benjamin, was characterized by a prosperity greater than that of any other ruler since the death of Solomon, nearly two centuries before. For many years the king ruled with discretion. "He sought the Lord," and "God helped him." Under the blessing of Heaven, his armies regained some of the territory that had been lost in former years; cities were rebuilt and fortified, and the position of the nation among the surrounding peoples was greatly strengthened. Commerce revived, and the riches of the nations flowed into Jerusalem. Uzziah's name "spread far abroad: for he was marvelously helped, till he was strong." <RH, March 4, 1915 par. 1>

This outward prosperity, however, was not accompanied by a corresponding revival of spiritual power. The temple services were continued as in former years, and multitudes assembled to worship the living God; but pride and formality gradually took the place of humility and sincerity. Uzziah, by precept and by example, might have inspired his subjects with reverence for God and for the sacred services of the temple; but "when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God." <RH, March 4, 1915 par. 2>

The sin that resulted so disastrously to Uzziah was one of presumption. In violation of a plain command of Jehovah,--that none but the descendants of Aaron should officiate as priests, the king entered the sanctuary "to burn incense upon the altar." Azariah the high priest and his associates remonstrated, and pleaded with him to turn from his purpose. "Thou hast trespassed," they urged; "neither shall it be for thine honor." 2 Chron. 26: 5-18. <RH, March 4, 1915 par. 3>

Uzziah was filled with wrath, that he, the king, should be thus rebuked. But he was not permitted to profane the sanctuary against the united protest of those in authority. While standing there in wrathful rebellion, he was suddenly

smitten with a divine judgment. Leprosy appeared on his forehead. In dismay he fled, never again to enter the temple courts. Unto the day of his death, some years later, Uzziah remained a leper--a living example of the folly of departing from a plain "Thus saith the Lord." Neither his exalted position nor his long life of service could be pleaded as an excuse for the presumptuous sin by which he marred the closing years of his reign, and brought upon himself the judgment of Heaven. <RH, March 4, 1915 par. 4>

God is no respecter of persons. "The soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people." Num. 15:30. <RH, March 4, 1915 par. 5>

The judgment that befell Uzziah seemed to have a restraining influence on his son. Jotham bore heavy responsibilities during the remaining years of his father's reign, and succeeded to the throne after Uzziah's death. Of Jotham it is written: "He did that which was right in the sight of the Lord: he did according to all that his father Uzziah had done. Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places." 2 Kings 15:34, 35. Had Jotham inaugurated a thorough reformation, and torn down these favorite meeting places, encouraging the people to engage unitedly in the temple services, he might have done much to strengthen faith in the true God. But although he failed of making a wise use of his opportunities, his rule was not without good results: he "became mighty, because he prepared his ways before the Lord his God." 2 Chron. 27:6. <RH, March 4, 1915 par. 6>

The reign of Uzziah was drawing to a close, and Jotham was already bearing many of the burdens of state, when Isaiah, of the loyal line, was called, while yet a young man, to the prophetic mission. The times in which Isaiah was to labor were fraught with peculiar peril to the people of God. The prophet was to witness the invasion of Judah by the combined armies of northern Israel and of Syria; he was to behold the Assyrian hosts encamped before the chief cities of the Promised Land. During his lifetime, Samaria was to fall, and the ten tribes of Israel were to be scattered among the nations. Judah was again and again to be invaded by the Assyrian armies, and Jerusalem was to suffer a siege that would have resulted in her downfall had not God miraculously interposed. Already these perils were threatening the peace of Israel. The divine protection was being removed from the southern kingdom, and the Assyrian forces were about to overspread the land of Judah. <RH, March 4, 1915 par. 7>

But the dangers from without, overwhelming though they seemed, were not so serious as the dangers from within. It was the perversity of his people that brought to the Lord's servant the greatest perplexity and the deepest depression. By their apostasy and rebellion those who should have been standing as light bearers among the nations, were inviting the judgments of God. Many of the evils which were hastening the swift destruction of the northern kingdom, and which had recently been denounced in unmistakable terms by Hosea and Amos, were fast corrupting the kingdom of Judah. <RH, March 4, 1915 par. 8>

The outlook was particularly discouraging as regards the social conditions of the people. In their desire for gain, men were adding house to house and field to field. See Isa. 5:8. Justice was perverted, and no pity was shown the poor. Of these evils God declared: "The spoil of the poor is in your houses. . . . Ye beat my people to pieces, and grind the faces of the poor." Chap. 3:14, 15. Even the magistrates, whose duty it was to protect the helpless, had turned a deaf ear to the cries of the poor and needy, the widows and the fatherless. Chap. 10:1, 2. <RH, March 4, 1915 par. 9>

With oppression and wealth came pride and love of display. "The lofty looks" and "the haughtiness of men" are especially mentioned in the messages of reproof given in those days. "Every one that is proud and lofty," the Lord declared, and "every one that is lifted up . . . shall be brought low." Chap. 2:11, 12. <RH, March 4, 1915 par. 10>

In the third chapter of Isaiah's prophecy mention is made of the prevailing pride of the "daughters of Zion," with "their tinkling ornaments, . . . the chains, and the bracelets, and the mufflers, the bonnets, . . . and the headbands, and the tabrets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils." Chap. 3:18-23. How different this picture from that portrayed by the apostle Peter of the God-fearing woman, who, estimating at its real value the "outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel," chooses rather to cultivate beauty of soul, "even the ornament of a meek and quiet spirit, which is in the sight of God of great price." It was "after this manner in the old time" that "the holy women . . . who trusted in God, adorned themselves;" and their "chaste conversion coupled with fear" (1 Peter 3:1-5), as revealed in daily life, was ever a standing rebuke to their sisters who followed after folly.

(To be concluded) <RH, March 4, 1915 par. 11>

March 11, 1915 The Call of Isaiah
(Concluded)
Mrs. E. G. White

In the later years of the kingdom of Judah, pride and extravagance were accompanied by gross drunkenness and by a spirit of revelry. Upon those who gave themselves up to such sins, special woes were pronounced by the Lord through his chosen messenger. "Woe unto them," Isaiah declared, "that are mighty to drink wine, and men of strength to mingle strong drink." Isa. 5:22. And again: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! . . . The harp, and the viol, the tabret, and pipe, and wine," the prophet said, "are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands." Verses 11, 12. <RH, March 11, 1915 par. 1>

To this forgetfulness of their Maker may be traced many of the sins which characterized the chosen nation in Isaiah's day. Idolatry no longer provoked surprise. "Their land . . . is full of idols," exclaimed the prophet in an agony of spirit over the well-nigh universal apostasy. "They worship the work of their own hands, that which their own fingers have made: and the mean man boweth down, and the great man humbleth himself." Isa. 2:8, 9. <RH, March 11, 1915 par. 2>

The Lord called heaven and earth to witness to his tender care for the chosen nation. "Hear, O heavens, and give ear, O earth," he exclaimed; "the ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." "They have rebelled against me." Isa. 1:2, 3. <RH, March 11, 1915 par. 3>

Iniquitous practices became so prevalent among all classes that the few who remained true to God were often tempted to lose heart, and to give way to discouragement and despair. It seemed as if God's purpose for Israel were about to fail, and that the rebellious nation was to suffer a fate similar to that of Sodom and Gomorrah. <RH, March 11, 1915 par. 4>

In the face of such conditions it is not surprising that when, during the last year of Uzziah's reign, Isaiah was called to bear to Judah God's messages of warning and reproof, he shrank from the responsibility. He well knew that he would encounter obstinate resistance. As he realized his own inability to meet the situation, and thought of the stubbornness and unbelief of the people for whom he was to labor, his task seemed to him almost hopeless. Should he in despair relinquish his mission, and leave Judah undisturbed to their idolatry? Were the gods of Nineveh to rule the earth, in defiance of the God of heaven? <RH, March 11, 1915 par. 5>

Such thoughts as these were crowding through Isaiah's mind as he stood under the portico of the temple. Suddenly the gate and the inner veil of the temple seemed to be uplifted, or withdrawn, and he was permitted to gaze within, upon the holy of holies, where even the prophet's feet might not enter. There rose up before him a vision of Jehovah sitting upon a throne high and lifted up, while the train of his glory filled the temple. On each side of the throne hovered the seraphim, their faces veiled in adoration, as they ministered before their Maker, and united in the solemn invocation, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isa. 6:1-3), until post and pillar and cedar gate seemed shaken with the sound, and the house was filled with their tribute of praise. <RH, March 11, 1915 par. 6>

As Isaiah beheld this revelation of the glory and majesty of his Lord, he was overwhelmed with a sense of the purity and holiness of God. How sharp the contrast between the matchless perfection of his Creator and the sinful course of those who, with himself, had long been numbered among the chosen people of Israel and Judah! "Woe is me!" he cried; "for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Verse 5. Standing, as it were, in the full light of the divine presence within the inner sanctuary, he realized that if left to his own imperfection and inefficiency, he would be utterly unable to accomplish the mission to which he had been called. But a seraph was sent to relieve him of his distress, and to fit him for his great mission. A living coal from the altar was laid upon his lips, with the words, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Then the voice of God was heard saying, "Whom shall I send? and who will go for us?" and Isaiah responded, "Here am I; send me." Verses 7, 8. <RH, March 11, 1915 par. 7>

The heavenly visitant bade the waiting messenger: "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Verses 9, 10. <RH, March 11, 1915 par. 8>

The prophet's duty was plain; he was to lift his voice in protest against the prevailing evils. But he dreaded to undertake the work without some assurance of hope. "Lord, how long? (verse 11) he inquired. Are none of thy chosen people ever to understand, and repent, and be healed? <RH, March 11, 1915 par. 9>

His burden of soul in behalf of erring Judah was not to be borne in vain. His mission was not to be wholly fruitless. Yet the evils that had been multiplying for many generations could not be removed in his day. Throughout his lifetime he must be a patient, courageous teacher--a prophet of hope as well as of doom. The divine purpose finally accomplished, the full fruitage of his efforts, and of the labors of all God's faithful messengers, would appear. A remnant should be saved. That this might be brought about, the messages of warning and entreaty were to be delivered to the rebellious, the Lord declared, "until the cities be wasted without inhabitant, and the houses without man, and the

land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land." Verses 11, 12. <RH, March 11, 1915 par. 10>

The heavy judgments that were to befall the impenitent--war, exile, oppression, the loss of power and prestige among the nations,--all these were to come in order that those who would recognize in them the hand of an offended God, might be led to repent. The ten tribes of the northern kingdom were soon to be scattered among the nations, and their cities left desolate; the destroying armies of hostile nations were to sweep over their land again and again; even Jerusalem was finally to fall, and Judah was to be carried away captive; yet the Promised Land was not to remain wholly forsaken forever. The assurance of the heavenly visitant to Isaiah was: "In it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof." Verse 13. <RH, March 11, 1915 par. 11>

This assurance of the final fulfillment of God's purpose brought courage to the heart of Isaiah. What though earthly powers array themselves against Judah? What though the Lord's messenger meet with opposition and resistance? Isaiah had seen the King, the Lord of hosts; he had heard the song of the seraphim, "The whole earth is full of his glory" (verse 3); he had the promise that the messages of Jehovah, to backsliding Judah would be accompanied by the convicting power of the Holy Spirit; and the prophet was nerved for the work before him. Throughout his long and arduous mission he carried with him the memory of this vision. For sixty years or more he stood before the children of Judah as a prophet of hope, waxing bolder and still bolder in his predictions of the future triumph of the church. <RH, March 11, 1915 par. 12>

March 18, 1915 "Behold Your God!"

Mrs. E. G. White

In Isaiah's day the spiritual understanding of mankind was dark through misapprehension of God. Long had Satan sought to lead men to look upon their Creator as the author of sin and suffering and death. Those whom he had thus deceived, imagined that God was hard and exacting. They regarded him as watching to denounce and condemn, unwilling to receive the sinner so long as there was a legal excuse for not helping him. The law of love, by which heaven is ruled, had been misrepresented by the archdeceiver as a restriction upon men's happiness, a burdensome yoke from which they should be glad to escape. He declared that its precepts could not be obeyed, and that the penalties of transgression were bestowed arbitrarily. <RH, March 18, 1915 par. 1>

In losing sight of the true character of Jehovah, the Israelites were without excuse. Often had God revealed himself to them as one "full of compassion, and gracious, long-suffering, and plenteous in mercy and truth." Ps. 86:15. "When Israel was a child," he testified, "then I loved him, and called my son out of Egypt." Hosea 11:1. <RH, March 18, 1915 par. 2>

Tenderly had the Lord dealt with Israel in their deliverance from Egyptian bondage and in their journey to the Promised Land. "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isa. 63:9. <RH, March 18, 1915 par. 3>

"My presence shall go with thee" (Ex. 33:14), was the promise given during the journey through the wilderness. This assurance was accompanied by a marvelous revelation of Jehovah's character, which enabled Moses to proclaim to all Israel the goodness of God, and to instruct them fully concerning the attributes of their invisible King. "The Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34:6, 7. <RH, March 18, 1915 par. 4>

Till the close of his long life of patient ministry. Moses continued his exhortations to Israel to keep their eyes fixed on their divine Ruler. "Hear, O Israel," he pleaded: "The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:4, 5. "Thou art an holy people unto the Lord." Deut. 7:6. "What doth the Lord thy God require of thee," he asked, "but to fear the Lord thy God, to walk in all his ways, and to love him?" Deut. 10:12. <RH, March 18, 1915 par. 5>

With what confidence had Moses assured the Israelites of the merciful attributes of Jehovah! Often during the wilderness sojourn he had pleaded with God in behalf of erring Israel; and the Lord had spared them. As in the days following the death of Elisha, when Hazael, king of Syria, was oppressing Israel, so in their earlier history, "the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence." 2 Kings 13:23. <RH, March 18, 1915 par. 6>

It was upon this knowledge of the long-sufferance of Jehovah and of his infinite love and mercy, that Moses based his

wonderful plea for the life of Israel when, on the borders of the Promised Land, they refused to advance in obedience to the command of God. At the height of their rebellion, the Lord had declared, "I will smite them with the pestilence, and disinherit them;" and he had proposed to make of the descendants of Moses "a greater nation and mightier than they." Num. 14:12. But the prophet pleaded the marvelous providences and promises of God in behalf of the chosen nation. And then, as the strongest of all pleas, he urged the love of God for fallen man. "I beseech thee," he prayed, "let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression. . . . Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now." Verses 17-19. <RH, March 18, 1915 par. 7>

Graciously the Lord responded, "I have pardoned according to thy word." And then he imparted to Moses, in the form of a prophecy, a knowledge of his purpose concerning the final triumph of his chosen people. "As truly as I live," he declared, "all the earth shall be filled with the glory of the Lord." Verses 20, 21. God's glory, his character, his merciful kindness and tender love,--all that Moses had pleaded in behalf of Israel was to be revealed to all mankind. And this promise of Jehovah was made doubly sure; it was confirmed by an oath. As surely as God lives and reigns, his glory should be declared "among the heathen, his wonders among all people." Ps. 96:3. <RH, March 18, 1915 par. 8>

It was concerning the future fulfillment of this prophecy that Isaiah had heard the shining seraphim singing before the throne. "The whole earth is full of his glory." Isa. 6:3. The prophet, confident of the eternity of these words, himself afterwards boldly declared of those who were bowing down to images of wood and stone, "They shall see the glory of the Lord, and the excellency of our God." Isa. 35:2. <RH, March 18, 1915 par. 9>

Today this prophecy is meeting rapid fulfillment. The missionary activities of the church of God on earth are bearing rich fruitage, and soon the gospel message will have been proclaimed to all nations. "To the praise of the glory of his grace," men and women from every kindred, tongue, and people are being made "accepted in the Beloved," "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph. 1:6; 2:7. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory." Ps. 72:18, 19. <RH, March 18, 1915 par. 10>

In the vision that came to Isaiah in the temple court, he was given a clear view of the character of the God of Israel. "The high and lofty One that inhabiteth eternity, whose name is Holy," had appeared before him in great majesty; yet the prophet was made to understand the compassionate nature of his Lord. He who dwells "in the high and holy place" dwells "with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57: 15. The angel commissioned to touch Isaiah's lips had brought to him the message, "Thine iniquity is taken away, and thy sin purged." Isa. 6:7. In beholding his God, the prophet had found pardon and peace.

(To be concluded) <RH, March 18, 1915 par. 11>

March 25, 1915 Behold Your God!

(Concluded)

Mrs. E. G. White

None knew better than Isaiah the depths of sin into which Judah had fallen. None knew better than he their need of a Saviour. "Ah sinful nation," he exclaimed on one occasion, "a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." Isa. 1:4. But when the prophet, like Saul of Tarsus at the gate of Damascus, had been given a view of his own unworthiness, there had come to his humbled heart the assurance of forgiveness, full and free, and he had arisen a changed man. He had seen his Lord. He had caught a glimpse of the loveliness of the divine character. He could testify of the transformation wrought through beholding Infinite Love. Henceforth he was inspired with longing desire to see erring Israel set free from the burden and penalty of sin. "Why should ye be stricken any more?" the prophet inquired. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." Verses 5, 18, 16, 17. <RH, March 25, 1915 par. 1>

The God whom they had been claiming to serve, but whose character they had misunderstood, was set before them as the great Healer of spiritual disease. What though the whole head was sick and the whole heart faint? what though from the sole of the foot even unto the crown of the head there was no soundness, but wounds, and bruises, and putrefying sores? Verse 6. He who had been walking frowardly in the way of his heart might find healing by turning to the Lord. "I have seen his ways," the Lord declared, "and will heal him: I will lead him also, and restore comforts unto him. . . . Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him." Isa. 57:18, 19. <RH, March 25, 1915 par. 2>

The prophet exalted God as creator of all. His message to the cities of Judah was, "Behold your God!" "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it:" "I am the Lord that maketh all things;" "I form the light and create darkness;" "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded." Isa. 42:5; 44:24; 45:7, 12. <RH, March 25, 1915 par. 3>

"To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Isa. 40:25, 26. <RH, March 25, 1915 par. 4>

To those who feared they would not be received if they should return to God, the prophet declared:-- <RH, March 25, 1915 par. 5>

"Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40:27-31. <RH, March 25, 1915 par. 6>

The heart of Infinite Love yearns after those who feel powerless to free themselves from the snares of Satan; and he graciously offers to strengthen them to live for him. "Fear thou not," he bids them; "for I am with thee: be not dismayed: for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . I the Lord thy God will hold thy right hand, saying unto thee. Fear not; I will help thee. Fear not thou worm Jacob and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." Isa. 41: 10-14. <RH, March 25, 1915 par. 7>

The inhabitants of Judah were all undeserving, yet God would not give them up. By them his name was to be exalted among the heathen. Many who were wholly unacquainted with his attributes, were yet to behold the glory of the divine character. It was for his name's sake that he kept sending his servants the prophets with the message, "Turn ye again now every one from his evil way." Jer. 25:5. "For my name's sake," he declared through Isaiah, "will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. . . . For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another." Isa. 48: 9-11. <RH, March 25, 1915 par. 8>

The call to repentance was sounded with unmistakable clearness, and all were invited to return. "Seek ye the Lord while he may be found," the prophet pleaded; "call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:6, 7. <RH, March 25, 1915 par. 9>

Have you, reader, chosen your own way? Have you wandered far from God? Have you sought to feast upon the fruits of transgression, only to find them turn to ashes upon your lips? And now, your life plans thwarted, and your hopes dead, do you sit alone and desolate? That voice which has long been speaking to your heart, but to which you would not listen, comes to you distinct and clear, "Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction." Micah 2:10. Return to your Father's house. He invites you, saying, "Return unto me; for I have redeemed thee." Isa. 44:22. "Come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa. 55:3. <RH, March 25, 1915 par. 10>

Do not listen to the enemy's suggestion to stay away from Christ until you have made yourself better, until you are good enough to come to God. If you wait until then, you will never come. When Satan points to your filthy garments, repeat the promise of the Saviour, "Him that cometh to me I will in no wise cast out." John 6:37. Tell the enemy that the blood of Jesus Christ cleanses from all sin. Make the prayer of David your own, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Ps. 51:7. <RH, March 25, 1915 par. 11>

The exhortations of the prophet to Judah to behold the living God, and to accept his gracious offers, were not in vain. There were some who gave earnest heed, and who turned from their idols to the worship of Jehovah. They learned to see in their Maker love, and mercy, and tender compassion. And in the dark days that were to come in the history of Judah, when only a remnant were to be left in the land, the prophet's words were to continue bearing fruit in decided reformation. "At that day," declared Isaiah, "shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images." Isa. 17:7, 8. <RH, March 25, 1915 par. 12>

Many were to behold the One altogether lovely, the chiefest among ten thousand. "Thine eyes shall see the King in his beauty," was the gracious promise made them. Their sins were to be forgiven, and they were to make their boast in God alone. In that glad day of redemption from idolatry they would exclaim, "The glorious Lord will be unto us a place

of broad rivers and streams. . . . The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." Isa. 33:17, 21, 22. <RH, March 25, 1915 par. 13>

The messages borne by Isaiah to those who chose to turn from their evil ways, were full of comfort and encouragement. Hear the word of the Lord through his prophet:-- <RH, March 25, 1915 par. 14>

"Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." Isa. 44:21-23. <RH, March 25, 1915 par. 15>

"In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with Joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." Isaiah 12. <RH, March 25, 1915 par. 16>

April 1, 1915 The Voice of Faithful Warning

Mrs. E. G. White

The accession of Ahaz to the throne brought Isaiah and his associates face to face with conditions more appalling than any that had hitherto existed in the realm of Judah. Many who had formerly withstood the seductive influence of idolatrous practices, were now being persuaded to take part in the worship of heathen deities. Princes in Israel were proving untrue to their trust; false prophets were arising with messages to lead astray; even some of the priests were teaching for hire. Yet the leaders in apostasy still kept up the forms of divine worship, and claimed to be numbered among the people of God. <RH, April 1, 1915 par. 1>

