



## RH2 - Review & Herald Articles (6/10/1880 - 10/06/1885)

### **June 10, 1880 *Christ's Commission.***

**By Mrs. E. G. White**

After the resurrection of Christ, before he ascended to Heaven, he gave to his disciples, and through them to all who should believe on his name to the end of time, this commission: "Go ye into all the world, and preach the gospel to every creature." God has claims upon the service of all,--men and women, youth and children; and the earlier they are led out of and away from themselves, and taught to engage in unselfish labor for others, the nearer will they come to fulfilling this holy commission. There is work for every one of us to do; not one is excused. Many select a course of life for themselves, without thought or reference to the glory of God; and yet they profess to be his servants, following his directions, when they are, in fact, only serving themselves. [<RH, June 10, 1880 par. 1>](#)

Some are ever ready to make excuses for not giving more attention to matters pertaining to the cause of God. In the parable of the marriage supper, Christ mentions a class who, with one consent, began to make excuses. One had bought a piece of land, and must needs go and see it; another had purchased a yoke of oxen, and must prove them; another had married a wife, and therefore he could not accept the invitation. This parable illustrates the frivolous and vain excuses which are made by those who, if they would, might come to the marriage supper of the Lamb; and it also conveys a reproof to those who might be workers in the vineyard of the Lord, but who will not, because their temporal affairs are placed above things of eternal interest. [<RH, June 10, 1880 par. 2>](#)

Christ left his exalted position as commander of all Heaven, and came to this world as man's Redeemer. While here he was not treated as a sovereign, or even as a benefactor. His life was a scene of continual self-denial and sacrifice for the good of others. Said he, "I came down from Heaven, not to do mine own will, but the will of Him that sent me." All was laid upon the altar. How can we better show our appreciation of the great sacrifice made by the Lamb of God than by following his example, and carrying forward the work which he commenced. All who remain inactive when there is so much to be done, will at last be found guilty before God. In the words of the poet,--

"Do something--do it soon--with all thy might;  
An angel's wing would droop if long at rest,  
And God himself, inactive, were no longer blest." [<RH, June 10, 1880 par. 3>](#)

Those who profess to believe the truth, but feel no burden for the souls of others, will be continually backsliding, and it will require time and strength on the part of the minister to keep them from making shipwreck of faith, when they should be laboring with all their might to present the way of life and salvation to their friends and neighbors. Hundreds of men and women who at the present time are professedly engaged in the work of God, are not doing one-tenth that they might do if they would only improve all the powers God has given them. Some are doing literally nothing for the truth, and by their example of indifference are bringing others into the same position of uselessness, and thus are scattering from Christ. This latter class includes by far the greater number. They are thinking and planning only for themselves. Fathers and mothers with their little ones around them make their little circle their world. Every power of their being is centered on "me and mine," and they are becoming narrower and more circumscribed every year of their lives. They do not open their hearts to the grace and love of Christ, and liberalize their nature and ennoble their being by placing themselves in sympathy with their fellow-men. [<RH, June 10, 1880 par. 4>](#)

Many who are now left to darkness and ruin could have been helped, had their brethren--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 personally addressed. Humble, earnest conversation with such persons, and prayer for them, heart being brought close to heart, would in most cases be wholly successful. But instead of this, those who profess to be following their Saviour rest content with expressing a desire that some brother or minister may come and help them. Thus they neglect the very work that God has left for them to do. Just the way in which this work is to be done in every case cannot be rigidly prescribed, but as they come in closer connection with the world's Redeemer, ways and means will be

suggested to their minds. <RH, June 10, 1880 par. 5>

The true Christian is bent on doing good, not only to his own family, but 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, thus improving the only means God has provided whereby Christians can grow to the full stature of men and women in Christ Jesus. 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 up-building of the kingdom of Christ. It will be their meat and drink to benefit their fellow-men and glorify God. <RH, June 10, 1880 par. 6>

Let this question come home to every heart, "How much owest thou unto my Lord?" Jesus, the Master, became poor that we might have eternal riches; he died that we might have life, immortal life. Should we not be willing to follow his example, and do for others as nearly as possible as he has done for us? In so doing, our own character will be disciplined and improved, our faith will grow stronger, our zeal will become more steady and earnest, our love for God and the truth and the souls for whom Christ died will become intensified, and precious souls will be saved as the result of our labors. What greater and more ennobling work can be engaged in, than seeking to attract souls to Christ. This has been successfully done time and again by ordinary men and women, not by the most learned, eloquent or wealthy, but by the true and faithful who do their work in simplicity. One soul thus reached may, in turn, bring an army into the service of Christ. But every worker must depend wholly and constantly upon Jesus Christ for wisdom and strength. <RH, June 10, 1880 par. 7>

As I travel from Maine to Washington Territory, and see the many cities and towns which have never heard the warning message, my heart is burdened. We must devise more thorough and extensive plans in order to obey the divine commission and reach every creature. Our own family, village, or neighborhood is not all the world. If every member of the church would work in any branch suited to his capability, much more might be done than is now being done to obey the command of the Master. "But," says one, "I do not know of anything I can do in the work of God. I am willing to work, but what can I do?" To such we would say, Go to God; he will teach you. He who prays successfully will labor tirelessly for the salvation of souls. There are many things that persons may do if they only have a mind to work. There are many who will not go to church to hear the truth preached. By personal efforts in simplicity and wisdom these might be persuaded to turn their feet to the house of God. Conviction may fasten upon their minds the first time they hear a discourse upon present truth. Should your solicitations be refused, do not be discouraged. Persevere till success crowns your efforts. <RH, June 10, 1880 par. 8>

Our sisters are doing comparatively nothing, when they might do very much. Christ is searching the life and character for fruit, and he finds many professed Christians, like the fruitless fig-tree, bearing nothing but leaves. The sisters can work efficiently in obtaining subscribers for our periodicals, in this way bringing the light before many minds. The distribution of tracts, and the work of Christian canvassers and colporteurs, can be done as well by our sisters as by our brethren. Satan is busy in this department of his work, scattering literature which is debasing the morals and poisoning the minds of the young. Infidel publications are scattered broadcast throughout the land. Why should not every member of the church be as deeply interested in sending forth publications that will elevate the minds of the people, and bring the truth directly before them? These papers and tracts are for the light of the world, and have often been instrumental in converting souls. Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole churches have been raised up as the result of their circulation. In this work every disciple of Christ can act a part. Let the leaflets and tracts, the papers and books, go in every direction. Carry with you, wherever you go, a package of select tracts, which you can hand out as you have opportunity. Sell what you can, and lend or give them away as the case may seem to require. Important results will follow. <RH, June 10, 1880 par. 9>

Another work in which all may engage is gathering children and youth into the Sabbath-school. The young may in this way labor efficiently for the dear Saviour. They may shape the destinies of souls. They may do a work for the church and the world the extent and greatness of which will never be known until the day of final accounts, when the "Well done" is spoken to the good and faithful. <RH, June 10, 1880 par. 10>

Sisters, do not become weary of vigilant missionary labor. This is a work you may all engage in successfully, if you will but connect with God. Before writing letters of inquiry, always lift up your heart to God in prayer that you may be successful in gathering some wild branches which may be grafted into the true vine, and bear fruit to the glory of God. All who with humble hearts take part in this work, will be continually educating themselves as workers in the vineyard of the Lord. <RH, June 10, 1880 par. 11>

Our ministers should not give all their powers to preaching discourses, and let the work end there. They should instruct the members of the church how to take hold of and successfully carry forward this branch of the work, which is to our tract and missionary society like a wheel within a wheel. The movement of this inner wheel keeps in healthful, powerful action the outer wheel. Let this inner wheel cease its action, and the result will be seen in diminished life and activity in the tract and missionary society. <RH, June 10, 1880 par. 12>