The prophet Micah, who bore his testimony during those troublous times, declared that sinners in Zion, while claiming to "lean upon the Lord," and blasphemously boasting, "Is not the Lord among us? none evil can come upon us," continued to "build up Zion with blood, and Jerusalem with iniquity." Micah 3:11, 10. <RH, April 1, 1915 par. 2>

Against these evils the prophet Isaiah lifted his voice in stern rebuke: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord. . . . When ye come to appear before me, who hath required this at your hand, to tread my courts? . . . Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear." Isa. 1:10-15. <RH, April 1, 1915 par. 3>

Inspiration declares, "The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?" Prov. 21:27. The God of heaven is "of purer eyes than to behold evil," and cannot "look on iniquity." Hab. 1:13. It is not because he is unwilling to forgive, that he turns from the transgressor; it is because the sinner refuses to make use of the abundant provisions of grace, that God is unable to deliver from sin. "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:1, 2. <RH, April 1, 1915 par. 4>

Solomon had written, "Woe to thee, O land, when thy king is a child!" Eccl. 10:16. Thus it was with the land of Judah. Through continued transgression, her rulers had become as children. Isaiah called the attention of the people to the weakness of their position among the nations of earth; and he showed that this was the result of wickedness in high places. "Behold," he said, "the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honorable man, and the counselor, and the cunning artificer, and the eloquent orator. And I will give children to be their princes, and babes shall rule over them. . . . For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory." Isa. 3:1-8. <RH, April 1, 1915 par. 5>

"They which lead thee," the prophet continued, "cause thee to err, and destroy the way of thy paths." Verse 12. During the reign of Ahaz this was literally true; for of him it is written: "He walked in the ways of the kings of Israel, and made also molten images for Baalim. Moreover he burnt incense in the valley of the son of Hinnom;" "yea, and

made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree." 2 Chron. 28:2, 3; 2 Kings 16:3, 4. <RH, April 1, 1915 par. 6>

This was indeed a time of great peril for the chosen nation. Only a few short years, and the ten tribes of the kingdom of Israel were to be scattered among the nations of heathendom. And in the kingdom of Judah also the outlook was dark. The forces for good were rapidly diminishing, the forces for evil multiplying. The prophet Micah, viewing the situation, was constrained to exclaim: "The good man is perished out of the earth: and there is none upright among men." "The best of them is as a brier: the most upright is sharper than a thorn hedge." Micah 7:2, 4. "Except the Lord of hosts had left unto us a very small remnant," declared Isaiah, "we should have been as Sodom, and we should have been like unto Gomorrah." Isa. 1:9. <RH, April 1, 1915 par. 7>

In every age, for the sake of those who have remained true, as well as because of his infinite love for the erring, God has borne long with the rebellious, and has urged them to forsake their course of evil, and return to him. "Precept upon precept; line upon line; . . . here a little, and there a little" (Isa. 28:10), through men of his appointment, he has taught transgressors the way of righteousness. <RH, April 1, 1915 par. 8>

And thus it was during the reign of Ahaz. Invitation upon invitation was sent to erring Israel to return to their allegiance to Jehovah. Tender were the pleadings of the prophets; and as they stood before the people, earnestly exhorting to repentance and reformation, their words bore fruit to the glory of God. <RH, April 1, 1915 par. 9>

Through Micah came the wonderful appeal: "Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel. <RH, April 1, 1915 par. 10>

"O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. <RH, April 1, 1915 par. 11>

"O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord." Micah 6: 1-5. <RH, April 1, 1915 par. 12>

The God whom we serve is long-suffering: "his compassions fail not." Lam. 3:22. Throughout the period of probationary time his Spirit is entreating men to accept the gift of life. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Eze. 33:11. It is Satan's special device to lead man into sin, and then leave him there, helpless and hopeless, fearing to seek for pardon. But God invites, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isa. 27:5. In Christ every provision has been made, every encouragement offered. <RH, April 1, 1915 par. 13>

In the days of apostasy in Judah and Israel, many were inquiring. "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil." The answer is plain and positive: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:6-8. <RH, April 1, 1915 par. 14>

In urging the value of practical godliness, the prophet was only repeating the counsel given Israel centuries before. Through Moses, as they were about to enter the Promised Land, the word of the Lord had been: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" Deut. 10:12, 13. <RH, April 1, 1915 par. 15>

From age to age these counsels were repeated by the servants of Jehovah to those who were in danger of falling into habits of formalism, and of forgetting to show mercy. When Christ himself, during his earthly ministry, was approached by a lawyer with the question, "Master, which is the great commandment in the law?" Jesus said to him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 36-40. <RH, April 1, 1915 par. 16>

These plain utterances of the prophets and of the Master himself should be received by us as the voice of God to every soul. We should lose no opportunity of performing deeds of mercy, of tender forethought and Christian courtesy, for the burdened and the oppressed. If we can do no more, we may speak words of courage and hope to those who are unacquainted with God, and who can be approached most easily by the avenue of sympathy and love.

(To be concluded) <RH, April 1, 1915 par. 17>

April 8, 1915 The Voice of Faithful Warning
(Concluded)
Mrs. E. G. White

Rich and abundant are the promises made to those who are watchful to bring joy and blessing into the lives of others. "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58:10, 11. <RH, April 8, 1915 par. 1>

The idolatrous course of Ahaz, in the face of the earnest appeals of the prophets, could have but one result. "The wrath of the Lord was upon Judah and Jerusalem, and he . . . delivered them to trouble, to astonishment, and to hissing." 2 Chron. 29:8. The kingdom suffered a rapid decline, and its very existence was soon imperiled by invading armies. "Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz." 2 Kings 16:5. <RH, April 8, 1915 par. 2>

Had Ahaz and the chief men of his realm been true servants of the Most High, they would have had no fear of so unnatural an alliance as had been formed against them. But repeated transgression had shorn them of strength. Stricken with a nameless dread of the retributive judgments of an offended God, the heart of the king "was moved, and the heart of his people, as the trees of the wood are moved with the wind." Isa. 7:2. <RH, April 8, 1915 par. 3>

In this crisis, the word of the Lord came to Isaiah, bidding him meet the trembling king, and say:-- <RH, April 8, 1915 par. 4>

"Take heed, and be quiet; fear not, neither be faint-hearted. . . . Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, . . . thus saith the Lord God, It shall not stand, neither shall it come to pass." The kingdom of Israel, and Syria as well, declared the prophet, would soon come to an end. "If ye will not believe," he concluded, "surely ye shall not be established." Isa. 7:4-7, 9. <RH, April 8, 1915 par. 5>

Well would it have been for the kingdom of Judah had Ahaz received this message as from heaven. But choosing to lean on the arm of flesh, he sought help from the heathen. In desperation he sent word to Tiglath-pileser, king of Assyria: "I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me." The request was accompanied by a rich present from the king's treasure and from the temple storehouse. 2 Kings 16:7, 8. <RH, April 8, 1915 par. 6>

The help asked for was sent, and King Ahaz was given temporary relief, but at what a cost to Judah! The tribute offered aroused the cupidity of Assyria, and that treacherous nation soon threatened to overflow and spoil Judah. Ahaz and his unhappy subjects were now harassed by the fear of falling completely into the hands of the cruel Assyrians. <RH, April 8, 1915 par. 7>

"The Lord brought Judah low" because of continued transgression. In this time of chastisement, Ahaz, instead of repenting, trespassed "yet more against the Lord: . . . for he sacrificed unto the gods of Damascus." "Because the gods of the kings of Syria help them," he said, "therefore will I sacrifice to them, that they may help me." 2 Chron. 28:19, 22, 23. <RH, April 8, 1915 par. 8>

As the apostate king neared the end of his reign, he caused the doors of the temple to be closed. The sacred services were interrupted. No longer were the candlesticks kept burning before the altar. No longer were offerings made for the sins of the people. No longer did sweet incense ascend on high at the time of the morning and the evening sacrifice. Deserting the courts of the house of God, and locking fast its doors, the inhabitants of the godless city boldly set up altars for the worship of heathen deities on the street corners throughout Jerusalem. Heathenism had seemingly triumphed; the powers of darkness had well-nigh prevailed. <RH, April 8, 1915 par. 9>

But in Judah there dwelt some who, amid the prevailing apostasy, maintained their allegiance to Jehovah, steadfastly refusing to be led into idolatry. It was to these that Isaiah and Micah and their associates looked in hope as they surveyed the ruin wrought during the last years of Ahaz. Their sanctuary was closed, but the faithful ones were assured: "God is with us. . . . Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary." Isa. 8:10, 13, 14. <RH, April 8, 1915 par. 10>

In this time of "trouble and darkness" and "dimness of anguish" (verse 22), the future was made bright by means of many precious communications to the church of God concerning her future triumph. Judah was to suffer much from Assyrian oppression, and from the scourgings of other nations, and was finally to be carried away captive; yet this sore chastisement, grievous though it might seem at the time, would be used by a merciful Providence as a means of salvation. "By this," Isaiah declared, "shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin."

Isa. 27:9. At the close of the period of captivity, those who had remained faithful, together with those who might choose henceforth to serve the living God, were to be permitted to return to the land of their fathers. <RH, April 8, 1915 par. 11>

The promise of restoration was accompanied by many prophecies concerning the advent of the Messiah. In the fullness of time Immanuel, the promised Deliverer, was to appear, to dispel the darkness of centuries of apostasy. Those dwelling "in the land of the shadow of death" were to see "a great light." Isa. 9:2. The prophet, looking with rapture upon this glorious deliverance of those who had so long been groping in darkness, exclaimed: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Verses 6, 7. <RH, April 8, 1915 par. 12>

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have . . . purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Isa. 4:2-4. "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Isa. 29:18, 19, 24. <RH, April 8, 1915 par. 13>

"O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. . . . Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. . . . And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Isa. 25:1, 4, 6. <RH, April 8, 1915 par. 14>

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isa. 26: 1-4. <RH, April 8, 1915 par. 15>

April 15, 1915 A Message for Our Young People

Mrs. E. G. White

There are books that are of vital importance that are not looked at by our young people. They are neglected because they are not so interesting to them as some lighter reading. <RH, April 15, 1915 par. 1>

We should advise the young to take hold of such reading matter as recommends itself for the upbuilding of Christian character. The most essential points of our faith should be stamped upon the memory of the young. They have had a glimpse of these truths, but not such an acquaintance as would lead them to look upon their study with favor. Our youth should read that which will have a healthful, sanctifying effect upon the mind. This they need in order to be able to discern what is true religion. There is much good reading that is not sanctifying. <RH, April 15, 1915 par. 2>

Now is our time and opportunity to labor for the young people. Tell them that we are now in a perilous crisis, and we want to know how to discern true godliness. Our young people need to be helped, uplifted, and encouraged, but in the right manner; not, perhaps, as they would desire it, but in a way that will help them to have sanctified minds. They need good, sanctifying religion more than anything else. <RH, April 15, 1915 par. 3>

I do not expect to live long. My work is nearly done. Tell our young people that I want my words to encourage them in that manner of life that will be most attractive to the heavenly intelligences, and that their influence upon others may be most ennobling. <RH, April 15, 1915 par. 4>

In the night season I was selecting and laying aside books that are of no advantage to the young. We should select for them books that will encourage them to sincerity of life, and lead them to the opening of the Word. This has been presented to me in the past, and I thought I would get it before you and make it secure. We cannot afford to give to young people valueless reading. Books that are a blessing to mind and soul are needed. These things are too lightly regarded; therefore our people should become acquainted with what I am saying. <RH, April 15, 1915 par. 5>

I do not think I shall have more Testimonies for our people. Our men of solid minds know what is good for the

uplifting and upbuilding of the work. But with the love of God in their hearts, they need to go deeper and deeper into the study of the things of God. I am very anxious that our young people shall have the proper class of reading; then the old people will get it also. We must keep our eyes on the religious attraction of the truth. We are to keep mind and brain open to the truths of God's Word. Satan comes when men are unaware. We are not to be satisfied because the message of warning has been once presented. We must present it again and again. <RH, April 15, 1915 par. 6>

We could begin a course of reading so intensely interesting that it would attract and influence many minds. If I am spared for further labor, I should gladly help to prepare books for the young. <RH, April 15, 1915 par. 7>

There is a work to be done for the young by which their minds will be impressed and molded by the sanctifying truth of God. It is my sincere wish for our young people that they find the true meaning of justification by faith, and the perfection of character that will prepare them for eternal life. I do not expect to live long, and I leave this message for the young, that the aim which they make shall not miscarry. <RH, April 15, 1915 par. 8>

I exhort my brethren to encourage the young ever to keep the preciousness and grace of God highly exalted. Work and pray constantly for a sense of the preciousness of true religion. Bring in the blessedness and the attractiveness of holiness and the grace of God. I have felt a burden regarding this because I know it is neglected. <RH, April 15, 1915 par. 9>

I have no assurance that my life will last long, but I feel that I am accepted of the Lord. He knows how much I have suffered as I have witnessed the low standards of living adopted by so-called Christians. I have felt that it was imperative that the truth should be seen in my life, and that my testimony should go to the people. I want that you should do all you can to have my writings placed in the hands of the people in foreign lands. <RH, April 15, 1915 par. 10>

Tell the young that they have had many spiritual advantages. God wants them to make earnest efforts to get the truth before the people. I am impressed that it is my special duty to say these things. <RH, April 15, 1915 par. 11>

April 22, 1915 A Man of Opportunity

Mrs. E. G. White

In sharp contrast with the reckless rule of Ahaz was the reformation wrought during the prosperous reign of his son. Hezekiah came to the throne determined to do all in his power to save Judah from the fate that was overtaking the northern kingdom. The messages of the prophets offered no encouragement to halfway measures. Only by most decided reformation could the threatened judgments be averted. <RH, April 22, 1915 par. 1>

In the crisis Hezekiah proved to be a man of opportunity. No sooner had he ascended the throne than he began to plan and to execute. He first turned his attention to the restoration of the temple services, so long neglected; and in this work he earnestly solicited the cooperation of a band of priests and Levites who had remained true to their sacred calling. Confident of their loyal support, he spoke with them freely concerning his desire to institute immediate and far-reaching reforms. <RH, April 22, 1915 par. 2>

"Our fathers have trespassed," he confessed, "and done that which was evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord." "Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us." 2 Chron. 29:6, 10. <RH, April 22, 1915 par. 3>

In a few well-chosen words the king reviewed the situation they were facing, -- the closed temple and the cessation of all services within its precincts; the flagrant idolatry practiced in the streets of the city and throughout the kingdom; the apostasy of multitudes who might have remained true to God had the leaders in Judah set before them a right example; and the decline of the kingdom and loss of prestige in the estimation of surrounding nations. The northern kingdom was rapidly crumbling to pieces; many were perishing by the sword; a multitude had already been carried away captive; soon Israel would fall completely into the hands of the Assyrians, and be utterly ruined; and this fate would surely befall Judah as well, unless God should work mightily through chosen representatives. <RH, April 22, 1915 par. 4>

Hezekiah appealed directly to the priests to unite with him in bringing about the necessary reforms. "Be not now negligent," he exhorted them; "for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense." "Sanctify now yourselves, and sanctify the house of the Lord God of your fathers." Verses 11, 5. <RH, April 22, 1915 par. 5>

It was a time for quick action. The priests began at once. Enlisting the cooperation of others of their number who had not been present during this conference, they engaged heartily in the work of cleansing and sanctifying the temple. Because of the years of desecration and neglect, this was attended with many difficulties; but the priests and the Levites labored untiringly, and within a remarkably short time they were able to report their task completed. The temple doors

had been repaired and thrown open; the sacred vessels had been assembled and put into place; and all was in readiness for the reestablishment of the sanctuary services. <RH, April 22, 1915 par. 6>

In the first service held, the rulers of the city united with King Hezekiah and with the priests and Levites in seeking forgiveness for the sins of the nation. Upon the altar were placed sin offerings "to make an atonement for all Israel." "And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshiped." Once more the temple courts resounded with words of praise and adoration. The songs of David and of Asaph were sung with joy, as the worshipers realized that they were being delivered from the bondage of sin and apostasy. "Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly." Verses 24, 29, 36. <RH, April 22, 1915 par. 7>

God had indeed prepared the hearts of the chief men of Judah to lead out in a decided reformatory movement, that the tide of apostasy might be stayed. Through his prophets he had sent to his chosen people message after message of earnest entreaty, -- messages that had been despised and rejected by the ten tribes of the kingdom of Israel, now given over to the enemy. But in Judah there remained a goodly remnant, and to these the prophets continued to appeal. Hear Isaiah urging, "Turn ye unto him from whom the children of Israel have deeply revolted." Isa. 31:6. Hear Micah declaring with confidence: "I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness." Micah 7:7-9. <RH, April 22, 1915 par. 8>

These and other like messages revealing the willingness of God to forgive and accept those who turned to him with full purpose of heart, had brought hope to many a fainting soul in the dark years when the temple doors remained closed; and now, as the leaders began to institute a reform, a multitude of the people, weary of the thralldom of sin, were ready to respond. Through his prophets God had prepared the way, and by his Spirit had impressed King Hezekiah to act without delay. <RH, April 22, 1915 par. 9>

Those who entered the temple courts to seek forgiveness and to renew their vows of allegiance to Jehovah, had wonderful encouragement offered them in the prophetic portions of Scripture. The solemn warnings against idolatry, spoken through Moses in the hearing of all Israel, had been accompanied by prophecies of God's willingness to hear and forgive those who in times of apostasy should seek him with all the heart. "If thou turn to the Lord thy God," Moses had said, "and shalt be obedient unto his voice; (for the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them." Deut. 4:30, 31. <RH, April 22, 1915 par. 10>

And in the prophetic prayer offered at the dedication of the temple whose services Hezekiah and his associates were now restoring, Solomon had prayed: "When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel." 1 Kings 8:33, 34. The seal of divine approval had been placed upon this prayer; for at its close fire had come down from heaven to consume the burnt offering and the sacrifices, and the glory of the Lord had filled the temple. See 2 Chron. 7:1. And by night the Lord had appeared to Solomon, to tell him that his prayer had been heard, and that mercy would be shown those who should worship there. The gracious assurance was given: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Verses 14, 15. <RH, April 22, 1915 par. 11>

These promises met abundant fulfillment during the reformation under Hezekiah. <RH, April 22, 1915 par. 12>

April 29, 1915 The Passover Festival Revived

Mrs. E. G. White

The good beginning made at the time of the purification of the temple was followed by a broader movement, in which Israel as well as Judah participated. In his zeal to make the temple services a real blessing to the people, Hezekiah determined to revive the ancient custom of gathering the Israelites together for the celebration of the Passover feast. <RH, April 29, 1915 par. 1>

For many years the Passover had not been observed as a national festival. The division of the kingdom after the close of Solomon's reign had made this seem impracticable. But the terrible judgments befalling the ten tribes were awakening in the hearts of some a desire for better things, and the stirring messages of the prophets were having their

effect. The invitation to the Passover at Jerusalem was heralded far and wide, "from city to city through the country of Ephraim and Manasseh even unto Zebulun," and the royal couriers found some who were ready to respond. The bearers of the gracious invitation were usually repulsed. The impenitent "laughed them to scorn, and mocked them. Nevertheless divers of Asher and Manasseh and of Zebulun," eager to seek God for a clearer knowledge of his will, "humbled themselves, and came to Jerusalem." 2 Chron. 30:10, 11. <RH, April 29, 1915 par. 2>

In the land of Judah the response was very general; for upon them was "the hand of God," "to give them one heart to do the commandment of the king and of the princes" (verse 12),--a command in accord with the will of God as revealed through his prophets. <RH, April 29, 1915 par. 3>

The occasion was one of the greatest profit to the multitudes assembled. The desecrated streets of the city were cleared of the idolatrous shrines placed there during the reign of Ahab. On the appointed day the Passover was observed; and the week was spent by the people in offering peace offerings, and in learning what God would have them do. Daily the Levites "taught the good knowledge of the Lord;" and those who had prepared their hearts to seek God, found pardon. A great gladness took possession of the worshipping multitude; "the Levites and the priests praised the Lord day by day, singing with loud instruments" (verses 22, 21); all were united in their desire to praise him who had proved so gracious and merciful. <RH, April 29, 1915 par. 4>

The seven days usually allotted to the Passover feast passed all too quickly, and the worshipers determined to spend another seven days in learning more fully the way of the Lord. The teaching priests continued their work of instruction from the book of the law; daily the people assembled at the temple to offer their tribute of praise and thanksgiving; and as the great meeting drew to a close, it was evident that God had wrought marvelously in the conversion of backsliding Judah, and in stemming the tide of idolatry which threatened to sweep all before it. The solemn warnings of the prophets had not been uttered in vain. "There was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem." Verse 26. <RH, April 29, 1915 par. 5>

The time had come for the return of the worshipers to their homes. "The priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven." Verse 27. God had accepted those who with broken hearts had confessed their sins, and with resolute purpose had turned to him for forgiveness and help. <RH, April 29, 1915 par. 6>

There now remained an important work, in which those who were returning to their homes must take an active part; and the accomplishment of this work bore evidence to the genuineness of the reformation wrought. The record reads: "All Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities." 2 Chron. 31:1. <RH, April 29, 1915 par. 7>

Hezekiah and his associates instituted various reforms for the upbuilding of the spiritual and temporal interests of the kingdom. "Throughout all Judah" the king "wrought that which was good and right and truth before the Lord his God. And in every work that he began . . . he did it with all his heart, and prospered." Versus 20, 21. "He trusted in the Lord God of Israel; . . . and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him; and he prospered." 2 Kings 18:5-7. <RH, April 29, 1915 par. 8>

The reign of Hezekiah was characterized by a series of remarkable providences, which revealed to the surrounding nations that the God of Israel was with his people. The success of the Assyrians in capturing Samaria and in scattering the shattered remnant of the ten tribes among the nations, during the earlier portion of his reign, was leading many to question the power of the God of the Hebrews. Emboldened by their successes, the Ninevites had long since set aside the message of Jonah, and had become defiant in their opposition to the purposes of Heaven. A few years after the fall of Samaria, the victorious armies reappeared in Palestine, this time directing their forces against the fenced cities of Judah, with some measure of success, but they withdrew for a season because of difficulties arising in other portions of their realm. Not until some years later, toward the close of Hezekiah's reign, was it to be demonstrated before the nations of the world whether the gods of the heathen were finally to prevail. <RH, April 29, 1915 par. 9>

May 6, 1915 The Healing of Hezekiah

Mrs. E. G. White

In the midst of his prosperous reign, King Hezekiah was suddenly stricken with a fatal malady. "Sick unto death," his case was beyond the power of man to help. And the last vestige of hope seemed removed when the prophet Isaiah

appeared before him with the message, "Thus saith the Lord, Set thine house in order: for thou shalt die, and not live." Isa. 38:1. <RH, May 6, 1915 par. 1>

The outlook seemed utterly dark; yet the king could still pray to the One who had hitherto been his "refuge and strength, a very present help in trouble." Ps. 46:1. And so "he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore." 2 Kings 20:2, 3. <RH, May 6, 1915 par. 2>

Since the days of David, there had reigned no king who had wrought so mightily for the upbuilding of the kingdom of God in a time of apostasy and discouragement as had Hezekiah. The dying ruler had served his God faithfully, and had done much to strengthen the confidence of the people in Jehovah as their Supreme Ruler. And, like David, he could now plead: "Let my prayer come before thee: incline thine ear unto my cry; for my soul is full of troubles: and my life draweth nigh unto the grave." "Thou art my hope, O Lord God: thou art my trust from my youth. By thee have I been holden up. . . . Forsake me not when my strength faileth. . . . O God, be not far from me: O my God, make haste for my help. . . . O God, forsake me not; until I have showed thy strength unto this generation, and thy power to every one that is to come." Ps. 88:2, 3; 71:5-18. <RH, May 6, 1915 par. 3>

He whose "compassions fail not" (Lam. 3:22) heard the prayer of his servant. "It came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake." 2 Kings 20:4-6. <RH, May 6, 1915 par. 4>

Gladly the prophet returned with the words of assurance and hope. Directing that a lump of figs be laid upon the diseased part, Isaiah delivered to the king the message of God's mercy and protecting care. <RH, May 6, 1915 par. 5>

Like Moses in the land of Midian, like Gideon in the presence of the heavenly messenger, like Elisha just before the ascension of his master, Hezekiah pleaded for some sign that the message was from heaven. "What shall be the sign," he inquired of the prophet, "that the Lord will heal me, and that I shall go up into the house of the Lord the third day?" <RH, May 6, 1915 par. 6>

"This sign shalt thou have of the Lord," the prophet answered, "that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?" "It is a light thing," Hezekiah replied, "for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees." <RH, May 6, 1915 par. 7>

Only by the direct interposition of God could the shadow on the sundial be made to turn back ten degrees; and this was to be the sign to Hezekiah that the Lord had heard his prayer. Accordingly, "the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." 2 Kings 20:8-11. <RH, May 6, 1915 par. 8>

Restored to his wonted strength, the king of Judah acknowledged in words of song the mercies of Jehovah, and vowed to spend his remaining days in willing service to the King of kings. His grateful recognition of God's compassionate dealing with him is an inspiration to all who desire to spend their years to the glory of their Maker:-- <RH, May 6, 1915 par. 9>

"I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the hand of the living: I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me. I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me. Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me. What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. . . . The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord." Isa. 38:10-20. <RH, May 6, 1915 par. 10>

May 13, 1915 The Ambassadors From Babylon

Mrs. E. G. White

In the fertile valleys of the Tigris and the Euphrates there dwelt an ancient race, which, though at that time subject to Assyria, was destined to rule the world. Among its people were wise men who gave much attention to the study of astronomy; and when they noticed that the shadow on the sundial had been turned back ten degrees, they marveled greatly. Their king, Merodach-baladan, upon learning that this miracle had been wrought as a sign to the king of Judah that the God of heaven had granted him a new lease of life, send ambassadors to Hezekiah to congratulate him on his recovery, and to learn, if possible, more of the God who was able to perform so great a wonder. <RH, May 13, 1915 par. 1>

The visit of these messengers from the ruler of a far-away land gave Hezekiah an opportunity to extol the living God. How easy it would have been for him to tell them of God, the upholder of all created things, through whose favor his own life had been spared when all other hope had fled! What momentous transformations might have taken place had these seekers after truth from the plains of Chaldea been led to acknowledge the supreme sovereignty of the living God. <RH, May 13, 1915 par. 2>

But pride and vanity took possession of Hezekiah's heart, and in self-exaltation he laid open to covetous eyes the treasures with which God had enriched his people. The king "showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not." Isa. 39:2. Not to glorify God did he do this, but to exalt himself in the eyes of the foreign princes. He did not stop to consider that these men were representatives of a powerful nation that had not the fear nor the love of God in their hearts, and that it was imprudent to make them his confidants concerning the temporal riches of the nation. <RH, May 13, 1915 par. 3>

The visit of the ambassadors to Hezekiah was a test of his gratitude and devotion. The record says, "Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart." 2 Chron. 32:31. Had Hezekiah improved the opportunity given him to bear witness to the power, the goodness, the compassion, of the God of Israel, the report of the ambassadors would have been as light piercing darkness. But he magnified himself above the Lord of hosts. He "rendered not again according to the benefit done unto him; for his heart was lifted up." <RH, May 13, 1915 par. 4>

Disastrous were the results which were to follow. To Isaiah it was revealed that the returning ambassadors were carrying with them a report of the riches they had seen, and that the king of Babylon and his counselors would plan to enrich their own country with the treasures of Jerusalem. Hezekiah had grievously sinned; "therefore there was wrath upon him, and upon Judah and Jerusalem." Verse 25. <RH, May 13, 1915 par. 5>

"Then came Isaiah the prophet unto King Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not showed them. <RH, May 13, 1915 par. 6>

"Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. <RH, May 13, 1915 par. 7>

"Then said Hezekiah to Isaiah, Good is the word of the Lord which thou hast spoken." Isa. 39:3-8. <RH, May 13, 1915 par. 8>

Filled with remorse, "Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah." 2 Chron. 32:26. But the evil seed had been sown, and in time was to spring up and yield a harvest of desolation and woe. During his remaining years the king of Judah was to have much prosperity because of his steadfast purpose to redeem the past and to bring honor to the name of the God whom he served; yet his faith was to be severely tried, and he was to learn that only by putting his trust fully in Jehovah could he hope to triumph over the powers of darkness that were plotting his ruin and the utter destruction of his people. <RH, May 13, 1915 par. 9>

The story of Hezekiah's failure to prove true to his trust at the time of the visit of the ambassadors, is fraught with an important lesson for all. We need to speak of the precious chapters in our experience, of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love. When mind and heart are filled with the love of God, it will not be difficult to impart that which enters into the spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will find expression in words that reveal the character of the heart treasure. <RH, May 13, 1915 par. 10>

Those with whom we associate day by day need our help, our guidance. They may be in such a condition of mind that a word spoken in season will be as a nail in a sure place. Tomorrow some of these souls may be where we can never reach them again. What is our influence over these fellow travelers? <RH, May 13, 1915 par. 11>

Every day of life is freighted with responsibilities which we must bear. Every day our words and acts are making impressions upon those with whom we associate. How great the need that we set a watch upon our lips and guard carefully our steps! One reckless movement, one imprudent step, and the surging waves of some strong temptation may sweep a soul into the downward path. We cannot gather up the thoughts we have planted in human minds. If they have been evil, we may have set in motion a train of circumstances, a tide of evil, which we are powerless to stay. <RH, May 13, 1915 par. 12>

On the other hand, if by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same beneficial influence over others. Thus hundreds and thousands are helped by our unconscious influence. The true follower of Christ strengthens the good purposes of all with whom he comes in contact. Before an unbelieving, sin-loving world, he reveals the power of God's grace and the perfection of his character. <RH, May 13, 1915 par. 13>

May 20, 1915 Deliverance From Assyria

Mrs. E. G. White

"Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." 2 Chron. 32:7, 8. With these words of confidence in the power of Jehovah to deliver, Hezekiah inspired the people of Judah to resist with unflinching courage the advancing hosts of Assyria, when it seemed as if nothing could save Jerusalem from utter destruction. <RH, May 20, 1915 par. 1>

It was not without reason that Hezekiah could speak with certainty of the outcome. The boastful Assyrian, while used by God for a season as the rod of his anger (see Isa. 10:5) for the punishment of the nations, was not always to prevail. "Be not afraid of the Assyrian," had been the message of the Lord through Isaiah some years before, to those that dwelt in Zion; "for yet a very little while, . . . and the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing." Verses 24-27. <RH, May 20, 1915 par. 2>

In another prophetic message, given "in the year that King Ahaz died," the prophet had declared: "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in my land, and upon my mountains tread him underfoot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Isa. 14:28, 24-27. <RH, May 20, 1915 par. 3>

The power of the oppressor was to be broken. Yet Hezekiah in the earlier years of his reign had continued to pay tribute to Assyria, in harmony with the agreement entered into by Ahaz. Meanwhile, the king had taken "counsel with his princes and his mighty men," and had done everything possible for the defense of his kingdom. He had made sure of a bountiful supply of water within the walls of Jerusalem, while without the city there should be a scarcity. "Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance. And he set captains of war over the people." 2 Chron. 32:3, 5, 6. Nothing had been left undone that could be done in preparation for a siege. <RH, May 20, 1915 par. 4>

At the time of Hezekiah's accession to the throne of Judah, the Assyrians had already carried captive a large number of the children of Israel from the northern kingdom; and a few years after he had begun to reign, and while he was still strengthening the defenses of Jerusalem, the Assyrians besieged and captured Samaria, and scattered the ten tribes among the many provinces of the Assyrian realm. The borders of Judah were only a few miles distant, with Jerusalem less than fifty miles away; and the rich spoils to be found within the temple would tempt the enemy to return. <RH, May 20, 1915 par. 5>

But the king of Judah had determined to do his part in preparing to resist the enemy; and having accomplished all that human ingenuity and energy could do, he had assembled his forces, and had exhorted them to be of good courage. "Great is the Holy One of Israel in the midst of thee" (Isa. 12:6), had been the message of the prophet Isaiah to Judah; and the king with unwavering faith now declared, "With us is the Lord our God to help us, and to fight our battles." 2 Chron. 32:8. <RH, May 20, 1915 par. 6>

Nothing more quickly inspires faith than the exercise of faith. The king of Judah had done his part in making ready for the coming storm; and now, confident that the prophecy against the Assyrians would be fulfilled, he stayed his soul

upon God. And "the people rested themselves upon the words of Hezekiah."--*Ib.* What though the armies of Assyria, fresh from the conquest of the greatest nations of earth, and triumphant over Samaria in Israel, should now turn their forces against Judah? What though they should boast, "As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?" Isa. 10:10, 11. Judah had nothing to fear, for their trust was in Jehovah. <RH, May 20, 1915 par. 7>

The long-expected crisis finally came. The forces of Assyria, advancing from triumph to triumph, appeared in Judea. Confident of victory, the leaders divided their forces into two armies, one of which was to meet the Egyptian army to the southward, while the other was to besiege Jerusalem. <RH, May 20, 1915 par. 8>

Judah's only hope was now in God. All possible help from Egypt had been cut off, and no other nation was near to lend a friendly hand.

(To be continued) <RH, May 20, 1915 par. 9>

May 27, 1915 Deliverance From Assyria **(Continued)** **Mrs. E. G. White**

The Assyrian officers, sure of the strength of their disciplined forces, arranged for a conference with the chief men of Judah, during which they insolently demanded the surrender of the city. This demand was accompanied by blasphemous revilings against the God of the Hebrews. Because of the weakness and apostasy of Israel and Judah, and name of God was no longer feared among the nations, but had become a subject for continual blasphemy. Isa. 52:5.

<RH, May 27, 1915 par. 1>

"Speak ye now to Hezekiah," said Rabshakeh, one of Sennacherib's chief officers, "Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?" 2 Kings 18:19, 20. <RH, May 27, 1915 par. 2>

The officers were conferring outside the gates of the city, but within the hearing of the sentries on the wall; and as the representatives of the Assyrian king loudly urged their proposals upon the chief men of Judah, they were requested to speak in the Syrian rather than the Jewish language, in order that those upon the wall might not have knowledge of the proceedings of the conference. Rabshakeh, scorning this suggestion, lifted his voice still higher, and continuing to speak in the Jewish language, said:-- <RH, May 27, 1915 par. 3>

"Hear ye the words of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. <RH, May 27, 1915 par. 4>

"Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. <RH, May 27, 1915 par. 5>

"Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?" Isa. 36:13-20. <RH, May 27, 1915 par. 6>

To these taunts the children of Judah "answered him not a word." Isa. 36:21. The conference was at an end. The Jewish representatives returned to Hezekiah "with their clothes rent, and told him the words of Rabshakeh." 2 Kings 18:37. The king, upon learning of the blasphemous challenge, "rent his clothes, and covered himself with sackcloth, and went into the house of the Lord." 2 Kings 19:1. <RH, May 27, 1915 par. 7>

A messenger was dispatched to Isaiah to inform him of the outcome of the conference. "This is a day of trouble, and of rebuke, and blasphemy," was the word the king sent. "It may be the Lord thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left." Verses 3, 4. <RH, May 27, 1915 par. 8>

"For this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven." 2 Chron. 32:20. <RH, May 27, 1915 par. 9>

God answered the prayers of his servants. To Isaiah was given the message for Hezekiah: "Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land." 2 Kings 19:6, 7. <RH, May 27, 1915 par. 10>

The Assyrian representatives, after taking leave of the chief men of Judah, communicated direct with their king, who was with the division of his army guarding the approach from Egypt. Upon hearing the report, Sennacherib wrote "letters to rail on the Lord God of Israel, and to speak against him, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand." 2 Chron. 32:17. <RH, May 27, 1915 par. 11>

The boastful threat was accompanied by the message, "Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?" 2 Kings 19:10-13. <RH, May 27, 1915 par. 12>

When the king of Judah received the taunting letter, he took it into the temple and "spread it before the Lord" (verse 14), and prayed with strong faith for help from heaven, that the nations of earth might know that the God of the Hebrews still lived and reigned. The honor of Jehovah was at stake: he alone could bring deliverance. <RH, May 27, 1915 par. 13>

"O Lord God of Israel, which dwellest between the cherubims." Hezekiah pleaded, "thou art the God even thou alone of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all kingdoms of the earth may know that thou art the Lord God, even thou only." 2 Kings 19:15-19. "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubims,

shine forth. Before Ephraim and Benjamin and

Manasseh stir up thy strength, And come and save us. Turn us again, O God, And cause thy face to shine; and we shall be saved.

"O Lord God of hosts, How long wilt thou be angry against the prayer of thy people? Thou feedest them with the bread of tears; And givest them tears to drink in great measure. Thou makest us a strife unto our neighbors: And our enemies laugh among themselves. Turn us again, O God of hosts, And cause thy face to shine; and we shall be saved.

"Thou hast brought a vine out of Egypt: Thou hast cast out the heathen, and planted it. Thou preparedst room before it, And didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, And the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, And her branches unto the river.

"Why hast thou then broken down her hedges, So that all they which pass by the way do pluck her? The boar out of the wood doth waste it, And the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: Look down from heaven, and behold, and visit this vine; And the vineyard which thy right hand hath planted, And the branch that thou madest strong for thyself. It is burned with fire, it is cut down: They perish at the rebuke of thy countenance.

"Let thy hand be upon the man of thy right hand, Upon the son of man whom thou madest strong for thyself. So will not we go back from thee: Quicken us, and we will call upon thy

name. Turn us again, O Lord God of hosts, Cause thy face to shine; and we shall be saved." Psalm 80. <RH, May 27, 1915 par. 14>

Hezekiah's pleadings in behalf of Judah and of the honor of their Supreme Ruler, were in harmony with the mind of God. Solomon, in his benediction at the dedication of the temple, had pleaded with the Lord to maintain "the cause of his people Israel at all times, as the matter shall require: that all the people of the earth may know that the Lord is God, and that there is none else." 1 Kings 8:59, 60. Especially was the Lord to show favor when, in times of war or of oppression by an enemy, the chief men of Israel should enter the house of prayer and plead for deliverance.

(To be continued) <RH, May 27, 1915 par. 15>

June 3, 1915 Deliverance From Assyria
(Concluded)
Mrs. E. G. White

Hezekiah was not left without hope. Isaiah sent to him, saying: "Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. This is the word that the Lord hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodging of his borders, and into the forest of his Carmel. I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places. Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. <RH, June 3, 1915 par. 1>

"But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest." 2 Kings 19:20-28. <RH, June 3, 1915 par. 2>

The land of Judah had been laid waste by the army of occupation; but God has promised to provide miraculously for the needs of the people. To Hezekiah came the message: "This shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. <RH, June 3, 1915 par. 3>

"And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this. <RH, June 3, 1915 par. 4>

"Therefore thus saith the Lord concerning the king of Assyria. He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it, for mine own sake, and for my servant David's sake." Verses 29-34. <RH, June 3, 1915 par. 5>

That very night deliverance came. "The angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand." Verse 35. "All the mighty men of valor, and the leaders and captains in the camp of the king of Assyria" were slain. 2 Chron. 32:21. <RH, June 3, 1915 par. 6>

Tidings of this terrible judgment upon the army that had been sent to take Jerusalem, soon reached Sennacherib, who was still guarding the approach to Judea from Egypt. Stricken with fear, the Assyrian king hastened to depart, and "returned with shame of face to his own land." Verse 21. But he had not long to reign. In harmony with the prophecy that had been uttered concerning his sudden end, he was assassinated by those of his own home, "and Esar-haddon his son reigned in his stead." Isa. 37:38. <RH, June 3, 1915 par. 7>

The God of the Hebrews had prevailed over the proud Assyrian. The honor of Jehovah was vindicated in the eyes of the surrounding nations. In Jerusalem the hearts of the people were filled with holy joy. Their earnest entreaties for deliverance had been mingled with confession of sin and with many tears; in their great need they had trusted wholly in the power of God to save, and he had not failed them. Now the temple courts resounded with songs of solemn praise:-- "In Judah is God known: His name is great in Israel. In Salem also is his tabernacle, And his dwelling place in Zion. There brake he the arrows of the bow. The shield, and the sword, and the battle. "Thou art more glorious and excellent

Than the mountains of prey. The stout-hearted are spoiled, they have
slept their sleep: And none of the men of might have
found their hands. At thy rebuke, O God of Jacob, Both the chariot and horse are cast into
a dead sleep.

"Thou, even thou, art to be feared: And who may stand in thy sight when
once thou art angry? Thou didst cause judgment to be heard
from heaven; The earth feared, and was still, When God arose to judgment, To save all the meek of the earth.

"Surely the wrath of man shall praise
thee: The remainder of wrath shalt thou
restrain. Vow, and pay unto the Lord your God: Let all that be round about him bring
presents unto him that ought to be
feared. He shall cut off the spirit of princes: He is terrible to the kings of the earth."

Psalm 76. <RH, June 3, 1915 par. 8>

The rise and fall of the Assyrian Empire is rich in lessons for the nations of earth today. Inspiration has likened the
glory of Assyria at the height of her prosperity to a noble tree in the garden of God, towering above the surrounding
trees. <RH, June 3, 1915 par. 9>

"The Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature; and his
top was among the thick boughs. . . . Under his shadow dwelt all great nations. Thus was he fair in his greatness, in the
length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir
trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was
like unto him in his beauty. . . . All the trees of Eden, that were in the garden of God, envied him." Eze. 31:3-9. <RH,
June 3, 1915 par. 10>

But the rulers of Assyria, instead of using their unusual blessings for the benefit of mankind, became the scourge of
many lands. Merciless, with no thought of God or their fellow men, they pursued the fixed policy of causing all nations
to acknowledge the supremacy of the gods of Nineveh, whom they exalted above the Most High. God sent Jonah to
them with a message of warning, and for a season they humbled themselves before the Lord of hosts, and sought
forgiveness. But soon they turned again to idol worship, and to the conquest of the world. <RH, June 3, 1915 par. 11>

The prophet Nahum, in his arraignment of the evildoers in Nineveh, exclaimed:-- "Woe to the bloody city! It is all
full of lies and robbery; The prey departeth not; "The noise of a whip, and the noise of
the rattling of the wheels, And of prancing horses, and of the
jumping chariots. The horsemen lifteth up both the bright
sword and the glittering spear: And there is a multitude of slain. . . .