It is a mystery to me how any can be indifferent and careless in reference to the souls of their fellow-men in these last days. "Thou shalt love thy neighbor as thyself," says the commandment. Can we do this, and have no special interest in their salvation? There is work to be done for those who know not the truth, just such work as was done for you when you were in darkness. It is too late to sleep, too late to become indolent do-nothings. To every one the Householder has given a work. Let us go forward, and not backward. We want a new conversion daily. We want the love of Jesus throbbing in our hearts, that we may be instrumental in saving many souls. <RH, June 10, 1880 par. 13>

No one who loves Jesus can long retain the divine favor, if he feels no burden for sinners around him. If coldness and indifference have crept over your spiritual senses, and your interest for those who are perishing in their sins is decreasing, it is time you were converted. Your best course will be to engage at once in personal efforts to save others. In blessing them, you will yourself be blessed. No matter how heavy the crosses you must bear to do this, the blood and agonies of the Son of God appeal to you to work on, to sow beside all waters. The rich promises of the word of God are for the workers, the good and faithful. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." "He that reapeth receiveth wages, and gathereth fruit unto life eternal." <RH, June 10, 1880 par. 14>

The Christian has an inexhaustible supply of strength from which to draw, if he will only take God at his word, and with living faith claim the blessings he so much needs. Few have so closely studied the Bible, and contemplated the great work involved in the plan of salvation, that they can comprehend their responsibility to their fellow-men. Those who profess Christ and yet indulge in sloth and indolence know not how many will be lost through their failure to conform to the principles laid down in the word of God. And they know not how many they might have been the means of bringing under the blood-stained banner of Christ, if they had only taken up their cross and followed him wherever he might lead. It is to those, and those only, who are engaged in carrying forward the commission of our Saviour, that the blessed "Well done" will be spoken, and upon whose brows crowns of immortal glory will be placed. <RH, June 10, 1880 par. 15>

## **June 17, 1880 Incidents by the Way.**

**By Mrs. E. G. White.**

While on our way from Michigan to California a few months since, we had occasion to stop over one night in Council Bluffs. Thinking to improve this opportunity to visit a friend residing in the place, we took the street-car for her house, only to find that she was out of town and probably would not return for several days. Retracting our steps, we took lodging in the nearest hotel, and in the morning, after breakfasting from our well-filled lunch-basket provided by our friends at the Battle Creek Sanitarium, we took the transfer car across the Mississippi to Omaha. Here we were obliged to wait several hours in the depot, where we had a favorable opportunity to study human nature. <RH, June 17, 1880 par. 1>

Among the many who were continually thronging this way and that, there was one lady who particularly attracted our attention. She was apparently about forty years of age, and was surrounded by a flock of children all the way from four to twenty-four years old. One of the boys, of about ten summers, caused her a great amount of trouble. Curiosity and willfulness seemed to be more fully developed in him than in the rest of the little ones, who sat demurely perched upon the seats, with their arms folded and their feet dangling, while he, keeping close watch of his mother's eyes, would, when they were turned, improve every opportunity to dodge out of the door and watch the engines as they were moving back and forth. His mother, fearing he might get hurt, and becoming vexed at his repeated disobedience, at last went out after him, and soon returned dragging him in with her. She scolded, and he resisted at every step. They finally reached the seat, into which she pushed him with such violence as to bring his head with considerable force against the seat, really hurting the lad. <RH, June 17, 1880 par. 2>

Then came screech after screech, equaled only by the loud blasts of the engines without. The mother threatened, but to no purpose. He was desperate. When he became too tired to scream longer, he lowered his voice to a monotonous, long-drawn-out wail, which continued for something like half an hour. The mother looked troubled; but who was most at fault? The boy was stubborn; she was passionate. <RH, June 17, 1880 par. 3>

We afterward had some conversation with the mother. She stated that the boy refused to come in when called, and threw himself at full length upon the platform to provoke her. Then she brought him in by main force, and, said she, "Oh, if I only had him alone in some place, I would pay him well for this behavior!" "But," said I, "that would not change his inward feelings. Violence would only raise his combativeness, and make him still worse. The more calm a mother can keep at such times, however provoking the conduct of her children, the better will she maintain her influence and dignity as a mother, and the easier will they be controlled." She admitted that it might be so. <RH, June 17, 1880 par. 4>

I then inquired how many children she had. She replied, "Eleven," and, pointing to two bright-looking little girls, said, "These are my youngest; one is four, the other six. My eldest are grown-up boys. We are now on our way from Iowa City to Nebraska, where there is plenty of land, and work for the children." Not a bad idea, certainly, to give those sharp, active boys employment. There is nothing so good to keep boys from being ruined by the temptations and allurements of evil as plenty of work. <RH, June 17, 1880 par. 5>

In this little incident we have a good illustration of the kind of management quite commonly adopted by mothers, although so public a demonstration of it is seldom seen. Had this mother oiled the machinery with patience and self-command, as every mother should, she would not have aroused the combative spirit of her children. But all she seemed to know of government was to threaten and intimidate, to reprove and scold. Her younger children seemed afraid to stir, others looked hard and defiant, while the older ones appeared ashamed and distressed at the exhibition they were making. <RH, June 17, 1880 par. 6>

The mother had not learned the all-important lesson of self-control. "He that is slow to anger," says the Wise Man, "is better than the mighty; and he that ruleth his spirit, than he that taketh a city." The man or woman who preserves the balance of the mind when tempted to indulge passion, stands higher in the sight of God and heavenly angels than the most renowned general that ever led an army to battle and to victory. Said a celebrated emperor when on his dying bed, "Among all my conquests, there is but one which affords me any consolation now, and that is the conquest I have gained over my own turbulent temper." Alexander and Caesar found it easier to subdue a world than to subdue themselves. After conquering nation after nation they fell--one of them "the victim of intemperance, the other of mad ambition." <RH, June 17, 1880 par. 7>

Had this mother realized her responsibility, she never would have pursued the course she did. Her burdens were necessarily heavy, but how much heavier was she making them by her lack of self-control. Every harsh word, every passionate blow, would sometime be reflected upon herself. If she had been ever kind, patient, and calm in her discipline, it would have been seen in the deportment of her children. How much she needed the Christian graces and the help of Jesus to mold their minds and fashion their characters. Such mothers will gain no souls to the fold of Christ. They train, they rule, they ruin, but do not bless and save. <RH, June 17, 1880 par. 8>

Having purchased our sleeping-car tickets for Ogden, we soon found ourselves and numerous baskets and satchels well disposed of in an elegant palace sleeping-car. There were only seventeen passengers in our car,--no babies, no invalids, no one to cry, "Please close the ventilators." "Will you be so kind as to shut down that window?" We were at perfect liberty to open and close windows as best suited our convenience. <RH, June 17, 1880 par. 9>

While crossing the plains there was nothing in the scenery to especially engage our attention but the prairie fires. These looked grand and awful in the distance. As the train moved slowly onward, we could see the lurid flames stretching like walls of fire for miles across the prairies; and, as the wind would rise, the flames would leap higher and higher, brightening the darkness of night with their awful light. Farther on we could see where deep furrows had been broken with the plow around haystacks and settlers' homes to protect them; and we could see also dark objects in the distance. They were persons guarding their homes. <RH, June 17, 1880 par. 10>

Thursday noon we reached Cheyenne, having been three days on our journey. After leaving this place we had an interesting view of the Rocky Mountains. But suddenly dark clouds obstruct our view, and as we near Laramie, a hail-storm dashes down upon us. Occasionally the sunshine would break through the clouds, striking full upon the snow-clad mountain-tops, and causing them to sparkle like diamond beds. An additional engine is hitched on to help draw the train up to Sherman, the highest point on the route. The distance between Cheyenne and Sherman is about thirty-three miles, and the difference in altitude is more than two thousand feet. The train moves slowly and smoothly along, giving the passengers a good opportunity to view the scenery. <RH, June 17, 1880 par. 11>