"Behold, I am against thee, Saith the Lord of hosts." Nahum 3:1-5. <RH, June 3, 1915 par. 12>

With unerring accuracy the Infinite One still keeps account with the nations. While his mercy is tendered, with calls
to repentance, this account remains open; but when the figures reach a certain amount which God has fixed, the
ministry of his wrath begins. The account is closed. Divine patience ceases. Mercy no longer pleads in their behalf.
<RH, June 3, 1915 par. 13>

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the
whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up
all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him,
and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand
before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks
are thrown down by him." Nahum 1:3-6. <RH, June 3, 1915 par. 14>

It was thus that Nineveh, "the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside
me," became a desolation, "empty, and void, and waste," "the dwelling of the lions, and the feeding place of the young
lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid." Zeph. 2:15; Nahum
2:10, 11. <RH, June 3, 1915 par. 15>

The pride of Assyria and its fall are to serve as an object lesson to the end of time. Of the nations of earth today who
in arrogance and pride array themselves against him, God inquires, "To whom art thou thus like in glory and in
greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the
earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword." Eze. 31:18. <RH, June 3, 1915
par. 16>

"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end" of all who endeavor to exalt themselves above the Most High. Nahum 1:7, 8. <RH, June 3, 1915 par. 17>

"The pride of Assyria shall be brought down, and the scepter of Egypt shall depart away." Zech. 10:11. This is true not only of the nations that arrayed themselves against God in ancient times but also of the nations of earth today who fail of fulfilling the divine purpose. In the day of final awards, when the righteous Judge of all the earth shall "sift the nations" (Isa. 30:28), and those that have kept the truth shall be permitted to enter the city of God, heaven's arches will ring with the triumphant songs of the redeemed. "Ye shall have a song," the prophet declares, "as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One of Israel. And the Lord shall cause his glorious voice to be heard. . . . Through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps." Isa. 30:29-32. <RH, June 3, 1915 par. 18>

June 17, 1915 Hope for the Heathen

Mrs. E. G. White

Throughout his ministry, Isaiah bore a plain testimony concerning God's purpose for the heathen. Other prophets had made mention of the divine plan, but their language was not always understood. To Isaiah it was given to make very plain to Judah the truth that among the Israel of God were to be numbered many who were not descendants of Abraham after the flesh. This teaching was not in harmony with the theology of his age; yet he fearlessly proclaimed the messages given him of God, and brought hope to many a longing heart reaching out after the spiritual blessings promised to the seed of Abraham. <RH, June 17, 1915 par. 1>

The apostle to the Gentiles, in his letter to the believers in Rome, calls the attention of Christendom to this characteristic of Isaiah's teaching. "Esaias is very bold," Paul declares, "and saith, I was found of them that sought Me not; I was made manifest unto them that asked not after me." Rom. 10:20. <RH, June 17, 1915 par. 2>

Often the Israelites seemed unable or unwilling to understand God's purpose for the heathen. Yet it was this very purpose that had made them a separate people, and had established them as an independent nation among the nations of the earth. Abraham, their father, to whom the covenant promise was first given, had been called to go forth from his kindred, to the regions beyond, that he might be a light bearer to the heathen. Although the promise to him included a posterity as numerous as the sand by the sea, yet it was for no selfish purpose that he was to become the founder of a great nation in the land of Canaan. God's covenant with him embraced all the nations of earth. "I will bless thee," Jehovah declared, "and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Gen. 12:2, 3. <RH, June 17, 1915 par. 3>

In the renewal of the covenant shortly before the birth of Isaac, God's purpose for mankind was again made plain. "All the nations of the earth shall be blessed in him" (Gen. 18:18), was the assurance of the Lord concerning the child of promise. And, later, the heavenly visitant once more declared, "In thy seed shall all the nations of the earth be blessed." Gen. 22:18. <RH, June 17, 1915 par. 4>

The all-embracing terms of this covenant were familiar to Abraham's children and to his children's children. It was in order that the Israelites might be a blessing to the nations, and that God's name might be made known "throughout all the earth" (Ex. 9:16), that they were delivered from Egyptian bondage. If obedient to his requirements, they were to be placed far in advance of other peoples in wisdom and understanding; but this supremacy was to be reached and maintained only in order that through them the purpose of God for "all nations of the earth" might be fulfilled. <RH, June 17, 1915 par. 5>

The marvelous providences connected with Israel's deliverance from Egyptian bondage and with their occupancy of the Promised Land, led many of the heathen to recognize the God of Israel as the Supreme Ruler. "The Egyptians shall know," had been the promise, "that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them." Ex. 7:5. Even proud Pharaoh was constrained to acknowledge Jehovah's power. "Go serve the Lord," he urged Moses and Aaron, "and bless me also." Ex. 12: 31, 32. <RH, June 17, 1915 par. 6>

The advancing hosts of Israel found that a knowledge of the mighty workings of the God of the Hebrews had gone before them, and that some among the heathen were learning that he alone was the true God. In wicked Jericho the testimony of a heathen woman was, "The Lord your God, he is God in heaven above, and in earth beneath." Joshua 2:11. The knowledge of Jehovah that had thus come to her, proved her salvation. By faith "Rahab perished not with them that believed not." Heb. 11:31. And her conversion was not an isolated case of God's mercy toward idolaters who

should acknowledge his divine authority. In the midst of the land a numerous people -- the Gibeonites -- renounced their heathenism, and united with Israel, sharing in the blessings of the covenant. <RH, June 17, 1915 par. 7>

No distinction on account of nationality, race, or caste is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple courts, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's influence those who have been deluded by his deceptions, and places them within reach of the throne of God, the throne encircled by the rainbow of promise. In Christ there is neither Jew nor Greek, bond nor free. <RH, June 17, 1915 par. 8>

In the years that followed the occupation of the Promised Land, the beneficent designs of Jehovah for the salvation of the heathen were almost wholly lost sight of, and it became necessary for him to set forth his plan anew. "All the ends of the world," the psalmist was inspired to sing, "shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee." Ps. 22:27. "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." Ps. 68:31. "The heathen shall fear the name of the Lord, and all the kings of the earth thy glory." "This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord." Ps. 102:15, 18-22. <RH, June 17, 1915 par. 9>

Had Israel been true to her trust, all the nations of earth would have shared in her blessings. But the hearts of those to whom had been intrusted a knowledge of saving truth, were untouched by the needs of those around them. God's purpose was lost sight of, and the heathen came to be looked upon as beyond the pale of his mercy. The light of truth was withheld, and darkness prevailed. The nations were overspread with a veil of ignorance; the love of God was little known; error and superstition flourished. <RH, June 17, 1915 par. 10>

Such was the prospect that greeted Isaiah when he was called to the prophetic mission; yet he was not discouraged, for ringing in his ears was the triumphal chorus of the angels surrounding the throne of God, "The whole earth is full of his glory," Isa. 6:3. And his faith was strengthened by visions of glorious conquests by the church of God, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. "The face of the covering cast over all people, and the veil that is spread over all nations" (Isa. 25:7), was finally to be destroyed. The Spirit of God was to be poured out upon all flesh. Those that hunger and thirst after righteousness were to be numbered among the Israel of God. "They shall spring up as among the grass, as willows by the water courses," said the prophet. "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Isa. 44:4, 5. <RH, June 17, 1915 par. 11>

To the prophet was given a revelation of the beneficent design of God in scattering impenitent Judah among the nations of earth. "My people shall know my name," the Lord declared; "they shall know in that day that I am he that doth speak." Isa. 52:6. And not only were they themselves to learn the lesson of obedience and trust; in their places of exile they were also to impart to others a knowledge of the living God. Many from among the sons of the strangers were to learn to love him as their Creator and their Redeemer; they were to begin the observance of his holy Sabbath day as a memorial of his creative power; and when he should make "bare his holy arm in the eyes of all the nations," to deliver his people from captivity, "all the ends of the earth" should see of the salvation of God. Isa. 52:10, Ps. 98:4. Many of these converts from heathenism would wish to unite themselves fully with the Israelites, and accompany them on the return journey to Judea. None of these were to say, "The Lord hath utterly separated me from his people" (Isa. 56:3), for the word of God through his prophet to those who should yield themselves to him and observe his law, was that they should thenceforth be numbered among spiritual Israel--his church on earth. <RH, June 17, 1915 par. 12>

"The sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." Isa. 56:6-8.

(To be concluded) <RH, June 17, 1915 par. 13>

June 24, 1915 Hope for the Heathen
Mrs. E. G. White
(Concluded)

The prophet was permitted to look down the centuries to the time of the advent of the promised Messiah. At first he beheld only "trouble and darkness, dimness of anguish." Isa. 8:22. Many who were longing for the light of truth were being led astray by false teachers into the bewildering mazes of philosophy and spiritism; others were placing their trust in a form of godliness, but were not bringing true holiness into the life practice. The outlook seemed hopeless; but soon the scene changed, and before the eyes of the prophet was spread a wondrous vision. He saw the Sun of Righteousness arise with healing in his wings; and, lost in admiration, he exclaimed: "The dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9:1, 2. <RH, June 24, 1915 par. 1>

This glorious Light of the world was to bring salvation to every nation, kindred, tongue, and people. Of the work before Him, the prophet heard the Eternal Father declare: "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. . . . In an acceptable time have I heard thee, and in a 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. . . . Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim." Isa. 49:6-12. <RH, June 24, 1915 par. 2>

Looking on still farther through the ages, the prophet beheld the literal fulfillment of these glorious promises. He saw the bearers of the glad tidings of salvation going to the ends of the earth, to every kindred and people. He heard the Lord saying of the gospel church, "Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (Isa. 66:12); and he heard the commission, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles." Isa. 54:2, 3. <RH, June 24, 1915 par. 3>

Jehovah declared to the prophet that he would send his witnesses "unto the nations, to Tarshish, Pul, and Lud, . . . to Tubal, and Javan, to the isles afar off." "They shall declare my glory among the Gentiles," the prophet was assured by the divine messenger; "and they shall bring all your brethren for an offering unto the Lord out of all nations . . . to my holy mountain Jerusalem. . . . And I will also take of them for priests and for Levites." Isa. 66:19-21. <RH, June 24, 1915 par. 4>

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isa. 52:7. <RH, June 24, 1915 par. 5>

The prophet heard the voice of God calling his church to her appointed work, that the way might be prepared for the ushering in of his everlasting kingdom. The message was unmistakably plain:-- <RH, June 24, 1915 par. 6>

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. <RH, June 24, 1915 par. 7>

"For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. <RH, June 24, 1915 par. 8>

"Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. <RH, June 24, 1915 par. 9>

"Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. . . . They shall bring gold and incense; and they shall show forth the praises of the Lord." <RH, June 24, 1915 par. 10>

"Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. <RH, June 24, 1915 par. 11>

"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." Isa. 60:1-6, 8-11. <RH, June 24, 1915 par. 12>

"Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it." <RH, June 24, 1915 par. 13>

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isa. 45:8, 22. <RH, June 24, 1915 par. 14>

These prophecies of a great spiritual awakening in a time of gross darkness are today meeting fulfillment in the

advancing lines of mission stations that are reaching out into the benighted regions of earth. The groups of missionaries in heathen lands have been likened by the prophet to ensigns set up for the guidance of those who are looking for the light of truth. <RH, June 24, 1915 par. 15>

"In that day," says Isaiah, "there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa.

11:10-12. <RH, June 24, 1915 par. 16>

The day of deliverance is at hand. "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." 2 Chron. 16:9. Among all nations, kindreds, and tongues, he sees men and women who are praying for light and knowledge. Their souls are unsatisfied: long have they fed on ashes. See Isa. 44:20. The enemy of all righteousness has turned them aside, and they grope as blind men. But they are honest in heart, and desire to learn a better way. Although in the depths of heathenism, with no knowledge of the written law of God or of his Son Jesus, they have revealed in manifold ways the working of a divine power on mind and character. <RH, June 24, 1915 par. 17>

At times those who have no knowledge of God aside from that which they have received under the operations of divine grace, have been kind to his servants, protecting them at the risk of their own lives. The Holy Spirit is implanting the grace of Christ in the heart of many a noble seeker after truth, quickening his sympathies contrary to his nature, contrary to his former education. The "Light, which lighteth every man that cometh into the world" (John 1:9), is shining in his soul; and this Light, if heeded, will guide his feet to the kingdom of God. The prophet Micah said, "When I sit in darkness, the Lord shall be a light unto me." Micah 7:8. <RH, June 24, 1915 par. 18>

Heaven's plan of salvation is broad enough to embrace the whole world. God longs to breathe into prostrate humanity the breath of life. And he will not permit any soul to be disappointed who is sincere in his longing for something higher and nobler than anything the world can offer. Constantly he is sending his angels to those who, while surrounded by circumstances the most discouraging, pray in faith for some power higher than themselves to take possession of them, and bring deliverance and peace. In various ways God will reveal himself to them, and will place them in touch with providences that will establish their confidence in the One who has given himself a ransom for all, "that they might set their hope in God, and not forget the works of God, but keep his commandments." Ps. 78:7. <RH, June 24, 1915 par. 19>

"Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered." Isa. 49:24, 25. "They shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods." Isa. 42:17. <RH, June 24, 1915 par. 20>

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ps. 146:5. "Turn you to the stronghold, ye prisoners of hope." Zech. 9:12. Unto all the honest in heart in heathen lands- "the upright" in the sight of heaven -- "there ariseth light in the darkness." Ps. 112:4. God hath spoken: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isa. 42:16. <RH, June 24, 1915 par. 21>

July 1, 1915 Visions of Future Glory

Mrs. E. G. White

In the darkest days of her long conflict with evil, the church of the living God has been given revelations of the eternal purpose of Jehovah. His people have been permitted to look beyond the trials of the present to the triumphs of the future, when, the warfare having been accomplished, the redeemed will enter into possession of the Promised Land. These visions of future glory, scenes pictured by the hand of God, should be dear to his church today, when the controversy of the ages is rapidly closing, and the promised blessings are soon to be realized in all their fullness. <RH, July 1, 1915 par. 1>

Many were the messages of comfort given the church by Isaiah. "Comfort ye, comfort ye my people" (Isa. 40:1) was the prophet's commission from God; and with the commission were given wonderful visions that have been the believers' hope and joy through all the centuries that have followed. Despised of men, persecuted, forsaken, God's children in every age have nevertheless been sustained by his sure promises. By faith they have looked forward to the time when he will fulfill to his church the assurance, "I will make thee an eternal excellency, a joy of many generations." Isa. 60:15. <RH, July 1, 1915 par. 2>

Often the church militant is called upon to suffer trial and affliction; for not without severe conflict is the church to triumph. "The bread of adversity, and the water of affliction" (Isa. 30:20) are the common lot of all; but none who put their trust in the One mighty to deliver will be utterly overwhelmed. "Thus saith the Lord that created thee, O Jacob, and he that formed thee. O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom. Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life." Isa. 43:1-4. <RH, July 1, 1915 par. 3>

There is forgiveness with God: there is acceptance full and free through the merits of Jesus, our crucified and risen Lord. Isaiah heard the Lord declaring to his chosen ones: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified." Verses 25, 26. "Thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." Isa. 60:16. <RH, July 1, 1915 par. 4>

"The rebuke of his people shall he take away" (Isa. 25:8), the prophet declared. "They shall call them, The holy people, The redeemed of the Lord." Isa. 62:12. He hath appointed "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 61:3. <RH, July 1, 1915 par. 5>

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." Isa. 52:1, 2. <RH, July 1, 1915 par. 6>

"O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression: for thou shalt not fear: and from terror: for it shall not come near thee. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. . . . No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. 54:11-17. <RH, July 1, 1915 par. 7>

Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. "Fair as the moon, clear as the sun, and terrible as an army with banners" (Cant. 6:10), she is to go forth into all the world, conquering and to conquer. <RH, July 1, 1915 par. 8>

The darkest hour of the church's struggle with the powers of evil, is that which immediately precedes the day of her final deliverance. But none who trust in God need fear; for "when the blast of the terrible ones is as a storm against the wall," God will be to his church "a refuge from the storm." Isa. 25:4. <RH, July 1, 1915 par. 9>

In that day the righteous only are promised deliverance. "The sinners in Zion are afraid," the prophet declares; "fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure." Isa. 33:14-16. <RH, July 1, 1915 par. 10>

The word of the Lord to his faithful ones is: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Isa. 26:20, 21. <RH, July 1, 1915 par. 11>

In his vision of the great judgment day, Isaiah witnesses the consternation of those unprepared to meet their Lord in peace. "The day of the Lord is at hand," he exclaims; "it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid." Isa. 13:6-8. <RH, July 1, 1915 par. 12>

"The loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. . . . In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2:17-21. <RH, July 1, 1915 par. 13>

The day of wrath to the enemies of God is the day of final deliverance to his church. The prophet declares:-- <RH, July 1, 1915 par. 14>

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear

not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." Isa. 35:3, 4. <RH, July 1, 1915 par. 15>

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." Isa. 25:8. And as Isaiah beholds the Lord of glory descending from heaven, with all the holy angels, to gather the remnant church from among the nations of earth, he hears the waiting ones unite in the exultant cry, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Verse 9. <RH, July 1, 1915 par. 16>

The voice of the Son of God is heard calling forth the sleeping saints; and as the prophet beholds them coming from the prison house of death, he exclaims: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19. <RH, July 1, 1915 par. 17>

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35:5, 6. <RH, July 1, 1915 par. 18>

In the visions of the prophets, those who have triumphed over sin and the grave are seen happy in the presence of their Maker, talking freely with him as man talked with God in the beginning. "Be ye glad," the Lord bids them, "and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. Isa. 65:18, 19. "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:24. <RH, July 1, 1915 par. 19>

"In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water." Isa. 35:6, 7. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isa. 55:13. "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." Isa. 35:8. <RH, July 1, 1915 par. 20>

"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Isa. 40:2. <RH, July 1, 1915 par. 21>

As the prophet beholds the redeemed dwelling in the city of God, free from sin and from all marks of the curse, in rapture he exclaims: "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her." Isa. 66:10. <RH, July 1, 1915 par. 22>

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Isa. 60:18-21. <RH, July 1, 1915 par. 23>

There man will be restored to his lost kingship, and the lower order of beings will again recognize his sway; the fierce will become gentle, and the timid trustful. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. . . . They shall not hurt nor destroy in all my holy mountain" (Isa. 11:6-9), saith the Lord. <RH, July 1, 1915 par. 24>

The prophet caught the sound of music there, and song,--such music and song as, save in the visions of God, no mortal ear has heard nor mind conceived. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10. "Joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. 51:3. "As well the singers as the players on instruments shall be there." Ps. 87:7. "They shall lift up their voice, they shall sing for the majesty of the Lord." Isa. 24:14. <RH, July 1, 1915 par. 25>

In the earth made new, the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. The Eden life will be lived, the life in garden and field. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Isa. 65:21, 22. <RH, July 1, 1915 par. 26>

There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will appear new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects of study to call forth the powers of body and mind and soul. <RH, July 1, 1915 par. 27>

The prophets to whom these great scenes were revealed longed to understand their full import. They "inquired and searched diligently; . . . searching what, or what manner of time the Spirit of Christ which was in them did signify. . . . Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you." 1 Peter 1:10-12. <RH, July 1, 1915 par. 28>

To us who are standing on the very verge of their fulfillment, of what deep moment, what living interest, are these delineations of the things to come,--events for which, since our first parents turned their steps from Eden, God's children have watched and waited, longed and prayed! <RH, July 1, 1915 par. 29>

Fellow pilgrim, we are still amid the shadows and turmoil of earthly activities; but soon our Saviour is to appear to bring deliverance and rest. Let us by faith behold the blessed hereafter, as pictured by the hand of God. He who died for the sins of the world, is opening wide the gates of Paradise to all who believe on him. Soon the battle will have been fought, the victory won. Soon we shall see him in whom our hopes of eternal life are centered. And in his presence the trials and sufferings of this life will seem as nothingness. The former things "shall not be remembered, nor come into mind." Isa. 65:17. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:35-37. "Israel shall be saved. . . . with an everlasting salvation: ye shall not be ashamed nor confounded world without end." Isa. 45:17. <RH, July 1, 1915 par. 30>

Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city into the great beyond, the wide, unbounded future of glory that is for the redeemed. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8. <RH, July 1, 1915 par. 31>

The nations of the saved will know no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will unite in proclaiming, There shall be no more sin, neither shall there be any more death. <RH, July 1, 1915 par. 32>

"And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:23. "The glory of the Lord shall be revealed, and all flesh shall see it together." Isa. 40:5. "The Lord God will cause righteousness and praise to spring forth before all the nations." Isa. 61:11. "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people." Isa. 28:5. <RH, July 1, 1915 par. 33>

"The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord." Isa. 51:3. "The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." Isa. 35:2. "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called my delight, and thy land Beulah. . . . As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. 62:4, 5, margin. <RH, July 1, 1915 par. 34>

July 8, 1915 Manasseh and Josiah

Mrs. E. G. White

The kingdom of Judah, prosperous throughout the times of Hezekiah, was once more brought low during the long years of Manasseh's wicked reign, when paganism was revived, and many of the people were led into idolatry. "Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen." 2 Chron. 33:9. The glorious light of former generations was followed by the darkness of superstition and error. Gross evils sprang up and flourished,--tyranny, oppression, hatred of all that is good. Justice was perverted; violence prevailed. <RH, July 8, 1915 par. 1>

Yet those evil times were not without witnesses for God and the right. The trying experiences through which Judah had safely passed during Hezekiah's reign, had developed in the hearts of many a sturdiness of character that now served as a bulwark against the prevailing iniquity. Their testimony in behalf of truth and righteousness aroused the anger of Manasseh and his associates in authority, who endeavored to establish themselves in evil doing by silencing every voice of disapproval. "Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another." 2 Kings 21:16. <RH, July 8, 1915 par. 2>

One of the first to fall was Isaiah, who for over half a century had stood before Judah as the appointed messenger of

Jehovah. "Others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. 11:36-38. <RH, July 8, 1915 par. 3>

Some of those who suffered persecution during Manasseh's reign, were commissioned to bear special messages of reproof and of judgment. The king of Judah, the prophets declared, "hath done wickedly above all . . . which were before him." Because of this wickedness, his kingdom was nearing a crisis; soon the inhabitants of the land were to be carried captive to Babylon, there to become "a prey and a spoil to all their enemies." 2 Kings 21:11,14. But the Lord would not utterly forsake those who in a strange land should acknowledge him as their Ruler; they might suffer great tribulation, yet he would bring deliverance to them in his appointed time and way. Those who should learn to put their trust wholly in him, would find a sure refuge. <RH, July 8, 1915 par. 4>

Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh, and to his people; but the messages were scorned; backsliding Judah would not heed. As an earnest of what would befall the people should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who "bound him with fetters, and carried him to Babylon," their temporary capital. This affliction brought the king to his senses. "He besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God." 2 Chron. 33:11-13. But this repentance, remarkable though it was, came too late to save the kingdom from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise. <RH, July 8, 1915 par. 5>

Among those whose life experience had been shaped beyond recall by the fatal apostasy of Manasseh, was his own son, who came to the throne at the age of twenty-two. Of King Amon it is written: "He walked in all the way that his father walked in, and served the idols that his father served, and worshiped them: and he forsook the Lord God of his fathers" (2 Kings 21:21,22); he "humbled not himself before the Lord, as Manasseh his father had humbled himself; but Amon trespassed more and more." The wicked king was not permitted to reign long. In the midst of his daring impiety, only two years from the time he ascended the throne, he was slain in the palace by his own servants; and "the people of the land made Josiah his son king in his stead." 2 Chron. 33: 23,25. <RH, July 8, 1915 par. 6>

With the accession of Josiah to the throne, where he was to rule for thirty-one years, those who had maintained the purity of their faith began to hope that the downward course of the kingdom was checked; for the new king, though only eight years old, feared God, and from the very beginning "he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left." 2 Kings 22:2. Born of a wicked king, beset with temptations to follow in his father's steps, and with few counselors to encourage him in the right way, Josiah nevertheless was true to the God of Israel. Warned by the errors of past generations, he chose to do right, instead of descending to the low level of sin and degradation to which his father and his grandfather had descended. He "turned not aside to the right hand or to the left." As one who was to occupy a position of trust, he resolved to obey the instruction that had been given for the guidance of Israel's rulers; and his obedience made it possible for God to use him as a vessel unto honor. <RH, July 8, 1915 par. 7>

At the time Josiah began to rule, and for many years before, the true-hearted in Judah were questioning whether God's promises to ancient Israel could ever be fulfilled. From a human point of view, the divine purpose for the chosen nation seemed almost impossible of accomplishment. The apostasy of former centuries had gathered strength with the passing years; ten of the tribes had been scattered among the heathen; only a feeble remnant remained in the land of Judah, and even these now seemed on the verge of moral and national ruin. The prophets had begun to foretell the utter destruction of their fair city, where stood the temple built by Solomon, and where all their earthly hopes of national greatness had centered. Could it be that God was about to turn aside from his avowed purpose of bringing deliverance to those who should put their trust in him? In the face of the long-continued persecution of the righteous and of the apparent prosperity of the wicked, could those who had remained true to God hope for better days? <RH, July 8, 1915 par. 8>

These anxious questionings were voiced by the prophet Habakkuk. Viewing the situation of the faithful in his day, he expressed the burden of his heart in the inquiry: "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Why dost thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth." Hab. 1:2-4. <RH, July 8, 1915 par. 9>

God answered the cry of his loyal children. Through his chosen mouthpiece he revealed his determination to bring chastisement upon the nation that had turned from him to serve the gods of the heathen. Within the lifetime of some

who were even then making inquiry regarding the future, he would miraculously shape the affairs of the ruling nations of earth, and bring the Babylonians into the ascendancy. These Chaldeans, "terrible and dreadful" (Hab. 1:7), were to fall suddenly upon the land of Judah as a divinely appointed scourge. The princes of Judah and the fairest of the people were to be carried captive to Babylon; the Judean cities and villages and the cultivated fields were to be laid waste; nothing was to be spared. <RH, July 8, 1915 par. 10>

Confident that in this terrible judgment the purpose of God for his people would in some way be fulfilled, Habakkuk bowed in submission to the revealed will of Jehovah. "Art thou not from everlasting. O Lord my God, mine Holy One?" he exclaimed. And then, his faith reaching out beyond the forbidding prospect of the immediate future and laying fast hold on the precious promises that reveal God's love for his trusting children, the prophet added, "We shall not die." Hab. 1:12. With this declaration of faith he rested his case, and that of every believing Israelite, in the hands of a compassionate God. <RH, July 8, 1915 par. 11>

This was not Habakkuk's only experience in the exercise of strong faith. On one occasion, when meditating concerning the future, he said, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me." Graciously the Lord answered him: "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but *the just shall live by his faith.*" Hab. 2:1-4.

(To be concluded) <RH, July 8, 1915 par. 12>

July 15, 1915 Manasseh and Josiah
(Concluded)
Mrs. E. G. White

The faith that strengthened Habakkuk and all the holy and the just in times of deep trial shortly before the Babylonian captivity, was the same faith that sustains God's people today. In the darkest hours, under circumstances the most forbidding, the Christian may stay his soul in harmony with the source of all light and power. Day by day, through faith in God, his hope and courage may be renewed. "The just shall live by his faith." Hab. 2:4. In the service of God there need be no despondency, no wavering, no fear. The Lord will more than fulfill the highest expectations of those who put their trust in him. He will give them the wisdom their varied necessities demand. <RH, July 15, 1915 par. 1>

Of the abundant provision made for every tempted soul, the apostle Paul bears eloquent testimony. To him was given the divine assurance, "My grace is sufficient for thee: for my strength is made perfect in weakness." In gratitude and confidence the tried servant of God responded: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Cor. 12:9, 10. <RH, July 15, 1915 par. 2>

We must cherish and cultivate the faith of which prophets and apostles have testified,--the faith that lays hold on the promises of God, and waits for deliverance in his appointed time and way. The sure word of prophecy will meet its final fulfillment in the glorious advent of our Lord and Saviour Jesus Christ, as King of kings and Lord of lords. The time of waiting may seem long; the soul may be oppressed by discouraging circumstances; many in whom confidence has been placed may fall by the way: but with the prophet who endeavored to encourage Judah in a time of unparalleled apostasy, let us confidently declare, "The Lord is in his holy temple: let all the earth keep silence before him." Hab. 2:20. Let us ever hold in remembrance the cheering message, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith." Hab. 2:3, 4. <RH, July 15, 1915 par. 3>

"O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman, and the Holy One from Mt. Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had bright beams out of his side: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." "Thou wentest forth for the salvation of thy people, even for salvation with thine anointed." "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength." Hab. 3:2-6, 13, 17-19, margin. <RH, July 15, 1915 par. 4>

Habakkuk was not the only one through whom was given a message of bright hope and of future triumph as well as

of present judgment. During the reign of Josiah the word of the Lord came to Zephaniah, specifying plainly the results of continued apostasy, and calling the attention of the true church to the glorious prospect beyond. His prophecies of impending judgment upon Judah apply with equal force to the judgments that are to fall upon an impenitent world at the time of the second advent of Christ:-- <RH, July 15, 1915 par. 5>

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers." Zeph. 1:14-16. <RH, July 15, 1915 par. 6>

"I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust. . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:17, 18. <RH, July 15, 1915 par. 7>

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:13. <RH, July 15, 1915 par. 8>

"Behold, at that time I will deal with all them that afflict thee: and I will save her that halteth, and gather her that was driven away; and I will make them a praise and a name, whose shame hath been in all the earth. At that time will I bring you in, and at that time will I gather you: for I will make you a name and a praise among all the peoples of the earth, when I bring again your captivity before your eyes, saith the Lord." Zeph. 3:19, 20, R. V. <RH, July 15, 1915 par. 9>

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Zeph. 3:14-17. <RH, July 15, 1915 par. 10>

July 22, 1915 The Book of the Law

Mrs. E. G. White

The silent yet powerful influence set in operation by the messages of the prophets regarding the Babylonian captivity, did much to prepare the way for a reformation that took place in the eighteenth year of Josiah's reign. This reform movement, by which threatened judgments were averted for a season, was brought about in a wholly unexpected manner through the discovery and study of a portion of Holy Scripture that for many years had been strangely misplaced and lost. <RH, July 22, 1915 par. 1>

Nearly a century before, during the first Passover celebrated by Hezekiah, provision had been made for the daily public reading of the book of the law to the people by teaching priests. It was the observance of the statutes recorded by Moses--especially those given in the book of the covenant, which forms a part of Deuteronomy--that had made the reign of Hezekiah so prosperous. But Manasseh had dared to set aside these statutes; and during his reign the temple copy of the book of the law, through careless neglect, had become lost. Thus for many years the people generally were deprived of its instruction. <RH, July 22, 1915 par. 2>

The long-lost manuscript was found in the temple by Hilkiah, the high priest, while the building was undergoing extensive repairs in harmony with King Josiah's plan for the preservation of the sacred structure. The high priest handed the precious volume to Shaphan, a learned scribe, who read it, and then took it to the king with the story of its discovery. <RH, July 22, 1915 par. 3>

Josiah was deeply stirred as he heard read for the first time the exhortations and warnings recorded in this ancient manuscript. Never before had he realized so fully the plainness with which God had set before Israel "life and death, blessing and cursing" (Deut. 30:19); and how repeatedly they had been urged to choose the way of life, that they might become a praise in the earth, a blessing to all nations. "Be strong and of a good courage, fear not, nor be afraid," Israel had been exhorted through Moses; "for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." Deut. 31:6. <RH, July 22, 1915 par. 4>

The book abounded in assurances of God's willingness to save to the uttermost those who should place their trust fully in him. As he had wrought in their deliverance from Egyptian bondage, so would he work mightily in establishing

them in the Land of Promise, and in placing them at the head of the nations of earth. To Israel of old had been given the assurance: "There is none like unto God, . . . who rideth upon the heaven for thy help, and in his excellency on the skies. The eternal God is thy dwelling place, and underneath are the everlasting arms." Deut. 33:26, 27, R. V. <RH, July 22, 1915 par. 5>

The encouragements offered as the reward of obedience were accompanied by prophecies of judgments against the disobedient; and as the king heard the inspired words, he recognized in the picture set before him conditions that were similar to those actually existing in his kingdom. In connection with these prophetic portrayals of departure from God, he was startled to find plain statements to the effect that the day of calamity would follow swiftly, and that there would be no remedy. The language was plain; there could be no mistaking the meaning of the words. And at the close of the volume, in a summary of God's dealings with Israel and a rehearsal of the events of the future, these matters were made doubly plain. In the hearing of all Israel, Moses had declared:-- <RH, July 22, 1915 par. 6>

"Give ear, O ye heavens, and I will speak: and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. . . . <RH, July 22, 1915 par. 7>

"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people: Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." <RH, July 22, 1915 par. 8>

But Israel "forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten the God that formed thee. <RH, July 22, 1915 par. 9>

"And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very forward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. . . . <RH, July 22, 1915 par. 10>

"I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: . . . for they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? For their rock is not as our Rock, even our enemies themselves being judges. . . . <RH, July 22, 1915 par. 11>

"Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste." Deut. 32:1-10, 15-35. <RH, July 22, 1915 par. 12>

These and similar passages revealed to Josiah God's love for his people, and his abhorrence of sin. As the king read the prophecies of swift judgment upon those who should persist in rebellion, he trembled for the future. The perversity of Judah had been great; what was to be the outcome of their continued apostasy? <RH, July 22, 1915 par. 13>

In former years the king had not been indifferent to the prevailing idolatry. "In the eighth year of his reign, while he was yet young," he had consecrated himself fully to the service of God. Four years later, at the age of twenty, he had made an earnest effort to remove temptation from his subjects by purging "Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. They brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem." 2 Chron. 34:3-5. <RH, July 22, 1915 par. 14>

Not content with doing thorough work in the land of Judah, the youthful ruler had extended his efforts to the portions of Palestine formerly occupied by the ten tribes of Israel, only a feeble remnant of which now remained. "So did he," the record reads, "in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali." Not until he had traversed the length and breadth of this region of ruined homes, and "had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel" (2 Chron. 34:6, 7), did he return to Jerusalem. <RH, July 22, 1915 par. 15>

Thus Josiah, from his earliest manhood, had endeavored to take advantage of his position as king to exalt the

principles of God's holy law. And now, while Shaphan the scribe was reading to him out of the book of the law, the king discerned in this volume a treasure of knowledge, a powerful ally, in the work of reform he so much desired to see wrought in the land. He resolved to walk in the light of its counsels, and also to do all in his power to acquaint his people with its teachings, and to lead them, if possible, to cultivate reverence and love for the law of heaven. <RH, July 22, 1915 par. 16>

But was it possible to bring about the needed reform? From all that he could learn from the reading of the volume before him, Israel had almost reached the limit of divine forbearance; soon God would arise to punish those who had brought dishonor upon his name. Already the anger of the Lord was kindled against the people. Overwhelmed with sorrow and dismay, Josiah rent his garments, and bowed before God in agony of Spirit, seeking pardon for the sins of an impenitent nation. <RH, July 22, 1915 par. 17>

At that time the prophetess Huldah was living in Jerusalem, near the temple. The mind of the king, filled with anxious foreboding, reverted to her; and he determined to inquire of the Lord through this chosen messenger, to learn, if possible, whether by any means within his power he might save erring Judah, now on the verge of ruin. <RH, July 22, 1915 par. 18>

The gravity of the situation, and the respect in which he held the prophetess, led him to choose as his messengers to her, the first men of the kingdom. "Go ye," he bade them, "inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us." 2 Kings 22:13.

(To be concluded) <RH, July 22, 1915 par. 19>

July 29, 1915 The Book of the Law

By Mrs. E. G. White

Through Huldah the Lord sent Josiah word that Jerusalem's ruin could not be averted. Even should the people now humble themselves before God, they could not escape their punishment. So long had their senses been deadened by wrongdoing, that if judgment should not come upon them, they would soon return to the same sinful course. "Tell the man that sent you to me," the prophetess declared, "Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched." 2 Kings 22:15-17. <RH, July 29, 1915 par. 1>

But because the king had humbled his heart before God, the Lord would acknowledge his promptness in seeking forgiveness and mercy. To him was sent the message: "Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord. Behold therefore, I will gather thee unto thy fathers, . . . and thine eyes shall not see all the evil which I will bring upon this place." Verses 18-20. <RH, July 29, 1915 par. 2>

The king must leave with God the events of the future; he could not alter the eternal decrees of Jehovah. But in announcing the retributive judgments of Heaven, the Lord had not withdrawn opportunity for repentance and reformation; and Josiah, discerning in this a willingness on the part of God to temper his judgments with mercy, determined to do all in his power to bring about decided reforms. He arranged at once for a great convocation, to which were invited the elders and magistrates in Jerusalem and Judah, together with the common people. These, with the priests and Levites, met the king in the court of the temple. <RH, July 29, 1915 par. 3>

To this vast assembly the king himself read "all the words of the book of the covenant which was found in the house of the Lord." 2 Kings 23:2. The royal reader was deeply affected, and he delivered his message with the pathos of a broken heart. His hearers were profoundly moved. The intensity of feeling revealed in the countenance of the king, the solemnity of the message itself, the warning of judgments impending,--all these had their effect, and many determined to join with the king in seeking forgiveness. <RH, July 29, 1915 par. 4>

Josiah now proposed that those highest in authority unite with the people in solemnly covenanting before God to cooperate with one another in an effort to institute decided changes. "The king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book." The response was

more hearty than the king had dared hope for: "All the people stood to the covenant." 2 Kings 23:3. <RH, July 29, 1915 par. 5>

In the reformation that followed, the king again turned his attention to the destruction of every vestige of idolatry that remained. So long had the inhabitants of the land followed the customs of the surrounding nations in bowing down to images of wood and stone, that it seemed almost beyond the power of man to remove every trace of these evils. But Josiah persevered in his effort to cleanse the land. Sternly he met idolatry by slaying "all the priests of the high places;" "moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord." 2 Kings 23:20, 24. <RH, July 29, 1915 par. 6>

In the days of the rending of the kingdom, centuries before, when Jeroboam the son of Nebat, in bold defiance of the God whom Israel had served, was endeavoring to turn the hearts of the people away from the services of the temple in Jerusalem to new forms of worship, he had set up an unconsecrated altar at Bethel. During the dedication of this altar, where many in years to come were to be seduced into idolatrous practices, there had suddenly appeared a man of God from Judea, with words of condemnation for the sacrilegious proceedings. He had "cried against the altar," declaring:-- <RH, July 29, 1915 par. 7>

"O altar, altar, thus saith the Lord: Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burned upon thee." 1 Kings 13:2. This announcement had been accompanied by a sign that the word spoken was of the Lord. <RH, July 29, 1915 par. 8>

Three centuries had passed. During the reformation wrought by Josiah, the king found himself in Bethel, where stood this ancient altar. The prophecy uttered so many years before in the presence of Jeroboam, was now to be literally fulfilled. <RH, July 29, 1915 par. 9>

"The altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove. <RH, July 29, 1915 par. 10>

"And as Josiah turned himself, he spied the sepulchers that were there in the mount, and sent, and took the bones out of the sepulchers, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words. <RH, July 29, 1915 par. 11>

"Then he said, What title is that that I see? And the men of the city told him, It is the sepulcher of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel. And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria." 2 Kings 23:15-18. <RH, July 29, 1915 par. 12>

On the southern slopes of Olivet, opposite the beautiful temple of Jehovah on Mt. Moriah, were the shrines and images that had been placed there by Solomon to please his idolatrous wives. See 1 Kings 11:6-8. For upward of three centuries the great, misshapen images had stood on the "Mount of Offense," mute witnesses to the apostasy of Israel's wisest king. These, too, were removed and destroyed by Josiah. <RH, July 29, 1915 par. 13>

The king sought further to establish the faith of Judah in the God of their fathers by holding a great Passover feast, in harmony with the provisions made in the book of the law. Preparation was by those having the sacred services in charge, and on the great day of the feast, offerings were freely made. "There was not holden such a Passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah." 2 Kings 23:22. But the zeal of Josiah, acceptable though it was to God, could not atone for the sins of past generations; nor could the piety displayed by the king's followers effect a change of heart in many who stubbornly refused to turn from idolatry to the worship of the true God. <RH, July 29, 1915 par. 14>

For more than a decade following the celebration of the Passover, Josiah continued to reign. At the age of thirty-nine he met death in battle with the forces of Egypt, "and was buried in one of the sepulchers of his fathers." "All Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations." 2 Chron. 35:24-27. <RH, July 29, 1915 par. 15>

Like unto Josiah "was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. Notwithstanding the Lord turned not from the fierceness of his great wrath, . . . because of all the provocations that Manasseh had provoked him withal." 2 Kings 23:25,26. The time was rapidly approaching when Jerusalem was to be utterly destroyed, and the inhabitants of the land carried captive to Babylon, there to learn the lessons they had refused to learn under circumstances more favorable. <RH, July 29, 1915 par. 16>

November 11, 1915 Victory Over Sin Through Faith in Christ

Selections from the Writings of Mrs. E. G. White

"The condition of eternal life is now just what it always has been,--just what it was in Paradise before the fall of our first parents,--perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized. <RH, November 11, 1915 par. 1>

"It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen, and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey a holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now he offers to take our sins and give us his righteousness. If you give yourself to him, and accept him as your Saviour, then, sinful as your life may have been, for his sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned. <RH, November 11, 1915 par. 2>

"More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to him; and so long as you do this, he will work in you to will and to do according to his good pleasure. So you may say, '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.' So Jesus said to his disciples, 'It is not ye that speak, but the Spirit of your Father which speaketh in you.' Then with Christ working in you, you will manifest the same spirit and do the same works,--works of righteousness, obedience."--*"Steps to Christ," pages 67, 68.* <RH, November 11, 1915 par. 3>

"The faith essential for salvation is not mere nominal faith, but an abiding principle, deriving vital power from Christ. It will lead the soul to feel the love of Christ to such a degree that the character will be refined, purified, ennobled. This faith in Christ is not merely an impulse, but a power that works by love and purifies the soul. It accomplishes something, bringing the soul under discipline, elevating it from defilement, and bringing it into connection with Christ, till it appropriates his virtue to the soul's need. This is saving faith."--*Review and Herald Aug. 18, 1891.* <RH, November 11, 1915 par. 4>

"Where there is not only a belief in God's word, but a submission of the will to him, where the heart is yielded to him, the affections fixed upon him, there is faith,--faith that works by love, and purifies the soul. Through this faith the heart is renewed in the image of God. And the heart that in its unrenewed state is not subject to the law of God, neither indeed can be, now delights in its holy precepts, exclaiming with the psalmist, 'O how love I thy law! it is my meditation all the day.' And the righteousness of the law is fulfilled in us, 'who walk not after the flesh, but after the Spirit.'"--*"Steps to Christ," pages 68, 69.* <RH, November 11, 1915 par. 5>

"Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. A living faith means an increase of vigor, a confiding trust, by which, through the grace of Christ, the soul becomes a conquering power."--*"The Ministry of Healing," page 62.* <RH, November 11, 1915 par. 6>

"How often those who trusted the word of God, though in themselves utterly helpless, have withstood the power of the whole world,--Enoch, pure in heart, holy in life, holding fast his faith in the triumph of righteousness against a corrupt and scoffing generation; Noah and his household against the men of his time, men of the greatest physical and mental strength and the most debased in morals; the children of Israel at the Red Sea, a helpless, terrified multitude of slaves, against the mightiest army of the mightiest nation on the globe; David, a shepherd lad, having God's promise of the throne, against Saul, the established monarch, bent on holding fast his power; Shadrach and his companions in the fire, and Nebuchadnezzar on the throne; Daniel among the lions, his enemies in the high places of the kingdom; Jesus on the cross, and the Jewish priests and rulers forcing even the Roman governor to work their will; Paul in chains led to a criminal's death, Nero the despot of a world empire. <RH, November 11, 1915 par. 7>

"Such examples are not found in the Bible only. They abound in every record of human progress. The Vaudois and the Huguenots. Wyclif and Huss, Jerome and Luther, Tyndale and Knox, Zinzendorf and Wesley, with multitudes of others, have witnessed to the power of God's word against human power and policy in support of evil. These are the world's true nobility. This is its royal line. In this line the youth of youth of today are called to take their places. <RH, November 11, 1915 par. 8>

"Faith is needed in the smaller no less than in the greater affairs of life. In all our daily interests and occupations, the sustaining strength of God becomes real to us through an abiding trust. . . . <RH, November 11, 1915 par. 9>

"As a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense of God's presence. 'All things are naked and opened unto the eyes of him with whom we have to do.' He is 'of purer eyes than to

behold evil,' and cannot look on iniquity. This thought was Joseph's shield amidst the corruptions of Egypt. To the allurements of temptation his answer was steadfast: 'How can I do this great wickedness, and sin against God?' Such a shield, faith, if cherished, will bring to every soul. . . . <RH, November 11, 1915 par. 10>

"Through faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed. <RH, November 11, 1915 par. 11>

"'Ye are complete in him.' <RH, November 11, 1915 par. 12>

"Prayer and faith are closely allied, and they need to be studied together. In the prayer of faith there is a divine science; it is a science that every one who would make his life work a success must understand. Christ says, 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' He makes it plain that our asking must be according to God's will; we must ask for the things that he has promised, and whatever we receive must be used in doing his will. The conditions met, the promise is unequivocal. <RH, November 11, 1915 par. 13>

"For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do his work, for any gift he has promised, we may ask; then we are to believe that we receive, and return thanks to God that we have received. <RH, November 11, 1915 par. 14>

"We need look for no outward evidence of the blessing. The gift is in the promise, and we may go about our work assured that what God has promised he is able to perform, and that the gift, which we already possess, will be realized when we need it most."--*"Education," pages 254-258.* <RH, November 11, 1915 par. 15>

"We do not value the power and efficacy of prayer as we should. Prayer and faith will do what no power on earth can accomplish. We are seldom, in all respects, placed in the same position twice. We continually have new scenes and new trials to pass through, where past experience cannot be a sufficient guide. . . . <RH, November 11, 1915 par. 16>

"The temptations to which we are daily exposed make prayer a necessity. Dangers beset every path." <RH, November 11, 1915 par. 17>

"As workers for God, we must reach men where they are, surrounded with darkness, sunken in vice, and stained with corruption. But while we stay our minds upon him who is our sun and our shield, the evil that surrounds us will not bring one stain upon our garments. As we work to save the souls that are ready to perish, we shall not be put to shame if we make God our trust. Christ in the heart, Christ in the life, this is our safety. The atmosphere of his presence will fill the soul with abhorrence of all that is evil. Our spirit may be so identified with his that in thought and aim we shall be one with him." <RH, November 11, 1915 par. 18>

"He whose trust is in God will with Paul be able to say, 'I can do all things through Christ which strengtheneth me.' Whatever the mistakes or failures of the past, we may, with the help of God, rise above them. With the apostle we may say:-- <RH, November 11, 1915 par. 19>

"'This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.'"--*"The Ministry of Healing," pages 509, 511, 516.* <RH, November 11, 1915 par. 20>

February 16, 1939 Letters from Mrs. E. G. White to Her Children

Volney, Iowa, Dec. 24, 1857.