At length the summit is reached, and the descent begins. Two miles west of Sherman we pass Dale Creek Bridge, one of the most interesting places on the route. It looks frail, and incapable of sustaining the weight of so ponderous a train; but it is built of iron, and is really very substantial. It is six hundred and fifty feet long, and one hundred and thirty feet high. A beautiful, silvery stream winds its way in the depths below, and as we look down upon the dwellings they seem in the distance like mere pigeon houses. <RH, June 17, 1880 par. 12>

At Ogden we receive additional passengers. A tall, dignified gentleman enters, accompanied by his wife and little daughter. We learned that he was an active temperance worker, and had for some time been delivering lectures on that subject in the great Mormon Temple at Salt Lake City. Noticing that our party were all busily engaged in writing most of the time, and having some curiosity to know who we were and what we were doing, he made himself known to us toward evening. He stated that he had traveled extensively in the East, and had established several institutions in which to treat inebriates, and that he was now visiting California to establish a similar institution, having already obtained pledges for that purpose to the amount of several thousand dollars. <RH, June 17, 1880 par. 13>

This celebrated temperance lecturer, we are sorry to say, was an inveterate tobacco-user. Oh, what ideas of temperance! Would that he might see the utter inconsistency of his position in trying to reform inebriates while himself indulging in a habit which every year leads hundreds to a drunkard's grave! Could he but reform in this respect, we are sure that his influence for good in the world would be increased a hundred-fold. <RH, June 17, 1880 par. 14>

Near us sits the far-famed Stokes, a pleasant-appearing, middle-aged man, but whose hair is as white as a person's usually is at a much more advanced age. Having retreated to the mountains, he is now actively engaged in mining operations, and was on his way to Sacramento on business. <RH, June 17, 1880 par. 15>

Moving slowly over the great American Desert, with not an object in view but the sage brush and distant mountain-tops, we seem much like a ship at sea. Finally our faithful iron horse, steaming along so grandly, and seeming like a thing of life, begins to ascend the Sierra Nevadas. The scenery is beautiful. Passing Truckee in our descent on the opposite side, we enter snow-sheds. From light to darkness and from darkness to light is the only change for miles. Most of our last night on the train was spent in viewing the scenery. A winter view of the Sierra Nevadas is indeed grand. Pen cannot describe it, as the soft light of the moon sifted down through the grand, frosted evergreens, revealing the deep canyons below and the lofty mountain peaks above. We chose to enjoy this rather than to spend the time in sleeping. <RH, June 17, 1880 par. 16>

We arrived at Oakland several hours before we had expected, and rejoiced that we had completed our journey without accident, and with hardly a feeling of weariness. People making this trip across the plains usually patronize the eating-houses along the line, and partake of three hearty meals per day, besides an almost endless variety of nuts and candies, cigars and liquors, between times. But we preferred to limit ourself to only one meal per day, that we might have a better opportunity to rest, and thus be prepared to enter upon arduous labor as soon as we reached our destination. For seventeen years we have eaten only two meals a day while engaged in almost incessant labor. <RH, June 17, 1880 par. 17>

At that time the light of health reform dawned upon us, and since that time the questions have come home every day, "Am I practicing true temperance in all things?" "Is my diet such as will bring me in a position where I can accomplish the greatest amount of good?" If we cannot answer these questions in the affirmative, we stand condemned before God, for he will hold us all responsible for the light which has shone upon our path. The time of ignorance God winked at, but as fast as light shines upon us he requires us to change our health-destroying habits, and place ourselves in a right relation to physical law. <RH, June 17, 1880 par. 18>

We have crossed the plains fifteen times, and we would recommend to those contemplating such a journey strict temperance in all things. Take your lunch-baskets with you, well filled with fruits and plainly cooked bread. Eat at regular hours, and nothing between meals; and whenever the train stops for any length of time improve the opportunity by taking a brisk walk in the open air. By so doing, the journey will not only be more enjoyable, but far more beneficial healthwise. <RH, June 17, 1880 par. 19>

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## **July 8, 1880 *Extravagance in Dress.***

**By Mrs. E. G. White**

In Christ's sermon on the mount he exhorts his followers not to be over-anxious in regard to earthly things, and plainly says, "Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." <RH, July 8, 1880 par. 1>

These words are full of meaning. They were applicable in the days of Christ, and they are applicable in our day. Jesus here contrasts the natural simplicity of the flowers of the field with the artificial adorning of raiment. He declares that the glory of Solomon could not bear comparison with one of the flowers in natural loveliness. Here is a lesson for all who desire to know and do the will of God. If Jesus has noticed the devotion and care given to dress, and has cautioned us, yea, commanded us, not to bestow too much thought upon it, it is time we were thinking seriously of the matter ourselves. Solomon was so engrossed with thoughts of outward display, that he failed to elevate his mind by a constant connection with the God of wisdom. Perfection and beauty of character were overlooked in his attempt to obtain outward beauty. He sold his honor and integrity of character in seeking to glorify himself before the world, and finally became a despot, supporting his extravagance by a grinding taxation upon the people. He first became corrupt at heart, then he apostatized from God, and finally became a worshiper of idols. <RH, July 8, 1880 par. 2>

As we see our sisters departing from simplicity in dress, and cultivating a love for the fashions of the world, we feel troubled. By taking steps in this direction, they are separating themselves from God and neglecting the inward adorning. Our sisters should not feel at liberty to spend their God-given time in the unnecessary ornamentation of their clothing. How much better were it employed in searching the Scriptures, thus obtaining a thorough knowledge of the prophecies and of the practical lessons of Christ. <RH, July 8, 1880 par. 3>

As Christians, we ought not to engage in any employment upon which we cannot conscientiously ask the blessing of the Lord. Do you, my sisters, in the needless work you put upon your garments, feel a clear conscience? Can you, while perplexing your mind over ruffles, and bows, and ribbons, be uplifting your soul to God in prayer that he will bless your efforts? The time spent in this way might be devoted to doing good to others, and to cultivating your own minds; and the means expended would be better used in helping some poor sisters to more comfortable and respectable clothing, so that the contrast between your dress and theirs would not be so marked. This would be an excellent way of showing that you love your neighbor as yourself. <RH, July 8, 1880 par. 4>

There are many of our sisters who are persons of good ability, and if their talents were used to the glory of God, they would be successful in saving many souls to Jesus Christ. Will they not be responsible for the souls they might have saved had not extravagance in dress and the cares of this world so crippled and dwarfed their God-given powers that they felt no burden of the work? Satan invented the fashions, in order to keep the minds of women so engrossed with the subject of dress that they could think of but little else. <RH, July 8, 1880 par. 5>

The duties devolving upon mothers to bring up their children in the nurture and admonition of the Lord cannot be discharged while they continue their present manner of dress. They have no time to pray or to search the Scriptures that they may understand the truth and teach it to their children. It is not only the privilege, but the duty, of every one to increase daily in the knowledge of God and the truth. But Satan's object is gained if he can invent anything which shall so attract the mind that this cannot be the case. The reason why so many are not desirous of attending prayer-meeting and of engaging in religious exercises, is because their minds are devoted to other things. They are conforming to the world in the matter of dress; while they are so doing, souls whom they might have helped by letting their light shine in good works, are being strengthened in their unbelief by the inconsistent course of these professed Christians. <RH, July 8, 1880 par. 6>

God would be pleased to see our sisters clad in neat, simple apparel, and earnestly engaged in the work of the Lord. They are not deficient in ability, but if they would put to a right use the talents they already have, their ability would be greatly increased. If they would devote one-half the time they now spend in needless work to searching the word of God and explaining it to others, their minds would be enriched with gems of truth, and they would be strengthened and ennobled by the effort made to understand the reasons of our faith. Were our sisters conscientious Bible Christians, seeking to improve every opportunity to enlighten others, we should see scores of souls embracing the truth through their self-sacrificing endeavors alone. Sisters, in the day when the accounts of all are balanced, will you feel a pleasure in reviewing your life, or will you feel that the beauty of the outward man was sought while the inward beauty of the soul was almost entirely neglected? <RH, July 8, 1880 par. 7>

Some have said, "After I wear out this dress, I will make the next more plain." Now, if conformity to the fashions of the world is right and pleasing to God, where is the need of making a change at all? But if it is wrong, is it best to continue in the wrong any longer than is positively necessary to make the change? Right here we would remind you of the zeal and earnestness, the skill and perseverance, you manifested in fashioning your dress according to the fashion. Would it not be praise worthy to manifest at least an equal earnestness to make it conform to the Bible standard? Precious, God-given time and means were used in fashioning those garments; and now what are you willing to sacrifice, to correct the wrong example you have been giving to others? <RH, July 8, 1880 par. 8>

Have not our sisters sufficient zeal and moral courage to place themselves without excuse upon the Bible platform? The inspired apostle has given most explicit directions on this point: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Here the Lord, through his apostle, speaks expressly against the wearing of gold. Let those who have had experience see to it that they do not lead others astray on this point by their example. That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others. <RH, July 8, 1880 par. 9>

Especially should the wives of our ministers be careful not to depart from the plain teachings of the Bible on the point of dress. Many look upon these injunctions as being too old-fashioned to be worthy of notice; but He who gave them to his disciples understood the dangers from the love of dress in our time, and sent to us the note of warning. Will we heed the warning, and be wise? Extravagance in dress is continually increasing. The end is not yet. Fashion is constantly changing, and our sisters follow in its wake, regardless of time or expense. There is a great amount of means expended upon dress which should be returned to God, the giver. <RH, July 8, 1880 par. 10>

The plain, neat dress of the poorer class often appears in marked contrast with the attire of their more wealthy sisters, and this difference often causes a feeling of embarrassment on the part of the poor. Some try to imitate their sisters, and will frill, and ruffle, and trim goods of an inferior quality, so as to approach as near as possible to them in dress. Poor girls, receiving but two dollars a week for their work, will expend every cent to dress like others who are not obliged to work for their living. These youth have nothing to put into the treasury of God; for their little fund is too soon exhausted. Besides, their time is so thoroughly occupied in making their dress as fashionable as that of their sisters, that they have no time for the improvement of the mind, for the study of God's word, for secret prayer, or for the prayer-meeting. The mind is entirely taken up with planning how to appear as well as their sisters. To this end, physical, mental, and moral health are sacrificed. Nor is this all. Happiness and the favor of God are laid upon the altar of fashion. <RH, July 8, 1880 par. 11>

Many will not attend the service of God upon the Sabbath because their dress would appear so unlike that of their Christian sisters in style and adornment. Will my sisters consider these things as they are, and will they fully realize the weight of their influence upon others? By walking in a forbidden track themselves, they lead others in the same path of disobedience and backsliding. Christian simplicity is sacrificed to outward display. My sisters, how shall we change all this? How shall we recover ourselves from the snare of Satan, and break the chains that have bound us in slavery to fashion? How shall we recover our wasted opportunities, how do we bring our powers into healthful, vigorous action? There is only one way, and that is to make the Bible our rule of life. Then, dear sisters, work earnestly to do good to others, watch unto prayer, take up your long-neglected cross, and heed the warnings and injunctions of Him who has said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." <RH, July 8, 1880 par. 12>

My Christian sisters, those of you who have thought enough of the fashions of this age to patronize them, face the mirror, the law of God, and test your course of action by the first four commandments. These explicitly define the duty of man to God. He claims the undivided affections; and anything which tends to absorb the mind and divert it from God assumes the form of an idol. The true and living God is crowded out of the thoughts and heart, and the soul temple is defiled by the worship of other gods before the Lord. "Thou shalt have no other gods before me." says the commandment. Search the heart, compare the life and character with the statutes and precepts of Jehovah, and then look diligently for the defects of character. <RH, July 8, 1880 par. 13>

Take the last six commandments, specifying the duties of man to his fellow-men. Here are shown solemn obligations which are trampled upon every day by professed commandment-keepers. Those who have been enlightened by the grace of God, who have been adopted into the royal family, ought not always to be children in the work of the Lord. If they use, to the best of their ability, the grace given, their capacity will increase, and their knowledge become more extensive, and they will be intrusted with a still greater measure of divine power. In putting forth earnest, well-directed efforts to bring their fellow-men to a knowledge of the truth, they will become strong in the Lord; and for working righteousness on the earth, they will receive the reward of eternal life in the kingdom of Heaven. This is the privilege of our sisters. And when we see them using God's time and money in needless display of dress, we can but warn them that they are breaking, not only the first four but the last six commandments. They cannot make God the supreme object of their worship, neither can they love their neighbor as themselves. <RH, July 8, 1880 par. 14>

Christ is our example. We must keep the Pattern continually before us, and contemplate the infinite sacrifice he has made to redeem us from the thralldom of sin. As we look into the mirror, if we find ourselves condemned, let us not venture farther in transgression, but face right about and wash our robes of character in the blood of the Lamb, that they may be spotless. Let us cry as did David: "Open thou' mine eyes, that I may behold wondrous things out of thy law." Those to whom God has intrusted time and means that they might be a blessing to humanity, but who have squandered these gifts needlessly upon themselves and children, will have a fearful account to meet at the bar of God. <RH, July 8, 1880 par. 15>

Dear sisters, shall this order of things continue; or will you resolve to put off your ornaments, and turn your attention fully to seeking the Lord? Bring in your trespass-offerings, your thank-offerings, and your freewill-offerings; humble your hearts before the Lord, and he will be found ever ready to receive and pardon. <RH, July 8, 1880 par. 16>

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**January 4, 1881 Literary Societies.**

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**By Mrs. E. G. White.**  
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It is often asked, Are literary societies a benefit to our youth? To answer this question properly, we should consider

not only the avowed purpose of such societies, but the influence which they have actually exerted, as proved by experience. The improvement of the mind is a duty which we owe to ourselves, to society, and to God. But we should never devise means for the cultivation of the intellect at the expense of the moral and the spiritual. And it is only by the harmonious development of both the mental and the moral faculties that the highest perfection of either can be attained. Are these results secured by literary societies as they are generally conducted? <RH, January 4, 1881 par. 1>

As the question was first stated, it would appear very narrow-minded to answer in the negative; but in every case where a literary society has been established among our people, its influence has proved to be unfavorable to religious life, and has led to backsliding from God. This has been tried in Battle Creek and in other places, and the result has ever been the same. In some cases, long-standing evils have grown out of these associations. <RH, January 4, 1881 par. 2>

The irreligious and unconsecrated in heart and life are usually admitted, and are often placed in the most responsible positions. Rules and regulations may be adopted that are thought to be sufficient to hold in check every deleterious influence; but Satan, a shrewd general, is at work to mold the society to suit his plans, and in time he too often succeeds. The great adversary finds ready access to those whom he has controlled in the past, and through them he accomplishes his purpose. The association of the God-fearing with the unbelieving in these societies does not make saints of sinners. For a short time, there may be nothing seriously objectionable, but minds that have not been brought under the control of the Spirit of Christ will not take readily to those things which savor of truth and righteousness. If they had heretofore had any relish for spiritual things, they would have placed themselves in the ranks of Jesus Christ. The two classes are controlled by different masters, and are opposites in their purposes, hopes, tastes, and desires. The followers of Jesus enjoy sober, sensible, and ennobling themes, while those who have no love for sacred things cannot take pleasure in these gatherings, unless the superficial and unreal shall make a prominent feature in the exercises. <RH, January 4, 1881 par. 3>