My Dear Children:

Here we are, twelve miles from Waukon. We have had a tedious time in getting thus far. Yesterday our horses for miles had to plow through snow very deep, but on we came, feeling confident that our mission was of God. Last Monday we could get no food that was fit to eat, and therefore rode in the coldest weather I ever saw, from morning until night, with nothing to eat but one apple. Oh, how thankful I shall be to see home, sweet home, again, and my three dear boys, Henry, Edson, and Willie. <RH, February 16, 1939 par. 1>

Children, strive to do right, and love the Lord for His merciful kindness to you all. Obey those who have the care of you as you would your parents. Be kind to each other, and yield to each other's wishes. Don't become unsteady. Read the precious word of God. <RH, February 16, 1939 par. 2>

You should be thankful for your comfortable home. We often suffer with cold on account of unfinished and open houses. Last night we slept in a chamber where there was an opening through the top of the stovepipe. If it had stormed, it would have come direct in our faces. Pray for us. Unless the Lord opens the way for us to return, we may be blocked in with snow, and have to remain all winter. <RH, February 16, 1939 par. 3>

I hope, dear Henry, that you are a good boy, and are happy in doing right. Continue to strive to be faithful in all

things. We received your letter, and were much pleased to hear from you. We think you have made improvements in setting type. Be faithful, children, in all things. The Lord will soon come and take the good and holy to Himself. We want you to live among the pure and holy angels in heaven, and wear a crown of gold, and eat of the tree of life. Trust in the Lord at all times. Listen to the voice of conscience. Love God and you will have His approving smile. What a thought, to have the great God, the maker of the heavens and the earth, to smile upon and love you. Dear children, seek for this, pray for it, live for it.

Your Affectionate Mother. <RH, February 16, 1939 par. 4>

November 8, 1956 Should Adventists Join Some New Movement?

By Ellen G. White

Bank's Terrace
Wellington, New Zealand
June 12, 1893

Those who have published the *Loud Cry* tract have not consulted me upon the subject. They have quoted largely from my writings and put their own construction upon them. They claim to have a special message from God to pronounce the Seventh-day Adventist Church Babylon, proclaim her fall, and call the people of God to come out of her, and try to make the Testimonies substantiate their theory. These publications are misleading minds, and increasing the prejudice already existing, and tend to make it more difficult to get access to them to present the message God has given in warnings to the world of altogether a different character from the ideas presented in these pamphlets. <RH, November 8, 1956 par. 1>

I arose at half-past two o'clock; I could not sleep; the burden was upon me. The history of the children of Israel urged itself upon my mind, and many points were so clearly pressed upon me that I dared not keep silent. I wrote twenty-three pages between three o'clock and half-past twelve o'clock. My spirit was stirred within me. I felt a burden for the people of God, not only on account of this one production, but because of many such matters which are coming to the people, claiming to be messages from God. "By their fruits ye shall know them." <RH, November 8, 1956 par. 2>

A number of these pamphlets came to the post office, with instruction to the postmaster to hand them to Seventh-day Adventists. The people of Wellington are full of prejudice. The circulation of D. M. Canright's falsehoods has created prejudice, making it next to impossible to reach the people and everything of this character creates the suspicion that we are working under cover. These pamphlets and telegraph dispatches from Brother C are of a character to confirm these suspicions. All these things are closing the doors of the people against us. The way is being hedged up by just such things. <RH, November 8, 1956 par. 3>

These men who think they are doing God service are working on the enemy's side, not on God's side. Yesterday I sent twenty-three pages of manuscript to Melbourne to be prepared for circulation among our people. Prior to this I sent a number of pages treating on the same subject. It will not be prepared to go in this month's mail. <RH, November 8, 1956 par. 4>

A little leaven of false doctrine, under the inspiration of satanic agencies, may work much harm to those who are not rooted and grounded and unmovable in present truth. No one can be safe now unless riveted to the eternal Rock. We have every reason to be grateful and trustful in God. The Lord Jesus knoweth them that are His. He died to save a lost world, and He is gathering out from it an army to serve under His banner. And He will present to Himself a glorious church without spot or wrinkle or any such thing. <RH, November 8, 1956 par. 5>

I understood that both these men were at the General Conference [held in Battle Creek, February 17-March 6, 1893], that is, S and C. Could they not discern there the revealings of the Spirit of God? Could they not see that God was opening the windows of heaven and pouring out a blessing? Why was this? Testimonies had been given correcting and counseling the church and many had made a practical application of the message to the Laodicean Church, and were confessing their sins and repenting in contrition of soul. They were hearing the voice of Jesus, the heavenly Merchantman, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." <RH, November 8, 1956 par. 6>

These brethren who claimed to have this wonderful light had the very same work of repentance and confession to do, thus clearing the rubbish from the door of their own hearts, and opening the door of their hearts to welcome the heavenly guest. Had they placed themselves in the channel of light, they would have received the most precious blessings from heaven. They would have seen that the Lord was indeed gracious, manifesting Himself to His people,

and that the Sun of Righteousness had risen upon them. This was precious merchandizing actively carried on. The counsel of Christ to the Laodicean Church was being acted upon, and all who were feeling their poverty were buying gold (faith and love), white raiment (the righteousness of Christ), and eyesalve (true spiritual discernment). <RH, November 8, 1956 par. 7>

Why did not these brethren fall into line, and place themselves in the channel of light? They were poverty stricken and knew it not. They were not working in Christ's lines, were not softened and subdued by His Holy Spirit, and were so blinded that they could not see the strong beams of light that were coming from the throne of God upon His people. They heard not the voice of the true Shepherd. They were listening to the voice of a stranger. <RH, November 8, 1956 par. 8>

When I consider the infirmities of these misled brethren, I feel deep sorrow of heart that they did not plead with God, "Bless me, O God bless, now I see my error. Thou art communicating to Thy people the richest truths ever committed to mortals. These people are not Babylon; for Thou hast given to them righteousness and peace and Thy joy, that their joy may be full." O why did they not open the door of their heart to Jesus? Why not have removed right there all that obstructs the bright beams of the Sun of Righteousness that they might shine to the world? While God's blessing was penetrating everywhere, while His presence was consecrating and sanctifying souls unto Himself, why did they not place their souls in the channel of light? It was because Satan had cast his hellish shadow athwart their pathway to obstruct every ray of light. <RH, November 8, 1956 par. 9>

How could they come from that meeting where the power of God was revealed in so marked a manner, and proclaim that the loud cry was that the commandment-keeping people were Babylon. Satan was saying that same thing to Christ when Joshua stood before the angel. Satan was declaring his sins to be so great that he should not be restrained from destroying him. The words of Christ are applicable to these brethren, and to all who advance similar sentiments. "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments and stood before the angel." Who clothed him with filthy garments? "And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of Hosts; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." The work of Satan is to cover the repentant, believing, commandment-keeping people of God with defiling garments; Jesus Christ commands them to be clothed with His righteousness, garments woven in the loom of heaven. <RH, November 8, 1956 par. 10>

What have our brethren S and C been doing? If they had been commissioned of God to do this work they would not need to appropriate the writings of Sister White, without consulting her or saying a word to her. If they have so large confidence in the work the Lord has given her to do, why did not they advise with her, and see if this wonderful message was in accordance with the instruction given her of the Lord? Why did they not have wisdom to go to work in the right way? <RH, November 8, 1956 par. 11>

But theirs is a spurious message, of the same character of similar messages that men have claimed to have of the Lord. It is not as the bright shining of a candle lighted from the divine altar. When the Lord gives His people light it is light. It is not darkness and error, leading directly away from the true light which God has sent to strengthen and bless, and give hope to His people. These men had no right to appropriate the Lord's goods entrusted to His humble servant to trade upon and improve by trading upon them, and to place them in the framework of their errors, making it appear that it was the voice of God from heaven giving the "Loud Cry" that the church, His chosen people, who are keeping His commandments, are Babylon, and His people are called to come out of her. <RH, November 8, 1956 par. 12>

I have no such message to give; but one of an entirely different character. My work is to seek to save lost, perishing souls, and to teach them as did Paul, who says, "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ. . . . I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." <RH, November 8, 1956 par. 13>

Now he brings before them another class: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." <RH, November 8, 1956 par. 14>

In all ages of the world there have been men who think they have a work to do for the Lord, and show no respect for those whom the Lord has been using. They do not make right applications of Scripture, they wrest the Scriptures to

sustain their own ideas. Whatever may be the claims of those who draw away from the body to proclaim theories of their own invention, they are in Satan's service, to get up some new device to divert souls from the truth for this time. <RH, November 8, 1956 par. 15>

Beware of those who arise with a great burden to denounce the church. The chosen ones who are standing and breasting the storm of opposition from the world, and are uplifting the downtrodden commandments of God to exalt them as honorable and holy, are indeed *the light of the world*. <RH, November 8, 1956 par. 16>

How dare mortal man pass his judgment upon them, and call the church a harlot, Babylon, a den of thieves, a cage of every unclean and hateful bird, the habitation of devils, making the nations drunk with the wine of her fornication, confederating with the kings and great men of the earth, waxing rich through the abundance of her delicacies, and proclaiming that her sins have reached unto heaven and God hath remembered her iniquities? Is this the message we have to bear to Seventh-day Adventists? I tell you No! God has given no man any such message. Let these men humble their hearts before God, and in true contrition repent that they have even for a time stood by the side of the accuser of the brethren who accused them before God day and night. . . . <RH, November 8, 1956 par. 17>

It seems almost impossible that anyone who had a genuine experience in the faith should suggest such erroneous applications of Scripture as applicable to God's commandment-keeping people. Supposing this spurious message is the one everyone must hear for this time, "Come out of her, my people," where shall we go to? Where shall we find the purity, goodness, and holiness where we shall be secure? Where is the fold where no wolves will enter? <RH, November 8, 1956 par. 18>

I tell you, my brethren, the Lord has an organized body through whom He will work. There may be more than a score of Judases among them; there may be a rash Peter who will under circumstances of trial deny his Lord; there may be persons represented by John whom Jesus loved, but he may have a zeal that would destroy men's lives by calling down fire from heaven upon them to revenge an insult to Christ and to the truth. But the great Teacher seeks to give lessons of instruction to correct these existing evils. He is doing the same today with His church. He is pointing out their dangers. He is presenting before them the Laodicean message. <RH, November 8, 1956 par. 19>

He shows them that all selfishness, all pride, all self-exaltation, all unbelief and prejudice, which lead to resistance of the truth and turn away from the true light, are dangerous, and unless repented of, those who cherish these things will be left in darkness as was the Jewish nation. Let every soul now seek to answer the prayer of Christ. Let every soul echo that prayer in mind, in petitions, in exhortations, that they all may be one even as Christ is one with the Father, and work to this end. In the place of turning the weapons of warfare within our own ranks, let them be turned against the enemies of God and of the truth. Echo the prayer of Christ with your whole heart: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Also this prayer which He offers to interpret the process through which His followers are sanctified: "Sanctify them through thy truth." <RH, November 8, 1956 par. 20>

The door of the heart must be opened to the Holy Spirit, for this is the sanctifier, and the truth is the medium. There must be an acceptance of the truth as it is in Jesus. This is the only genuine sanctification: "Thy word is truth." O read the prayer of Christ for unity, "Keep through thine own name those whom thou hast given me, that they may be one, as we are." The prayer of Christ is not only for those who are now His disciples, but for all those who shall believe on Christ through the words of His disciples, even to the end of the world. Jesus was just about to yield up His life to bring life and immortality to light. Christ, amid His sufferings, and being daily rejected of men, looks down the lines two thousand years to His church which would be in existence in the last days, before the close of this earth's history. <RH, November 8, 1956 par. 21>

The Lord has had a church from that day, through all the changing scenes of time to the present period, 1893. The Bible sets before us a model church. They are to be in unity with each other, and with God. When believers are united to Christ the living vine, the result is that they are one with Christ, full of sympathy and tenderness and love. When anyone is drawing apart from the organized body of God's commandment-keeping people, when he begins to weigh the church in his human scales, and begins to pronounce judgment against them, then you may know that God is not leading him. He is on the wrong track. <RH, November 8, 1956 par. 22>

Constantly, men and women are arising who become restless and uneasy, who want to set up some new contrivance; to do some wonderful thing. Satan watches his opportunity to give them something to do in his line. God has given to every man his work. There are opportunities and privileges in the church to help those who are ready to die, and to inspire the church with zeal, but not to tear the church to pieces. There are plenty of opportunities in the church to walk in Christ's lines. If the heart is full of zeal to press on to a deeper sanctification and holiness, then work in that line in all humbleness and devotedness. The church needs freshness and the inspiration of men who breathe in the very atmosphere of heaven, to vitalize the church, notwithstanding the tares are among the wheat. <RH, November 8, 1956 par. 23>

If good men and humble men will take up their duty just where it is, to help those who are ready to die, they will be a

great blessing to the church. There are unconverted men in the church, and if those who are so longing to show their zeal for the Lord will seek these poor souls and work with patience and perseverance to win them to Jesus, God would work with them. "Ye are laborers together with God," not to tear down and destroy, but to restore. "Make straight paths for your feet, lest that which is lame be turned out of the way." There is an abundance of work that is needed to be done in home missions, and in exercising the talents God has given us, for wise improvement. We may become skillful as a tradesman in His business by practice. We want to become skillful in the trade of working to bless souls, learning to save souls. This requires prayer, and earnest, persevering effort, and a willingness to work in a humble way. <RH, November 8, 1956 par. 24>

If the money that has been needlessly expended in the doing of works that God has not sent men to do at all, had been employed economically in ways that are simple and safe for the progress and upbuilding of Christ's kingdom in the world, instead of helping Satan to cast upon the kingdom of Christ reproach, and clothing His church with filthy garments as Satan is doing, and urging them into false positions by using the reproofs and corrections that God has given them to show them their sin; what a great work would have been laid upon the foundation stone. <RH, November 8, 1956 par. 25>

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." I would caution all believers to learn to maintain a godly jealousy over yourselves, lest Satan shall steal your heart away from God, and you slip unconsciously into work in Satan's lines, without perceiving that you have changed leaders, and be found in the treacherous power of a tyrant. <RH, November 8, 1956 par. 26>

We are as a church to be wide awake, and to work for the erring among us, as laborers together with God. We are furnished with spiritual weapons, mighty to the pulling down of the fortress of the enemy. We are not to hurl the thunderbolts against the church of Christ militant; for Satan is doing all he possibly can in this line, and you who claim to be the remnant of the people of God had better not be found helping him, denouncing, accusing, and condemning. Seek to restore, not to tear down, discourage, and destroy.-- Manuscript 21, 1893. <RH, November 8, 1956 par. 27>

February 7, 1957 The Need of Self-Surrender

By Ellen G. White

We have the assurance that in this age of the world the Holy Spirit will work with mighty power, unless by our unbelief we limit our blessing, and thus lose the advantages we might obtain. . . . <RH, February 7, 1957 par. 1>

In times past holy men of old spake as they were moved by the Holy Spirit. In ancient times the prophets searched what the Spirit of God which was in them signified. The Spirit was not then given in power because Jesus was not yet glorified. Dating from the day of Pentecost, the Holy Spirit was to be poured forth on sons and daughters, on servants and handmaidens. In every hill country, every lowland, every valley, humble workmen for the Lord are to be raised up. The divine, sacred influence of the Holy Spirit working in our world is to be as signs and wonders, because God's people are a peculiar people, an holy nation, shining amid moral darkness as living stones in the Lord's building. The weakest and feeblest, if they exercise faith in God, and improve their entrusted powers, will be elevated, refined and perfected in character under the Holy Spirit's working. Humble and contrite, they submit to the moulding and fashioning of the Spirit, and they will know what His eternal fulness means. <RH, February 7, 1957 par. 2>

We need an enlarged faith. The Lord desires His will to be done in the hearts of all who believe in Him. But many who might be laborers together with God will never be, because they cling to their imperfections of character. One clings to a cherished fault. Still another enjoys his hereditary and cultivated defects, and makes it his lifework to build himself up and glorify himself, until at last he is found to be filled, not with the Holy Spirit, but with self. <RH, February 7, 1957 par. 3>

The great day of the Lord is right upon us, and God calls for messengers who will be worked by the Holy Spirit, who will not want to work the Spirit. Such messengers will be guided by the Spirit, moulded, refined, and beautified in righteousness because they are willing to be worked. But those who are satisfied to carry with them a vast amount of selfishness, faultfinding, suspicion, distrust, and strife, will be so deceived that they will not know their short measurement. They are filled with their own doings. They have not the least idea of what it means to be crucified with Christ. To humble self is an experience strange to them. Before they can serve God acceptably, self must die. Christ's words, "Ye must be born again," "Except a man be born again, he cannot see the kingdom of God," must come home to them with power. <RH, February 7, 1957 par. 4>

Nicodemus, to whom these words were addressed, was a master in Israel, a member of the Sanhedrin; and a learned counsellor: yet when Christ told him of the new birth, he said, "How can these things be?" Christ answered, "Art thou a

master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." <RH, February 7, 1957 par. 5>

Why do we not have more of the faith that works by love and purifies the soul? There is a work to be done in every one of our institutions. Genuine conversion is needed, conversion of heart, mind, soul, and body. Self should die daily. Said the great apostle, "Though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Into this work every individual needs to put all the intensity of his entire being. Personal religious experience is needed in every church. Why?--Because those who are not under the working of the Holy Spirit will not stand amid the perils of the last days. <RH, February 7, 1957 par. 6>

Genuine conversion is needed. . . . God's Word declares, "He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." The success of the ministry of Elias was not due to any inherited qualities he possessed, but to the submission of himself to the Holy Spirit, which was given to him as it will be given to all who exercise living faith in God. In his imperfection man has the privilege of linking himself up with God through Jesus Christ. <RH, February 7, 1957 par. 7>

Candidly and seriously we are to consider the question, Have we humbled ourselves before God, that the Holy Spirit may work through us with transforming power? As children of God, it is our privilege to be worked by His Spirit. When self is crucified, the Holy Spirit takes the broken-hearted ones, and makes them vessels unto honor. They are in His hands as clay in the hands of the potter. Jesus Christ will make such men and women superior in mental, physical, and moral power. The graces of the Spirit will give solidity to the character. They will exert an influence for good because Christ is abiding in the soul. <RH, February 7, 1957 par. 8>

Unless this converting power shall go through our churches, unless the revival of the Spirit of God shall come, all their profession will never make the members of the church Christians. There are sinners in Zion who need to repent of sins that have been cherished as precious treasures. Until these sins are seen, and thrust from the soul, until every faulty, unlovely trait of character is transformed by the Spirit's influence, God cannot manifest Himself in power. There is more hope for the open sinner than for the professedly righteous who are not pure, holy, and undefiled. <RH, February 7, 1957 par. 9>