The purposes and objects which lead to the formation of literary societies may be good; but unless wisdom from God shall control these organizations, they will become a positive evil. Various entertainments are introduced to make the meetings interesting and attractive for worldlings, and thus the exercises of the so-called literary society too often degenerate into demoralizing theatrical performances, and cheap non-sense. All these gratify the carnal mind, that is at enmity with God; but they do not strengthen the intellect nor confirm the morals. Little by little, the spiritual element is ruled out by the irreligious, and the effort to harmonize principles which are antagonistic in their nature proves a decided failure. When God's people voluntarily unite with the worldly and unconsecrated, and give them the pre-eminence, they will be led away from him by the unsanctified influence under which they have placed themselves. <RH, January 4, 1881 par. 4>

Many literary societies are in reality young theaters on a cheap scale, and they create in the youth a taste for the stage. While writing upon this point, my eye falls upon the following striking incident from real life:- <RH, January 4, 1881 par. 5>

""It is of no use, Mrs. W., I have tried again and again, and I *cannot* become a Christian." <RH, January 4, 1881 par. 6>

""So you said a year ago, yet you thought there was nothing in the way." <RH, January 4, 1881 par. 7>

""I don't think there is now, but I don't feel any different from what I did then, and I don't believe I ever shall be a Christian." <RH, January 4, 1881 par. 8>

"The first speaker was a bright girl somewhat over twenty, who, on a previous visit nearly a year before, had confided to her elder friend her earnest desire to become a Christian. Of her evident sincerity there could be no doubt, and the visitor was sorely puzzled to understand why her young friend had not yet found peace. The two were standing by the half-opened door of the Sunday-school room, where a rehearsal for an 'entertainment' was in progress; and the girl, looking in, seemed suddenly to find there a suggestion for further thought. <RH, January 4, 1881 par. 9>

""I believe," she said hesitatingly, 'there is one thing I cannot give up.' <RH, January 4, 1881 par. 10>

""Give it up at once, dear." <RH, January 4, 1881 par. 11>

""But I can't." <RH, January 4, 1881 par. 12>

""Come to Jesus first then, and he will give you the power." <RH, January 4, 1881 par. 13>

""I don't want him to. I believe if I knew I should die and be lost in three weeks from tonight, I would rather be lost than give up my passion." <RH, January 4, 1881 par. 14>

""And what is this dearly loved thing, worth so much more than your salvation?" <RH, January 4, 1881 par. 15>

""Oh, it isn't worth more, only I love it more, and I can't and won't give it up. It's that I--I want to be an actress; I know I have the talent; I've always hoped the way would open for me to go upon the stage, and I can't help hoping so still." <RH, January 4, 1881 par. 16>

""Do you think it would be wrong for you to do so, provided the way did open?" <RH, January 4, 1881 par. 17>

""I don't know that it would be a *sin*; but I couldn't do it and be a Christian; the two things don't go together." <RH, January 4, 1881 par. 18>

""How did you come by such a taste? I am sure you do not belong to a theater-going family?" <RH, January 4, 1881 par. 19>



"Oh no! my father and mother are Methodists; they always disapproved of the theater. I've been in Sunday-school all my life. They used to make me sing and recite at the entertainments when I was four years old, and I acted the angel and fairy parts in the dialogues; and when I grew older, I always arranged the tableaux, charades, etc. Then I joined a set of sociables got up by our church young people. At first we did "Mrs. Jarley's Wax-works," and sung "Pinafore" for the benefit of the church; and then we got more ambitious, studied, and had private theatricals, and last winter we hired Mason's Hall and gave a series of Shakespearean performances, which cleared off a large part of the church debt. But that's only second-class work, after all. I want to do the real thing, to go upon the stage as a profession. My father won't hear of it; but I hope some time the way will be opened that I may realize my heart's desire.' <RH, January 4, 1881 par. 20>

"And meantime, will you not come to Jesus and be saved?" <RH, January 4, 1881 par. 21>

"No, I cannot do it and keep to this hope, and I will not give this up.' <RH, January 4, 1881 par. 22>

"And so the visitor turned sadly away, thinking for what miserable messes of pottage men and women are willing to sell their glorious birthright as children of God; thinking also of the seeds which are being sowed in our Sunday-schools, the tares among the wheat, and the terrible harvest that may yet spring up from this well-meant but injudicious seed-sowing." <RH, January 4, 1881 par. 23>

It has been our study to devise some plan for the establishment of a literary society which shall prove a benefit to all connected with it,--a society in which all its members shall feel a moral responsibility to make it what it should be, and to avoid the evils that have made such associations dangerous to religious principle. Persons of discretion and good judgment, who have a living connection with Heaven, who will see the evil tendencies, and, not deceived by Satan, will move straight forward in the path of integrity, continually holding aloft the banner of Christ,--such a class are needed to control in these societies. Such an influence will command respect, and make these gatherings a blessing rather than a curse. If men and women of mature age would unite with young persons to organize and conduct such a literary society, it might become both useful and interesting. But when such gatherings degenerate into occasions for fun and boisterous mirth, they are anything but literary or elevating. They are debasing to both mind and morals. <RH, January 4, 1881 par. 24>

Bible reading, the critical examination of Bible subjects, essays written upon topics which would improve the mind and impart knowledge, the study of the prophecies or the precious lessons of Christ,--these will have an influence to strengthen the mental powers and increase spirituality. And why should not the Bible be brought into such meetings? There is a deplorable ignorance of God's word, even with those who are thought to be intelligent.

"Most wondrous book! bright candle of the Lord!  
Star of eternity! the only light  
By which the bark of man can navigate  
The sea of life, and gain the coast of bliss securely." <RH, January 4, 1881 par. 25>

Why should not this book--this precious treasure--be exalted and esteemed as a valued friend? This is our chart across the stormy sea of life. It is our guide-book, showing us the way to the eternal mansions, and the character we must have to inhabit them. There is no book the perusal of which will so elevate and strengthen the mind as the study of the Bible. Here the intellect will find themes of the most elevated character to call out its powers. There is nothing that will so endow with vigor all our faculties as bringing them in contact with the stupendous truths of revelation. The effort to grasp and measure these great thoughts expands the mind. We may dig down deep into the mine of truth, and gather precious treasures with which to enrich the soul. Here we may learn the true way to live, the safe way to die. <RH, January 4, 1881 par. 26>

A familiar acquaintance with the Scriptures sharpens the discerning powers, and fortifies the soul against the attacks of Satan. The Bible is the sword of the Spirit, which will never fail to vanquish the adversary. It is the only true guide in all matters of faith and practice. The reason why Satan has so great control over the minds and hearts of men, is that they have not made the word of God the man of their counsel, and all their ways have not been tried by the true test. The Bible will show us what course we must pursue to become heirs of glory. Says the psalmist, "Thy word is a lamp unto my feet and a light unto my path." But this is not the case when it is left unopened and unread. <RH, January 4, 1881 par. 27>

Literary societies are almost universally exerting an influence contrary to that which the name indicates. As generally conducted, they are an injury to the youth; for Satan comes in to put his stamp upon the exercises. All that makes men manly, or women womanly, is reflected from the character of Christ. The less we have of Christ in such societies, the less we have of the elevating, refining, ennobling element which should prevail. When worldlings conduct these meetings to meet their wishes, the spirit of Christ is excluded; for the Lord's enemies are not pleased with that which would strengthen and confirm a love for spiritual and eternal things. The mind is drawn away from serious reflection,

away from God, away from the real and substantial, to the imaginary and the superficial. Literary societies--would that the name expressed their true character! "What is the chaff to the wheat?" <RH, January 4, 1881 par. 28>

The mind is so constituted that it must be occupied with either good or evil. If it takes a low level, it is generally because it is left to deal with common-place subjects--unimportant matters,--not being called out and reined up to grasp those grand and elevated truths which are as enduring as eternity. The understanding will gradually adapt itself to the subjects with which it is familiarized. Man has the power to regulate and control the workings of the mind, and give direction to the current of his thoughts. But this requires greater effort than we can make in our own strength. We must stay our minds on God, if we would have right thoughts, and proper subjects for meditation. <RH, January 4, 1881 par. 29>

Few realize that it is a duty to exercise control over their thoughts and imaginations. It is difficult to keep the undisciplined mind fixed upon profitable subjects. But if the thoughts are not properly employed, religion cannot flourish in the soul. The mind must be pre-occupied with sacred and eternal things, or it will cherish trifling and superficial thoughts. Both the intellectual and the moral powers must be disciplined, and they will strengthen and improve by exercise. <RH, January 4, 1881 par. 30>

To understand this matter aright, we must remember that our hearts are naturally depraved, and we are unable, of ourselves, to pursue a right course. It is only by the grace of God, combined with the most earnest efforts on our part, that we can gain the victory. <RH, January 4, 1881 par. 31>

There are, in the Christian faith, subjects upon which every one should accustom his mind to dwell. The love of Jesus, which passeth knowledge, his sufferings for the fallen race, his work of mediation in our behalf, and his exalted glory,--these are the mysteries into which angels desired to look. Heavenly beings find in these themes enough to attract and engage their deepest thoughts; and shall we, who are so intimately concerned, manifest less interest than the angels, in the wonders of redeeming love? <RH, January 4, 1881 par. 32>

The intellect, as well as the heart, must be consecrated to the service of God. He has claims upon all there is of us. However innocent or laudable it may appear, the follower of Christ should not indulge in any gratification, or engage in any enterprise, which an enlightened conscience tells him would abate his ardor, or lessen his spirituality <RH, January 4, 1881 par. 33>

Pleasure-seeking, frivolity, and mental and moral dissipation, are flooding the world with their demoralizing influence. Every Christian should labor to press back the tide of evil, and save our youth from the influences that would sweep them down to ruin. May God help us to press our way against the current! <RH, January 4, 1881 par. 34>

## January 4, 1881 The House of the Lord.

\*[This article was read before the church at Battle Creek, on the occasion of a meeting to adopt the best methods to raise means to pay the debt on the tabernacle. The principles set forth being of general application, it is given in the Review. J.W.]

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By Mrs. E. G. White.  
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"How much owest thou unto my Lord?" Let this question come home to every heart. All that we possess, all that we are, we owe to our Redeemer. He gives us every earthly blessing, and every spiritual good. Are we, by self-denial and sacrifice, doing all in our power to relieve the needy, and to sustain the cause of God? The poor are the Lord's, and the cause of religion is his. Every good thing we enjoy was placed in our hands by his bountiful mercy, as an expression of his love. Christ requires us to do as he has done,--deny self that we may be laborers together with God. <RH, January 4, 1881 par. 1>

The new year is right upon us, and we should recount the blessings of the past, the favors we have received of God, and then bring to the Lord our freewill-offerings, our thank-offerings, and our sin-offerings. The Sabbath-keepers at Battle Creek have been a liberal people; most of them are poor, but as they have manifested liberality in the past, we hope they will pursue the same course in the future. There are but few who cannot do something. If it costs the poor greater self-denial than it does the rich, the reward will be proportionate. The Lord's bounties are continually flowing in upon us, and he would have us to be living channels, through which his mercies may flow out in deeds of beneficence to our fellow-men. In no case let us rob God. <RH, January 4, 1881 par. 2>

We have the privilege of listening to God's word in our place of worship; but this building, called the Lord's house, has a heavy debt. Shall not we who worship in this commodious edifice put forth earnest efforts to do our share in

lifting the debt from the Tabernacle? The poor may be encouraged by the thought that the smallest sums, given in sincerity and cheerfulness, are as acceptable to God as are the thousands cast into the treasury by the rich. There are but few as poor as the widow who gave her two mites as an offering to God. The gift was small, yet it was all her living, and she was commended by the Master. He regarded the two mites of the poor widow as a greater contribution than the rich gifts of the wealthy. He did not measure the value of the offering by its amount, but by the motive, the cheerfulness and purity of the action. Although this small contribution was mingled with the thousands in the treasury, it was not lost to the eye of the great Giver of all good. That little rill which started in the two mites has gathered to itself other tiny streams from thousands of sources, and has had an influence to rebuke selfishness and encourage the giving of larger sums. <RH, January 4, 1881 par. 3>

All have a work to do, if they would make their life a blessing. We ask our brethren and sisters to act their part as nobly this year as they did last year in contributing toward our house of worship. Open your hearts, and open your purses, and do what you can. Freely and continuously our Redeemer bestows his gifts upon us. Ought we not, then, to give back to the Lord his own? Can we exercise a greater love than God has shown toward us? He has done all that he can do for our good. He appeals to us whether he has left anything undone which our highest interests demand: "Judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard that I have not done in it?" We cannot express our gratitude to God by bestowing anything to enrich him, for he is the giver of all our mercies; but he points us to the poor and the afflicted, and to his cause in all its branches, and assures us that he accepts the good done to the least of his followers as if done to himself. God has manifested a deep interest in the welfare of the fallen sons of Adam. He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." All the love that men and angels are capable of exercising, sinks into insignificance in comparison with the love of God toward the human family. <RH, January 4, 1881 par. 4>

The Lord requires us to give liberally for the support of his cause. Should we compare our offerings with those which were constantly required of the Jews, we would find that we fall far below them in beneficence. Their contributions amounted to fully one-fourth of their entire income. At the lowest estimate, the amount expended upon the tabernacle in the wilderness and the temple at Jerusalem exceeded the cost of all the church edifices in the United States. <RH, January 4, 1881 par. 5>

Many regard these demands upon the Jews as far above the possible standard of duty required of us. But are there grounds for this conclusion? Are our advantages inferior to those of the Jews? or has God been less beneficent with us than with them? We hear ministers in the various churches extolling the blessings of the gospel, and representing the glory of this age as exceeding in every respect that of the Jewish age. They call the Mosaic dispensation one of darkness, and exalt the present as an age of far greater light and privilege. If this is so, will not God hold us accountable for these increased blessings? Just in proportion to the gifts bestowed, will be his claims upon us. Are the calls of beneficence less numerous now than they were in the Jewish age? It should be the reverse. <RH, January 4, 1881 par. 6>

The systematic demands upon the Jews were healthful in their influence, and were preventive of pauperism. A poor man was rarely seen among that people. While they rendered willing obedience to God's requirements, his blessing rested upon them, and prosperity attended all their labors. Anciently, the Hebrews were separated from every other nation on the face of the earth. Their field of labor was limited to their own people. Now the middle wall of partition between Jew and Gentile is broken down, and the way is open for foreign missionary enterprises. The field of our labor is the world. Every nation, tongue, and people can be reached by the saving truth for this time. God has freely intrusted to us, as his stewards, the bread of life, and the means to carry that bread to those who are ready to perish. In view of this, should not our standard of liberality be higher than that of God's ancient people? <RH, January 4, 1881 par. 7>

In proportion to their income, the rich are doing less than the poor. Many who give something are not blessed of God, because they do not give more. The Lord would have his people so constrained by the love of Christ that they will gladly meet the wants of his cause. We should ever acknowledge our allegiance to him, and regard it as our reasonable service to devote our energies, our property, and our lives to his work. <RH, January 4, 1881 par. 8>

When, on account of their faith, the Christians at Jerusalem were reduced to poverty, other churches showed their liberality by supplying the wants of those brethren. Though the Macedonian churches were in great affliction, yet the apostle Paul declares that "the abundance of their joy, and their deep poverty abounded unto the riches of their liberality." <RH, January 4, 1881 par. 9>

We do not urge our brethren to contribute, but as they have hitherto shown a willingness to assist in the work of God, we invite them now to come forward with their offerings, and lessen the debt upon our Tabernacle. We hope to be as much surprised on New Year's eve as was David when he saw the offerings for the temple of the Lord:-- <RH, January 4, 1881 par. 10>

"And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite. Then the people rejoiced, for that they offered willingly, because with perfect heart they offered

willingly to the Lord; and David the king also rejoiced with great joy. Wherefore David blessed the Lord before all the congregation; and David said, Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." <RH, January 4, 1881 par. 11>

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## January 4, 1881 The New Year.