I am instructed to bear a message to those who minister by holding forth the Word of God to others. You must be converted. This is surely what you need. The spiritual anointing of the Lord will never come to self-sufficient men and women. Many who are in God's service, proclaiming the truth by pen and voice, are not worked by the Holy Spirit. Self has grown to large proportions. Until the soul is emptied of self and the Holy Spirit takes possession, you will be unready for the coming of Christ. You will certainly be weighed in the golden scales of the heavenly sanctuary and be found wanting. <RH, February 7, 1957 par. 10>

God's promise is to us and to our children, and to all that are afar off, even as many as the Lord our God shall call. We may claim this promise for ourselves, and receive the Holy Spirit in His fulness. Then shall not we who preach the word be clothed with the power of God? Shall we not be in truth His messengers? <RH, February 7, 1957 par. 11>

Who is willing to take himself in hand? Who is willing to lay his finger upon his cherished idols of sin, and allow Christ to purify the temple by casting out the buyers and sellers? Who is prepared to allow Jesus to enter the soul and cleanse it from every thing that tarnishes or corrupts? The standard is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." God calls upon men and women to empty their hearts of self. Then His Spirit can find unobstructed entrance. Stop trying to do the work yourself. Ask God to work in and through you until the words of the apostle become yours: "I live; ye not I, but Christ liveth in me." <RH, February 7, 1957 par. 12>

The whole being must hunger and thirst after righteousness. The soul's desire must be to be drawn to God, to be bent in perfect conformity to His will. Then the cold, hard heart will be melted by the grace and love of God, which will appear in power. God will be glorified through the human instrumentalities. Self is the great hindrance to this work. . . . <RH, February 7, 1957 par. 13>

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. . . . Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves

therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." <RH, February 7, 1957 par. 14>

"If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." These lessons every church member should learn. There is need of close self-examination in the light of the word of God, that we may do the work essential to be done. <RH, February 7, 1957 par. 15>

Having complied with the word of God, do not depend on your feelings for evidence of acceptance with God. "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). If you have complied with the conditions, believe God, whether or not you feel any different. Christ declared, "As the Father gave me commandment, even so I do. . . . 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." Let all who understand the abiding claims of the law of God, yield implicit obedience to every requirement given in the Word. The convictions of the Holy Spirit are warnings which it is dangerous to disregard. <RH, February 7, 1957 par. 16>

The Two Houses

Christ declares that those who do His words are like a man who built his house upon a rock. This house the tempest and flood could not sweep away. Those who do not do Christ's words are like the man who built his house upon the sand. Storm and tempest beat upon that house, and it fell, and great was the fall of it. It was an entire wreck. The result of professing to keep the law of God, yet walking contrary to the principles of that law, is seen in the wrecked house. Those who make a profession while failing to obey cannot stand the storm of temptation. One act of disobedience weakens the power to see the sinfulness of the second act. One little disregard of a "Thus saith the Lord" is sufficient to stop the promised blessing of the Holy Spirit. By disobedience the light once so precious becomes obscure. Satan takes charge of the mind and soul, and God is greatly dishonored. <RH, February 7, 1957 par. 17>

"If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword." These words are true. Exact obedience is required, and those who say that it is not possible to live a perfect life throw upon God the imputation of injustice and untruth. <RH, February 7, 1957 par. 18>

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." A neglect to feed the hunger of the soul leaves it weak and strengthless, unable to do the will of God. The life of such a one is like the barren fig tree, destitute of fruit. Rely upon no human being for words of comfort. Seek the Lord most earnestly, while you read His rich promises and apply them. Then you will not be consumers but providers. <RH, February 7, 1957 par. 19>

The indwelling Saviour is always revealed by the words. The Holy Spirit does not abide in the heart of the man who is peevish if others do not grasp his ideas and plans, which appear to him to be the sum and substance of everything desirable. From the lips of such a man there come scathing remarks, which grieve the Holy Spirit away, and produce attributes which are satanic rather than divine. The Lord would have those connected with His work speak at all times with the meekness of Christ. If you are provoked, do not become impatient. Manifest the gentleness of which Christ has given an example in His precious life. Christ took our nature that He might set us an example, showing those who receive Him the fruit they must bear. <RH, February 7, 1957 par. 20>

The Lord requires those who serve Him to show by word and action that they are sons of God. To show by the daily life that we are members of the royal family, children of the heavenly King, is of more value in God's sight than all learning, all wisdom, all high attainments. Any other course of action is dishonesty to the family of God, and will certainly be divorced from it. <RH, February 7, 1957 par. 21>

When a man is filled with the Holy Spirit, the more severely he is tested and tried, the more clearly he proves that he is a true representative of Christ in word, in spirit, in action. Christ declares, "He that believeth on me, the words that I do shall he do also; and greater works than these shall he do; because I go unto my Father." What is the promise to every true believer?--"Ye shall receive power, after that the Holy Ghost is come upon you." Might we not better, my brethren and sisters, take ourselves to task for our unlikeness to Christ? He says, "Ye are my witnesses." What kind of witnesses are we for truth and righteousness? Are we striving with all our God-given powers to reach the measure of the stature of men and women in Christ? Are we seeking for His fulness, ever reaching higher and higher, trying to attain to the perfection of His character? <RH, February 7, 1957 par. 22>

When God's servants reach this point, they will be sealed in their foreheads. The recording angel will declare, "It is done." They will be complete in Him whose they are by creation and by redemption. <RH, February 7, 1957 par. 23>

There is nothing in the natural world that has life but what grows and produces fruit. And in the spiritual world there is no life without growth in grace. Spiritual impulse is not growth. Impulse is feeling, and to depend on feeling is to be as changeful as circumstances. The professed Christian who does not draw life from Christ's life is not a doer of the word. He is a paralyzed member, only connected in name with the body. At times fitful, convulsive movements will be seen, with no permanent activity. Let no one think that the grace of Christ inspires these shortlived, impulsive actions. <RH, February 7, 1957 par. 24>

Many people are the subjects of impressions which are not liable. Many have what they think are good impressions, wonderful exaltation of feeling, but the life does not represent an abiding Christ. They do not draw life from the source of all life. They are not drinking of the living water, which springs up into eternal life. God's grace is the living water of which we must drink. It quickens the whole being into spiritual life, the life of the Son of God. <RH, February 7, 1957 par. 25>

Personal religion means perfect conforming to the life of Christ. When we possess this religion, we shall show sound, spiritual growth, because we are partakers of the divine nature, having escaped the corruption that is in the world through lust. Advance, is the watchword. There are no idlers in the Lord's vineyard. We must be laborers together with God, else we shall fail in the work of overcoming, and our irreligious influence will cause other souls to fail. No soul is lost that does not draw other souls down with it. Let every one who names the name of Christ depart from all iniquity, that Christ may not be ashamed of us. <RH, February 7, 1957 par. 26>

In the name of Jesus Christ of Nazareth, I appeal to church members to arise and closely criticize themselves. Feel that this work is so important that you cannot engage in criticizing others. Reveal an indwelling Saviour. Then you will understand what it means to be a true missionary. You will bring a Christlike intensity into your work, and many souls will be saved through your earnest prayers and interested labors.--Manuscript 148, 1899. <RH, February 7, 1957 par. 27>

March 20, 1958 Simplicity in Dress

By Ellen G. White

As I have seen many Sabbathkeeping Adventists becoming worldly in thought, conversation, and dress, my heart has been saddened. The people who claim to believe that they have the last message of mercy to give to the world, are attracted by worldly fashions, and make great exertions to follow them as far as they think their profession of faith allows them to go. Worldly dress among our people is so noticeable that unbelievers frequently remark, "In their dress you cannot distinguish them from the world." This we know to be true, although there are many exceptions. <RH, March 20, 1958 par. 1>

Those who meet the world's standard are not few in numbers. We are grieved to see that they are exerting an influence, leading others to follow their example. When I see those who have named the name of Christ, aping the fashions introduced by worldlings, I have the most painful reflections. Their lack of Christlikeness is apparent to all. In the outward adorning there is revealed to worldlings as well as to Christians an absence of the inward adorning, the ornament of a meek and quiet spirit, which in the sight of God is of great price. <RH, March 20, 1958 par. 2>

For years our hearts have felt sad over this matter. Errors on the point of dress in Battle Creek, the great heart of the work, affect the whole body. At that important post are some of our most important institutions--the publishing house, where the truth is printed and scattered to the world; the college, for our youth; and the health institute, now bearing the name of a sanitarium, in which reform is taught and practiced. Parents send their children from the different States to Battle Creek, feeling a sense of security in regard to them because of the moral and religious influences prevailing in these institutions. <RH, March 20, 1958 par. 3>

The Garden of Eden was created by God. He made it a beautiful and holy place. But Satan found entrance to the Garden, leaving his slimy trail of sin and disobedience. Battle Creek is not a place from which either the tempter or defective human beings are excluded. The tempter and the tempted have access to Battle Creek. We are sorry to say that pride, vanity, and love of display are evident, testifying to all beholders that some at least care more for outward dress than for the heavenly adornment. <RH, March 20, 1958 par. 4>

Superfluous tucks, ruffles, and ornaments of any kind should be avoided as contradictory to our profession of faith as followers of the meek and lowly Jesus. Frequently the trimmings of a dress cost more than the material for the dress itself. We warn our Christian sisters against the tendency to make their dresses according to worldly styles, thus attracting attention. The house of God is profaned by the dress of professedly Christian women of today. A fantastic dress, a display of gold chains and gaudy laces, is a certain indication of a weak head and a proud heart. <RH, March 20, 1958 par. 5>

In order to follow in the wake of fashion, many of our youth incur expenses which their condition in life does not justify. Children of poor parents seek to dress as do those who are wealthy. Parents tax their purses and their God-given time and strength in making and remodeling clothing to satisfy the vanity of their children. If our sisters who have abundance of means would regulate their expenditures, not in accordance with their wealth, but with regard to their responsibility to God, as wise stewards of the means entrusted to them, their example would do much to stay this evil now existing among us. <RH, March 20, 1958 par. 6>

Satan stands in the background, devising the fashions which lead to extravagance in the outlay of means. In forming the fashions of the day, he has a fixed purpose. He knows that time and money which are devoted to meet the demands of fashion will not be used for higher, holier objects. Precious time is wasted in keeping pace with ever-changing and never-satisfying fashions. No sooner is one style introduced than new styles are devised, and then, in order for fashionable persons to remain fashionable, the dress must be remodeled. Thus professing Christians, with divided hearts, waste their time, giving to the world nearly all their energies. <RH, March 20, 1958 par. 7>

This entirely unnecessary burden is taken up and willingly borne by our sisters. Half of their burdens come from an attempt to follow the fashions; yet they eagerly accept the yoke, because fashion is the god they worship. They are as truly held in shackles of bondage as is the veriest slave; and yet they talk of independence! They do not know the first principles of independence. They have no mind or taste or judgment of their own. <RH, March 20, 1958 par. 8>

Satan is wonderfully successful in infatuating minds with the ever-varying styles of dress. He knows that while the minds of women are continually filled with a feverish desire to follow fashion, their moral sensibilities are weak, and they cannot be aroused to realize their true spiritual condition. They are worldly, without God, without hope. <RH, March 20, 1958 par. 9>

We do not discourage taste and neatness in dress. Correct taste in dress is not to be despised or condemned. While needless ruffles, trimmings, and ornaments should be left off, we encourage our sisters to obtain good, durable material. Nothing is gained in trying to save means by purchasing cheap fabrics. Let the clothing be plain and neat, without extravagance or display. <RH, March 20, 1958 par. 10>

Young ladies who break away from slavery to fashion will be ornaments in society. The one who is simple and unpretending in her dress and in her manners shows that she understands that a true lady is characterized by moral worth. How charming, how interesting, is simplicity in dress, which in its comeliness can be compared with the flowers of the field! <RH, March 20, 1958 par. 11>

When I see Christian women leading out in temperance campaigns, presenting to the liquor inebriate a pledge to abstain from all intoxicating drinks, I think it would also be well for them to present to every Christian woman a pledge to abstain from all needless display and extravagance in dress; for the bondage of a woman to fashion is usually as great as is the bondage of a liquor inebriate to his appetite. By dressing simply, thus saving time and means, Christian women can do more to encourage and sustain the cause of temperance than by anything else. The means thus saved will clothe the destitute, feed the hungry, and close a most effectual door against the temptation of drunkenness. <RH, March 20, 1958 par. 12>

Pride of dress is not a small matter, but a serious evil. It causes time, thought, and money to be spent in the decoration of the body, while the culture of the heavenly graces is neglected. Precious hours that our Saviour has exhorted us to devote to prayer and the study of the Scriptures are given to an unnecessary preparation of apparel for outward display. By and by there will be a sad reckoning of the waste of our Lord's goods in needless display. <RH, March 20, 1958 par. 13>

Those who practice simplicity in dress have time to visit the afflicted, and are better prepared to pray with and for them. On every Christian man and woman rests the solemn duty of regulating and contracting personal expenses, that by so doing they may be able to help the needy, feed the hungry, and clothe the naked.--Manuscript 106, 1901. <RH, March 20, 1958 par. 14>

June 25, 1959 Proper Use of the Testimonies on Health Reform

By Ellen G. White

I fully believe that the end of all things is at hand, and every power that God has given us should be employed in the very wisest and highest service to God. The Lord has brought out a people from the world to fit them not only for a pure and holy heaven but to prepare them through the wisdom He shall give them to be colaborers with God in preparing a people to stand in the day of God. <RH, June 25, 1959 par. 1>

Great light has been given upon health reform, but it is essential for all to treat this subject with candor and to advocate it with wisdom. In our experience we have seen many who have not presented health reform in a manner to make the best impression upon those whom they wish would receive their views. The Bible is full of wise counsel, and

even the eating and drinking receive proper attention. The highest privilege that man can enjoy is to be a partaker of the divine nature, and faith that binds us in strong relationship to God will so fashion and mold mind and conduct that we become one with Christ. No one should through intemperate appetite so indulge his taste as to weaken any of the fine works of the human machinery and thus impair the mind or the body. Man is the Lord's purchased possession. <RH, June 25, 1959 par. 2>

If we are partakers of the divine nature, we will live in communion with our Creator and value all of God's work which led David to exclaim, "I am fearfully and wonderfully made." Psalm 139:14. We will not consider the organs of the body our own property, as if we had created them. All the faculties God has given to the human body are to be appreciated. "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." 1 Cor. 6:19, 20. <RH, June 25, 1959 par. 3>

We are not to treat unwisely one faculty of mind, soul, or body. We cannot abuse any of the delicate organs of the human body without having to pay the penalty because of transgression of nature's laws. Bible religion brought into practical life insures the highest culture of the intellect. <RH, June 25, 1959 par. 4>

Temperance is exalted to a high level in the Word of God. Obeying His Word, we can rise higher and still higher. The danger of intemperance is specified. The advantage to be gained by temperance is laid open before us all through the Scriptures. The voice of God is addressing us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48. <RH, June 25, 1959 par. 5>

The example of Daniel is presented for us to study carefully and learn the lessons that God has for us to learn in this example given us in sacred history. <RH, June 25, 1959 par. 6>

We wish to present temperance and health reform from a Bible standpoint, and to be very cautious not to go to extremes in abruptly advocating health reform. Let us be careful not to graft into health reform one false shoot according to our own peculiar overstrained ideas and weave into it our own strong traits of character making these as the voice of God, and passing judgment on all who do not see as we do. It takes time to educate away from wrong habits. <RH, June 25, 1959 par. 7>

Questions are coming in from brethren and sisters making inquiries in regard to health reform. Statements are made that some are taking the light in the testimonies upon health reform and making it a test. They select statements made in regard to some articles of diet that are presented as objectionable--statements written in warning and instruction to certain individuals who were entering or had entered on an evil path. They dwell on these things and make them as strong as possible, weaving their own peculiar, objectionable traits of character in with these statements, and carry them with great force, thus making them a test and driving them where they do only harm. <RH, June 25, 1959 par. 8>

The meekness and lowliness of Christ is wanting. Moderation and caution are greatly needed, but they have not these desirable traits of character. They need the mold of God upon them. And such persons may take health reform and do great harm with it in prejudicing minds so that ears will be closed to the truth. <RH, June 25, 1959 par. 9>

Health reform, wisely treated, will prove an entering wedge where the truth may follow with marked success. But to present health reform unwisely, making that subject the burden of the message, has served to create prejudice with unbelievers and to bar the way to the truth, leaving the impression that we are extremists. Now the Lord would have us wise and understanding as to what is His will. We must not give occasion for us to be regarded as extremists. This will place us and the truth God has given us to bear to the people at a great disadvantage. Through weaving in unconsecrated self, that which we are ever to present as a blessing becomes a stumbling block. <RH, June 25, 1959 par. 10>

We see those who will select from the testimonies the strongest expressions and, without bringing in or making any account of the circumstances under which the cautions and warnings are given, make them of force in every case. Thus they produce unhealthy impressions upon the minds of the people. There are always those who are ready to grasp anything of a character which they can use to rein up people to a close, severe test, and who will work elements of their own characters into the reforms. This, at the very outset, raises the combativeness of the very ones they might help if they dealt carefully, bearing a healthful influence which would carry the people with them. They will go at the work, making a raid upon the people. Picking out some things in the testimonies, they drive them upon every one, and disgust rather than win souls. They make divisions when they might and should make peace. <RH, June 25, 1959 par. 11>

I have been shown the danger of families that are of an excitable temperament, the animal predominating. Their children should not be allowed to make eggs their diet, for this kind of food--eggs and animal flesh--feeds and inflames the animal passions. This makes it very difficult for them to overcome the temptation to indulge in the sinful practice of self-abuse which in this age is almost universally practiced. This practice weakens the physical, mental, and moral powers and bars the way to everlasting life. <RH, June 25, 1959 par. 12>

Some families were shown me as in a deplorable condition. Because of this debasing sin, they are where the truth of God can not find access to heart or mind. This practice leads to deception, to falsehood, to licentious practices, and to the corrupting and polluting of other minds, even of very young children. The habit once formed is more difficult to

overcome than the appetite for liquor or for tobacco. <RH, June 25, 1959 par. 13>

These evils, so prevalent, led me to make the statements that I have made. The special reproofs were presented in warning to others; thus they come before other families than the very individuals corrected and reproofed. But let the testimonies speak for themselves. Let not individuals gather up the very strongest statements, given for individuals and families, and drive these things because they want to use the whip and to have something to drive. Let these active, determined temperaments take the Word of God and the testimonies, which present the necessity of forbearance and love and perfect unity, and labor zealously and perseveringly. With their own hearts softened and subdued by the grace of Christ, with their own spirits humble and full of the milk of human kindness, they will not create prejudice, neither will they cause dissension and weaken the churches. <RH, June 25, 1959 par. 14>

The question whether we shall eat butter, meat, or cheese is not to be presented to any one as a test, but we are to educate and to show the evils of the things that are objectionable. Those who gather up these things and drive them upon others do not know what work they are doing. The Word of God has given tests to His people. The keeping of God's holy law, the Sabbath, is a test, a sign between God and His people throughout their generations forever. Forever this is the burden of the third angel's message--the commandments of God and the testimony of Jesus Christ. <RH, June 25, 1959 par. 15>

Tea, coffee, tobacco, and alcohol we must present as sinful indulgences. We cannot place on the same ground, meat, eggs, butter, cheese and such articles placed upon the table. These are not to be borne in front, as the burden of our work. The former--tea, coffee, tobacco, beer, wine, and all spirituous liquors--are not to be taken moderately, but discarded. The poisonous narcotics are not to be treated in the same way as the subject of eggs, butter, and cheese. In the beginning animal food was not designed to be the diet of man. We have every evidence that the flesh of dead animals is dangerous because of disease that is fast becoming universal, because of the curse resting more heavily in consequence of the habits and crimes of man. We are to present the truth. We are to be guarded how to use reason and select those articles of food that will make the very best blood and keep the blood in an unfevered condition.-- Manuscript 5, 1881. <RH, June 25, 1959 par. 16>

August 13, 1959 How to Study the Bible

By Ellen G. White

Let the seeker for truth who accepts the Bible as the inspired word of God, lay aside every previous idea, and take that word in its simplicity. He should renounce every sinful practice, and enter the Holy of Holies with heart softened and subdued, ready to listen to what God says. <RH, August 13, 1959 par. 1>

Do not carry your creed to the Bible, and read the Scriptures in the light of that creed. If you find that your opinions are opposed to a plain "Thus saith the Lord," or to any command or prohibition He has given, give heed to the Word of God rather than to the sayings of men. Let every controversy or dispute be settled by "It is written." <RH, August 13, 1959 par. 2>

The mistake made by the Roman Catholic is that he reads the Bible in the light of the priests and rulers of the church, the early fathers, or other Catholic expositors. Laying aside all creeds or articles prescribed by any church, we are to read the Bible as the word of God to us. The Light of the world will enable us to distinguish between truth and antagonistic errors. <RH, August 13, 1959 par. 3>

Let the heart be softened and subdued by the spirit of prayer before the Bible is read. Truth will triumph when the spirit of truth cooperates with the humble Bible student. How precious the thought that the Author of truth still lives and reigns. Ask Him to impress your minds with the truth. Your searching of the Scriptures will then be profitable. Christ is the great Teacher of His followers, and He will not leave you to walk in darkness. <RH, August 13, 1959 par. 4>

The Bible is its own interpreter. With beautiful simplicity, one portion connects itself with the truth of another portion, until the whole Bible is blended in one harmonious whole. Light flashes forth from one text to illuminate some portion of the Word that has seemed more obscure. <RH, August 13, 1959 par. 5>