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By Mrs. E. G. White.  
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We should invite our brethren and sisters of other churches, not only in Michigan but in the different States, to consider our situation at Battle Creek. Our institutions being located here, this is a place of no small importance to our cause. In so large a church, there are many more demands for means than in the smaller churches. Many of your poor, your unfortunate, your sick, have for some reason located here. Our College is no financial benefit to the cause in this place, for at this late date it has a heavy debt, which is carried by the Review Office. Yet those who live at a distance are really as much benefited by the College as are our people at Battle Creek. <RH, January 4, 1881 par. 1>

The house in which we worshiped for a number of years would have accommodated our people in this city. But our congregations have rapidly increased in size since the establishment of the College. Families moved to Battle Creek to educate their children, and students came in to attend the school. These additions, with the patients who came to the Sanitarium, made it a positive necessity to build a larger house of worship. To meet the demands created by the presence of our institutions here, the Tabernacle was erected. It is a commodious building, yet is not extravagant in its design or workmanship. Nothing less than this, in architecture or expense, would we desire to offer to our God as his house. <RH, January 4, 1881 par. 2>

The erection of this building necessarily required a large outlay of means. Battle Creek, a poor church, has lifted the load nobly; others in the different States have responded to the calls made; and yet our house of worship is encumbered with a debt, which is also carried by the Review Office. This debt should be lifted. Will our brethren and sisters help us at this time? <RH, January 4, 1881 par. 3>

In the interchange of presents at the commencement of the new year, we trust that our people, not only at Battle Creek but in all other places, will remember the wants of God's cause. The Lord is not honored by the practice of bestowing costly presents upon a few favorites because it is the custom. These favorites are seldom the Lord's poor. There are but few whose chief interest at this holiday season is to feed the hungry, clothe the naked, and lift up the discouraged and oppressed. Many are really perplexed to decide what gifts they can select that will give pleasure to those who are abundantly supplied with the good things of this life. Let the money usually expended for these gifts, flow into the Lord's treasury. When tempted to purchase expensive ornaments, or other needless articles to please the eye and indulge the fancy, let every one ask himself, "Can I do this to the glory of God, or is it merely to please my friends?" How many, at the commencement of the new year, consider their indebtedness to God while they are making their holiday presents? <RH, January 4, 1881 par. 4>

There is no harm in presenting to our friends gifts which they really need. But I entreat you, my brethren and sisters, do not, because it is the custom, bestow gifts upon those who have no real need, while you do little for the poor, and entirely neglect to make your offerings to God. All that we possess belongs to God, and he has made us his stewards. Let us not expend our means for idols to please the fancy and engage the affection of our friends, while we at the same time neglect our best Friend,--the one to whom we owe everything. <RH, January 4, 1881 par. 5>

I plead with our brethren and sisters everywhere in behalf of our Tabernacle. In this building, students and visitors from all parts of the country assemble weekly to listen to the word of God. It is the duty of other churches to help us in our efforts in this missionary field. The selfish and stingy may say, "I am tired of this continual solicitation for means; will it never cease?" No, never, never! until Christ shall clothe himself in garments of vengeance, and the fiat shall go forth from his lips, He that is unjust, let him be unjust still; and he that is righteous, let him be righteous still. <RH, January 4, 1881 par. 6>

When our Heavenly Benefactor forgets our returning wants; when God forgets to be gracious, and none of his gifts flow into our barns, our granaries, and our cellars,--then may we plead an excuse for withholding our offerings. God

has never left us without expressions of his love," in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." He has declared that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." He guards us every moment by his care, and upholds us by his power. He sends us the cheering sunshine, and the invigorating air; our path is crowded with the tokens of his everlasting love. He spreads our tables with food; he gives us rest and sleep. Weekly he brings to us the Sabbath, the day which he has blessed and sanctified for the good of man. We enjoy freedom from the world's hurry and bustle and wearisome labor, and may worship God in his house according to the dictates of our own conscience, with none to molest, or make afraid. The prophets and apostles suffered torture and death for their religion; but there is no gaping prison or cruel rack awaiting us for our fidelity to God. And as oft as we lift our hearts to him with true penitence and faith, he opens to us the windows of Heaven and gives us the blessings of his grace. Goodness and mercy constantly surround us. <RH, January 4, 1881 par. 7>

God has given us his holy word to be a lamp to our feet and a light to our path. As we peruse its teachings, we find ourselves addressed in counsels of wisdom: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." The lesson is repeated to us, both by the word of God and by his providence, "Freely ye have received, freely give,"--give to help the needy, and to sustain the cause of God. The Lord's claims upon us are paramount to all others. We are not to consecrate to him what may remain after all our imaginary wants have been satisfied; but before supplying our own needs, we should present to him the portion which he has specified. And in addition to all this, the thank-offering is of perpetual obligation. <RH, January 4, 1881 par. 8>

Our Redeemer has set us an example in his own life, and we are required to be merciful to our fellow-men as he has been merciful to us, needy, dependent creatures of his care. The calls for our beneficence are from God. He works continuously for us, and he requires us to work continually for his cause. When we wish the Infinite Father to withhold from us his gifts, then it will be more reasonable to inquire, "Is there no end of giving?" <RH, January 4, 1881 par. 9>

When Mary poured the precious ointment on Jesus' head, our Lord commended the act, and also said, "Ye have the poor with you always, and whensoever ye will, ye may do them good." In this instance, Christ teaches his followers that they should bless the needy with their substance and render back to God in gifts and offerings the blessings he has bestowed upon them. <RH, January 4, 1881 par. 10>

I counsel you, my brethren and sisters, to commence the new year with a clean record. For the truth's sake and for Christ's sake, make every effort in your power to right your wrongs. Search your hearts critically, analyze your feelings, and remove every cause of dissension. If you have defrauded your brother, angels have written it against you. If you have failed to make his case your own, and to manifest toward him tenderness and compassion, you have neglected your duty, and thus it stands registered against you. Whatever have been the mistakes and errors of the past year, let them be canceled now; let them not be brought into the new year, to mar the purity of its unwritten pages. Come to the Lord with hearts overflowing with thankfulness for past and present mercies, and manifest your appreciation of God's bounties by bringing to him your thank-offerings, your freewill-offerings, and your trespass offerings. <RH, January 4, 1881 par. 11>

The Chinese new year is sacredly kept for one week, with great ceremony. Old debts are paid, old grudges are forgiven. If an individual cannot pay his debts, his fellow-Chinamen assist him, so that old accounts may not be carried into the new year. They say Joss (their god) will be angry with them if they neglect this work. Although these heathen are ignorant of the true God, yet in these things their example is worthy of imitation, even by Christians. <RH, January 4, 1881 par. 12>

The worshipers of idols should not be in advance of the children of the living God. Shall not faults be confessed, and differences be put away, before we enter upon the new year? Oh that in every church in our land there might be a settlement of old difficulties, that jealousies and wrongs between brethren might be made right! Would not the world's Redeemer and the holy angels look down upon such a scene with pleasure? Would not the heavenly arches ring with the sweet music, Peace on earth, good-will to men? Let us try to set things in order among us, that we may have the approbation of Heaven. Let us bring all our tithes into the store-house, and prove our Lord therewith, and see if he will not open the windows of Heaven, and pour us out a blessing that there shall not be room enough to receive it. <RH, January 4, 1881 par. 13>

I advise my brethren and sisters to supply themselves the coming year with a home missionary box, wherein to deposit small bits of money for offerings to God, besides the regular tithe. Whenever there is an extra outlay for the gratification of the appetite, let an equal amount also be dropped into this savings-bank. The sisters should have a separate box; and for every needless expenditure for ribbons, ruffles, or ornaments of any kind, they should drop the same amount into this receptacle. Let parents prepare a box for each of their children, and after explaining the principle, leave them with their conscience and their God. <RH, January 4, 1881 par. 14>