Those who with humility of heart search the Scriptures, with a sincere desire to know and obey the truth will not be left to walk in darkness. Jesus says, I am the Way, the Truth, and the Life. The whole Bible is a revelation of Christ. But you may read the Scriptures from morning till night, and unless you humbly submit your will to the will of God, you cannot receive a saving knowledge of the gospel. As you see the truth plainly stated, lay aside every false position, however dear it may be to the selfish heart. Some will take a text, wrest it from its true bearing, and force it into service to sustain some preconceived opinion. By linking together isolated passages of Scripture, they may deceive others. But what appears to be Bible proof for their position is no proof whatever; for the scriptures are not used in their true setting. In this way error is often magnified, and truth diminished. Those who thus wrest the scriptures to sustain error,

greatly dishonor God, and in the day of judgment, they will be held responsible for the disobedience of those who through their sophistries have been led to disregard the divine law. <RH, August 13, 1959 par. 6>

Those who desire to know the truth concerning the Sabbath of the Lord are not left to the guidance of uncertain suppositions. But let them not depend upon the teachings of the fathers, or any other human agency, but upon the words spoken by the Creator of the heavens and the earth. The Bible is the inspired word of God. In it are to be found the laws of heaven. And from the Bible alone can we learn the truth regarding the Sabbath. God's word is plain. The fourth commandment is definite and explicit, and reveals the divine origin of the Sabbath. And further, the Lord said to Moses: <RH, August 13, 1959 par. 7>

"Speak thou . . . unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel *for ever*: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (Ex. 31:13-17). <RH, August 13, 1959 par. 8>

May the Lord help us to seek Him with the whole heart, that we may find Him. He will not be trifled with. Those who, though having opportunity to find the true path, presumptuously depart from it will some day when too late, realize their terrible mistake. Eternal life is for those only who continue to obey God. For them Christ has purchased salvation. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). <RH, August 13, 1959 par. 9>

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). <RH, August 13, 1959 par. 10>

When Jesus told His followers to search the Scriptures, He referred to the Old Testament Scriptures; for the New Testament was still unwritten. The Bible is made up of many parts--history, biography, song and praise, prayer, and prophecy. But all is inspired of God, and "is profitable for doctrine, for reproof, for correction, for instruction in righteousness." In the term "scripture" is included the whole treasure house of revelation and knowledge, in whatever form it is given. <RH, August 13, 1959 par. 11>

Let no one seek to limit the circulation of the Scriptures. God speaks through various channels, and the sacred truths are to be sought as the miner seeks for gold. God has promised that He will guide all who desire to be taught into all truth. <RH, August 13, 1959 par. 12>

The Bible is the greatest educational book in the world, and should be used in every school. Whatever their previous education or conceptions, to many minds the simple reading of God's Word will bring conviction, and even though in many cases the Word may be misapplied and misinterpreted, yet in after years, many because of what they can remember of its teachings may be able to distinguish between truth and error. Let us not be numbered with those who seek to limit the circulation of the Scriptures.--Undated manuscript 142. <RH, August 13, 1959 par. 13>

If you read the Bible carefully, you will see what reformation is needed in yourself in order for you to be a faithful shepherd of the flock of Christ. Compare scripture with scripture, and then open your own heart. Gain light yourself and then from an experimental knowledge, you can set before the people of God what constitutes Christian character. The power of the Holy Spirit will accompany your words if your own life is a representation of the truth which sanctifies the character; for you will then be a living epistle known and read of all men. . . . <RH, August 13, 1959 par. 14>

The natural man always remains the same. He is what hereditary tendencies, nationality, education, and circumstances have made him. But when the natural man is changed by the grace of Christ, then the transformation is seen in the new man, the new heart, new purposes, new impulses. The word of Christ is received which is spirit and life; then we eat the flesh, and drink the blood of the Son of God. Then there is fruit in the heart, fruit in the lips, fruit in the character. Some bearing thirty, some sixty, and some one hundred fold.--Letter 13, 1888. <RH, August 13, 1959 par. 15>

All who engage in this work as colaborers with Christ must not only be willing to preach the truth, but to practice it. Of the professedly learned and pious people of His day Christ said, "Ye are both ignorant of the scriptures and of the power of God. Ye teach for doctrine the commandments of men." He longed to fill the whole nation with the spirit of His mission of love, that they might unite with Him in the work of saving the world. The Holy Spirit would now come to our workers if they would earnestly seek for it. There will be no change made in the divine economy in order to bring around marked changes in the religious world. Men and women must arise to the emergency; they must receive the golden oil, the divine communication in rich blessings. This will enable them to arise and shine, because their light has come, and the glory of the Lord has risen upon them. <RH, August 13, 1959 par. 16>

Those who claim to believe the Word of God, and yet cherish their own hereditary and cultivated traits of character,

are the greatest stumbling blocks we shall meet as we present the grand, holy truths for this time. Those who believe present truth are to practice the truth, live the truth. They are to study the Word and eat the Word, which means eating the flesh and drinking the blood of the Son of God. They are to bring that Word, which is spirit and life, into their daily, practical life. It is the bread from heaven, and it will give life to the world. Power will be given to every man and woman who will eat of the bread that came down from heaven. Oh, cannot we take this in? Cannot we comprehend it? Why is our imagination so dull? "This is the will of him that sent me," said Christ, "that every one [how comprehensive, how far-reaching] that seeth the Son, and believeth on him may have everlasting life; and I will raise him up at the last day." If this, the life of Christ, be in us, what may we not accomplish in His name? "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." <RH, August 13, 1959 par. 17>

Christian culture will follow the labors of every soul who will practice the truth conscientiously under all circumstances. But there is altogether too much skimming over the surface. There is a mine of precious ore, hitherto only in the possession of a very few. A careful and thorough digging will put us in possession of untold resources, represented as the golden oil, emptied from the two olive trees, into the golden pipes, and from them into the golden bowls, to pour forth and enrich others. <RH, August 13, 1959 par. 18>

We are in great need of large-hearted, level-headed men, who are true Christians, and who will show that they are feeding upon the Word of God, at home and abroad. Those of our faith and not of our faith will take knowledge of these men that they have been with Jesus and learned of Him. They will see that they are yoked up with Christ, and are drawing with Him, that they are apt scholars learning of Him His meekness and lowliness of heart. These will not complain of the yoke of Christ or murmur when lifting His burdens. They will march cheerfully forward, singing, yes, making melody to God in their hearts. The yoke of Christ is easy, and His burden is light. <RH, August 13, 1959 par. 19>

Oh, it makes every difference with those who study the Scriptures as to what and how they shall understand the Word, whether they eat it or not. The Word of God, if eaten, will give spiritual sinew and muscle. Those who eat and digest this Word will practice it. Their eyes, anointed with the heavenly eye salve will see other lessons in the Holy Word than those seen by readers whose hearts are not cleansed, refined, and elevated. Under the working of the Holy Spirit the conscience will recognize a pure, high standard of righteousness that puts to shame the low, cheap ideas of the surface reader, whose mind is corrupted with sin. They see that the doers of the Word alone are justified before God. Those who hear and fail to do are in no wise better, morally or spiritually, for hearing. Those who will deny self, and make any and every sacrifice for Christ's sake will be able to teach because their precept and example harmonize.-- Letter 34, 1896. <RH, August 13, 1959 par. 20>

August 20, 1959 *The Grace of Courtesy*

By Ellen G. White

Those who work for Christ are to be pure, upright, and trustworthy, and they are also to be tender-hearted, compassionate, and courteous. There is a charm in the intercourse of those who are truly courteous. Kind words, pleasant looks, a courteous demeanor, are of inestimable value. Uncourteous Christians, by their neglect of others, show that they are not in union with Christ. It is impossible to be in union with Christ and yet be uncourteous. <RH, August 20, 1959 par. 1>

What Christ was in His life on this earth, that every Christian should be. He is our example, not only in His spotless purity but in His patience, gentleness, and winsomeness of disposition. He was a firm as a rock where truth and duty were concerned, but He was invariably kind and courteous. His life was a perfect illustration of true courtesy. He had ever a kind look and a word of comfort for the needy and oppressed. <RH, August 20, 1959 par. 2>

His presence brought a purer atmosphere into the home, and His life was as leaven working amid the elements of society. Harmless and undefiled, He walked among the thoughtless, the rude, the uncourteous; amid the unjust publicans, the unrighteous Samaritans, the heathen soldiers, the rough peasants, and the mixed multitude. He spoke a word of sympathy here, and a word there, as He saw men weary, and compelled to bear heavy burdens. He shared their burdens, and repeated to them the lessons He had learned from nature of the love, the kindness, the goodness of God. <RH, August 20, 1959 par. 3>

He sought to inspire with hope the most rough and unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as children of God. <RH, August 20, 1959 par. 4>

Though He was a Jew, Christ mingled with the Samaritans, setting at naught the Pharisaic customs of His nation. In face of their prejudices, He accepted the hospitality of this despised people. He slept under their roofs, ate with them at

their tables, partaking of the food prepared and served by their hands--and taught in their streets, and treated them with the utmost kindness and courtesy. <RH, August 20, 1959 par. 5>

Jesus sat as an honored guest at the table of the publicans, by His sympathy and social kindness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty souls His words fell with blessed, life-giving power. New impulses were awakened, and the possibility of a new life opened to these outcasts of society. <RH, August 20, 1959 par. 6>

The love of Christ mellows the heart and smooths all roughness from the disposition. Let us learn from Him how to combine a high sense of purity and integrity with sunniness of temperament. A kind, courteous Christian is the most powerful argument in favor of the gospel that can be produced. <RH, August 20, 1959 par. 7>

The conduct of some professing Christians is so lacking in kindness and courtesy that their good is evil spoken of. Their sincerity may not be doubted, their uprightness may not be questioned. But sincerity and uprightness will not atone for a lack of kindness and courtesy. Such ones need to realize that the plan of redemption is a plan of mercy, set in operation to soften whatever is hard and rugged in human nature. They need to cultivate that rare Christian courtesy which makes men kind and considerate to all. The Christian is to be sympathetic as well as true, pitiful and courteous as well as upright and honest. <RH, August 20, 1959 par. 8>

Men of the world study to be courteous, to make themselves as pleasing as possible. They study to render their address and manners such that they will have the greatest influence over those with whom they associate. They use their knowledge and abilities as skillfully as possible in order to gain this object. "The children of this world are in their generation wiser than the children of light." <RH, August 20, 1959 par. 9>

As you go through life, you will meet with those whose lot is far from easy. Toil and deprivation, with no hope for better things in the future, make their burden very heavy. And when pain and sickness is added, the burden is almost greater than they can bear. Careworn and oppressed, they know not where to turn for relief. When you meet with such ones, put your whole heart into the work of helping them. It is not God's purpose that His children shall shut themselves up to themselves. Remember that for them as well as for you Christ died. In your dealing with them, be pitiful and courteous. This will open the way for you to help them, to win their confidence, to inspire them with hope and courage. <RH, August 20, 1959 par. 10>

The apostle exhorts us, "As he which hath called you is holy, so be ye holy in all manner of conversation because it is written, Be ye holy; for I am holy." The grace of Christ changes the whole man, making the coarse refined, the rough gentle, the selfish generous. It controls the temper and the voice. Its outworking is seen in politeness and tender regard shown by brother for brother, in kind, encouraging words and unselfish actions. An angel-presence is in the home. The life breathes forth a sweet perfume, which as holy incense ascends to God. Love is manifested in kindness, gentleness, forbearance, and longsuffering. The expression of the countenance is changed. The peace of heaven is revealed. There is seen a habitual gentleness, a more than human love. Humanity becomes a partaker of divinity. Christ is honored by perfection of character. As these changes are perfected, angels break forth in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude. <RH, August 20, 1959 par. 11>

We should accustom ourselves to speak in pleasant tones; to use pure, correct language, and words that are kind and courteous. Kind words are as dew and gentle showers to the soul. The scripture says of Christ that grace was poured into His lips, that He might "know how to speak a word in season to him that is weary." And the Lord bids us, "Let your speech be always with grace," "that it may minister grace unto the hearers." <RH, August 20, 1959 par. 12>

Some with whom you are brought in contact will be rough and uncourteous, but because of this, do not be less courteous yourself. He who wishes to preserve his own self-respect must be careful not to wound needlessly the self-respect of others. This rule should be sacredly observed toward the dullest, the most blundering. What God intends to do with these apparently unpromising ones, you do not know. He has in the past accepted persons no more promising or attractive to do a great work for Him. His spirit, moving upon the heart, has aroused every faculty to vigorous action. The Lord saw in those rough, unhewn stones precious material that would stand the test of storm and heat and pressure. God sees not as man sees. He does not judge from appearances, but He searches the heart, and judges righteously. <RH, August 20, 1959 par. 13>

Let us be self-forgetful, ever on the watch to cheer others, to lighten their burdens by acts of tender kindness and deeds of unselfish love. These thoughtful courtesies, beginning in the home, and extending far beyond the home circle, go far to make up the sum of life's happiness, and the neglect of them constitutes no small share of life's wretchedness.-
-Manuscript 69, 1902. <RH, August 20, 1959 par. 14>

During the past few months mother's general condition of health has been as favorable as could be expected of one of her age. She has stated that at no other period of her life has she been so free from physical pain. And while she has gradually become more feeble, yet she had not, prior to her recent accident, been obliged to spend a day in bed. She had been able to go up and down stairs without assistance, and, in favorable weather, has taken pleasure in riding out once a day, and sometimes twice. <RH, March 11, 1915 par. 1>

Her cheerfulness has never diminished. When referring to her age and physical condition, she has often expressed gratitude to god for his care. Her abiding trust in him has never wavered. Always thoughtful of others, she has manifested recently still greater solicitude regarding the welfare of her friends and associates. She has found great joy in reading the reports of progress in the review and in letters from her old friends. She has taken a deep interest in the work of preparing her manuscripts for publication. <RH, March 11, 1915 par. 2>

Wednesday morning, January 27, I returned home after an absence of sixteen weeks in the east and south. I found mother cheerful and interested to hear about the work in the places that I had visited. She seemed to be about as well as when I left home early in October. <RH, March 11, 1915 par. 3>

Friday afternoon, February 12, as I was leaving the office for a quick trip to St. Helena, mother came outdoors, and we spent ten minutes in walking about in the bright sunshine, and talking about the progress of the message in all the world. <RH, March 11, 1915 par. 4>

Sabbath morning, mother appeared to be as well as usual. About noon as she was entering her study from the hallway, she tripped and fell. Her nurse, May Walling, who was in the hall about twenty feet away, hastened to her assistance, and endeavored to help her onto her feet. When mother cried out with pain, May lifted her into a rocking chair, pulled the chair through the hall to mother's bedroom, and got her to bed. Then may telephoned to Dr. Klingerman at the sanitarium, and at once applied fomentations to the hip, where the pain seemed to be the greatest. <RH, March 11, 1915 par. 5>

When the doctor came, he said that it was either a bad sprain or a fracture, and advised an x-ray examination at the sanitarium. This examination showed an "intracapsular fracture of the left femur at the junction of the head and neck." Mother bore very patiently all the painful experiences of being carried from her room to the sanitarium and back again. <RH, March 11, 1915 par. 6>

Sara McEnterfer, who was her traveling companion and secretary most of the time for thirty years, is with her; and so is May Walling, who was brought up in her home, and who has been her faithful nurse for about two years. Mrs. Hungerford, a trained nurse from the sanitarium, is also with her. <RH, March 11, 1915 par. 7>

Mother occupies her study, where for the last ten busy years she did most of her writing. Sometimes when half awake, she asks how long the journey will take, and when she will get home; and then, when fully awake, she says, "I am right here in my own room." <RH, March 11, 1915 par. 8>

In our seasons of prayer mother unites with her usual fervor and clearness of thought, expressing complete confidence and entire resignation. <RH, March 11, 1915 par. 9>

Since her accident she has told me that she feels that her work is done, her battles ended, and that she is willing to lie down and sleep till the resurrection morning, unless there is yet some special work the Lord has for her to do. <RH, March 11, 1915 par. 10>

This is not a new thought, but is in perfect harmony with her frequent expressions during the past year. Regarding her constant faith and courage, brother C. C. Crisler wrote to me Dec. 23, 1914, as follows:-- <RH, March 11, 1915 par. 11>

"Even when exceedingly brain-weary, your mother seems to find great comfort in the promises of the Word, and often catches up a quotation and completes it when we begin quoting some familiar scripture. At such times she seems to me to be even more spiritual-minded than usual; that is, she dwells more at length on her personal experience and faith and hope, and recounts providences that cause her to renew her courage in God. At such times she also reaches out after spiritual comfort and help, and asks more frequently than at other times that we unite in prayer with her. <RH, March 11, 1915 par. 12>

"I do not find her discouraged over her own case, nor do I find her discouraged over the general outlook throughout the harvest field where her brethren are laboring. She seems to have strong faith in God's power to overrule, and to bring to pass his eternal purpose through the efforts of those whom He has called to act a part in His great work. She rises above petty criticism, above even the past failures of those who have been reprov'd, and expresses the conviction, born, apparently, of an innate faith in the church of the living God, that her brethren will remain faithful to the cause they have espoused, and that the Lord will continue with them to the end, and grant them complete victory over every device of the enemy. <RH, March 11, 1915 par. 13>

"Faith in God's power to sustain her through the many weaknesses attendant on old age; faith in the precious promises of God's word; faith in her brethren who bear the burden of the work; faith in the final triumph of the third angel's message,--this is the full faith your mother seems to enjoy every day and every hour. This is the faith that fills her heart with joy and peace, even when suffering great physical weakness, and unable to make progress in literary

lines. A faith such as this would inspire any one who could witness it."

W. C. White. <RH, March 11, 1915 par. 14>

June 17, 1915 Word From Sister White

Under date of May 27, Elder W. C. White writes as follows:-- <RH, June 17, 1915 par. 1>

"Knowing that you are interested to hear about mother's health, I shall write again. <RH, June 17, 1915 par. 2>

"From Wednesday, May 12, she was stronger, and was able to eat better than for several weeks. Thursday, May 20, she was not so well. Friday she could not eat anything, and for a few days she grew weaker rapidly. <RH, June 17, 1915 par. 3>

"Sunday, May 23, in the afternoon, sister McEnterfer read to her a letter from Elder F. C. Gilbert, telling about the progress of the work in Portland, Maine. She was much cheered to hear of prosperity in the Portland church. <RH, June 17, 1915 par. 4>

"Tuesday morning, May 25, she was very weak, but her mind seemed clear; and when I asked if she was comfortable, she said:-- <RH, June 17, 1915 par. 5>

"I am very weak. I am sure that this is my last sickness. I am not worried at the thought of dying. I feel comforted all the time, the Lord is so near me. I am not anxious. The preciousness of the Saviour has been so plain to me. He has been a friend. He has kept me in sickness and in health. <RH, June 17, 1915 par. 6>

"I do not worry about the work I have done. I have done the best I could. I do not think that I shall be lingering long. I do not expect much suffering. I am thankful that we have the comforts of life in time of sickness. Do not worry. I go only a little before the others.'" <RH, June 17, 1915 par. 7>

"About 4 p.m., Tuesday, Elder and Mrs. George B. Starr called to see her. She remembered them, and spoke words of encouragement about their work." <RH, June 17, 1915 par. 8>

A Visit With Sister Ellen G. White

At three o'clock Sabbath afternoon, May 29, 1915, Elder G. B. Starr visited sister White. Elder Starr found her in her reclining chair, in the bay window of her room, looking out upon the trees and hills about her place. He remarked how glad he was to find her amid such pleasant surroundings, and stated that she looked much better than when he saw her the Tuesday before. <RH, June 17, 1915 par. 9>

She replied that she was grateful for her pleasant surroundings, and that they had much improved in the years since she first came here. <RH, June 17, 1915 par. 10>

Sister White then said: "I am pained at the lightness and frivolity that has come in. It seems to be everywhere. We must seek greater solemnity as a people, before we shall see the power of God manifested as it should be." This she repeated two or three times, almost word for word, and she seemed to be greatly pained over the matter. <RH, June 17, 1915 par. 11>

She continued: "O, how much we need more of the Holy Spirit! There is a great work to be done, and how are we ever to accomplish it?" <RH, June 17, 1915 par. 12>

To this Elder Starr said: "God is raising up hundreds of strong young men and women through our schools and sanitariums, and is putting his Holy Spirit upon them, and qualifying them to do a great and blessed work; and many of them are devoted, sober, earnest, and successful." <RH, June 17, 1915 par. 13>

She replied: "I am so glad to hear that! You could not have told me anything more encouraging." <RH, June 17, 1915 par. 14>

Continuing, she said: "I wish that I might speak again to the people, and help carry the work; but they tell me I must not speak in public now." <RH, June 17, 1915 par. 15>

She then inquired, "Where have you been keeping yourself so long?" <RH, June 17, 1915 par. 16>

Elder Starr replied, "At Melrose, Mass., At the sanitarium where you said we ought to work." <RH, June 17, 1915 par. 17>

"Oh, yes," she answered, "I have always felt a great interest in the cause in the east, and have not lost it. The work there is not nearly finished; it is only just begun. There is a great work to be done. I wish that I might bear another testimony to our people, a strong testimony." <RH, June 17, 1915 par. 18>

Elder Starr said, "We are praying daily that God will raise you up and strengthen you to bear another testimony to his people, if that is his will." <RH, June 17, 1915 par. 19>

"Keep on praying," she answered. <RH, June 17, 1915 par. 20>

Elder Starr then asked if she should like to have him pray with her. She replied that she should be very glad to have

him pray. He knelt close by her side, so that she could hear well, and after thanking God for his many blessings, in giving to us his truth, and the special part he had enabled sister White to act in it, he repeated, word for word, very slowly, Paul's prayer recorded in Eph. 3:14-21, as follows: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end.

Amen." <RH, June 17, 1915 par. 21>

Sister White gave expression to several hearty amens during the quoting of this prayer; and when it was over, she expressed her gratitude for the call and the prayer, and requested Elder Starr to call again.

W. C. White. <RH, June 17, 1915 par. 22>