Old and young frequently expend means for candies and other hurtful indulgences, and for dainties of which they have no real need. Let them put the same amount into these savings banks the coming year, and they will be surprised at the result. They will find quite a sum, which represents that which they have thoughtlessly squandered to please the taste and gratify pride, when had they practiced self-denial, they would have had for benevolent purposes an amount just double that which they have saved. <RH, January 4, 1881 par. 15>

As Christians, let us show our faith by our works; and at the commencement of the year, let us enter upon a course of action which will meet the approval of God. Do not neglect to provide yourselves and your children with the little banks. The very fact that for every penny needlessly expended another must be deposited here, will prevent many an unnecessary outlay. <RH, January 4, 1881 par. 16>

I now ask my brethren and sisters for a New Year's present, not for myself, but for the cause of God. This request will reach many after the new year has come in, but I trust they will not excuse themselves, thinking that it is too late to present their offerings. Let your gifts come in during the entire month of January; and if you cannot command the means now, send in your pledges, stating what you will do, and then redeem these pledges as soon as possible. <RH, January 4, 1881 par. 17>

I appeal to the congregation that regularly assemble at our Tabernacle: Will you not bring in your offerings to life the debt from the Lord's house? I appeal to those who send their children to Battle Creek, where they unite with us in the worship of God: Will you not assist us to lift this debt? I invite all to be especially liberal at this time. Let cheerful freewill-offerings be brought to the Lord, let us consecrate to Him all that we are, and all that we have, and then may we all unite to swell the songs,--

"Praise God, from whom all blessings flow;  
Praise him, all creatures here below;  
Praise him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost." <RH, January 4, 1881 par. 18>

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## **January 11, 1881 Bible Study.**

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**By Mrs. E. G. White**  
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The study of the Bible is superior to all other study in strengthening the intellect. What fields of thought the youth may find to explore in the word of God! The mind may go deeper and still deeper in its research, gathering strength with every effort to comprehend truth; and yet there is an infinity beyond. <RH, January 11, 1881 par. 1>

Those who profess to love God and reverence sacred things, and yet allow the mind to come down to the superficial and unreal, are placing themselves on Satan's ground, and are doing his work. If the young would study the glorious works of God in nature, and his majesty and power as revealed in his word, they would come from every such exercise with faculties quickened and elevated. A vigor would be received, having no kin to arrogance. By a contemplation of the marvels of divine power, the mind will learn that hardest but most useful of all lessons, that human wisdom, unless connected with the Infinite, and sanctified by the grace of Christ, is foolishness. <RH, January 11, 1881 par. 2>

The work of God's dear Son in undertaking to link the created with the Uncreated, the finite with the Infinite, in his own divine person, is a subject that may well employ our thoughts for a lifetime. This work of Christ was to confirm the beings of other worlds in their innocence and loyalty, as well as to save the lost and perishing of this world. He opened a way for the disobedient to return to their allegiance to God, while by the same act he placed a safeguard around those who were already pure, that they might not become polluted. <RH, January 11, 1881 par. 3>

While we rejoice that there are worlds which have never fallen, these worlds render praise, and honor, and glory to Jesus Christ for the plan of redemption to save the fallen sons of Adam, as well as to confirm themselves in their position and character of purity. The arm that raised the human family from the ruin which Satan had brought upon the race through his temptations, is the arm which has preserved the inhabitants of other worlds from sin. Every world throughout immensity engages the care and support of the Father and the Son; and this care is constantly exercised for fallen humanity. Christ is mediating in behalf of man, and the order of unseen worlds also is preserved by his mediatorial work. Are not these themes of sufficient magnitude and importance to engage our thoughts, and call forth our gratitude and adoration to God? <RH, January 11, 1881 par. 4>

Open the Bible to our youth, draw their attention to its hidden treasures, teach them to search for its jewels of truth, and they will gain a strength of intellect such as the study of all that philosophy embraces could not impart. The grand

subjects upon which the Bible treats, the dignified simplicity of its inspired utterances, the elevated themes which it presents to the mind, the light, sharp and clear, from the throne of God, enlightening the understanding, will develop the powers of the mind to an extent that can scarcely be comprehended, and never fully explained. <RH, January 11, 1881 par. 5>

The Bible presents a boundless field for the imagination, as much higher and more ennobling in character than the superficial creations of the unsanctified intellect as the heavens are higher than the earth. The inspired history of our race is placed in the hands of every individual. All may now begin their research. They may become acquainted with our first parents as they stood in Eden, in holy innocence, enjoying communion with God and sinless angels. They may trace the introduction of sin, and its results upon the race, and follow, step by step, down the track of sacred history, as it records the disobedience and impenitence of man and the just retribution for sin. <RH, January 11, 1881 par. 6>

The reader may hold converse with patriarchs and prophets; he may move through the most inspiring scenes; he may behold Christ, who was Monarch in Heaven, equal with God, coming down to humanity, and working out the plan of redemption, breaking off from man the chains wherewith Satan had bound him, and making it possible for him to regain his godlike manhood. Christ taking upon himself humanity, and preserving the level of man for thirty years, and then making his soul an offering for sin, that man might not be left to perish, is a subject for the deepest thought and the most concentrated study. <RH, January 11, 1881 par. 7>

If they fulfill the purpose of God, even the most experienced Christians will be continual learners in the school of Christ, that they may become efficient teachers. And it is impossible to explain and enforce the great truths of the Bible without seeing clearer light ourselves. Our own views will become extended, and the effort to make plain to others the words of God will fasten them in our own minds. Men may have enjoyed the training of the schools, and may have made themselves acquainted with the great writers on theology, yet truth will open to the mind, and impress it with new and striking power, as the word of God is searched and pondered with an earnest, prayerful desire to understand it. <RH, January 11, 1881 par. 8>

Let the mind grasp the stupendous truths of revelation, and it will never be content to employ its powers upon frivolous themes; it will turn with disgust from the trashy literature and idle amusements that are demoralizing the youth of today. Those who have communed with the poets and sages of the Bible, and whose souls have been stirred by the glorious deeds of the heroes of faith, will come from the rich fields of thought far more pure in heart and elevated in mind than if they had been occupied in studying the most celebrated secular authors, or in contemplating and glorifying the exploits of the Pharaohs and Herods and Caesars of the world. <RH, January 11, 1881 par. 9>

The powers of the youth are mostly dormant, because they do not make the fear of God the beginning of wisdom. The Lord gave Daniel wisdom and knowledge, because he would not be influenced by any power that would interfere with his religious principles. The reason why we have so few men of mind, of stability and solid worth, is that they think to find greatness while disconnecting from Heaven. <RH, January 11, 1881 par. 10>

God is not feared, and love, and honored, by the children of men. Religion is not lived out, as well as professed. The Lord can do but little for man, because he is so easily exalted, is so ready to think himself of consequence. God would have us enlarge our capabilities, and avail ourselves of every privilege to unfold, to cultivate, to strengthen the understanding. Man was born for a higher, nobler life than that which he develops. The period of our mortal existence is preparatory to the life which measures with the life of God. <RH, January 11, 1881 par. 11>

What subjects are presented in the Sacred Scriptures for the mind to dwell upon! Where can be found higher themes for contemplation? Where are themes so intensely interesting? In what sense are all the researches of human science comparable in sublimity and mystery with the science of the Bible? Where is anything that will so call out the strength of the intellect in deep and earnest thought? <RH, January 11, 1881 par. 12>

If we will let it speak to us, the Bible will teach us what nothing else can teach. But alas! everything else is dwelt upon except the word of God. Worthless literature, fictitious stories are greedily devoured, while the Bible, with all its treasures of sacred truth, lies neglected upon our tables. The Sacred Word, if made the rule of life, will refine, elevate, and sanctify. It is the voice of God to man. Will we heed it? <RH, January 11, 1881 par. 13>

"The entrance of thy words giveth light; it giveth understanding unto the simple." Angels stand beside the searcher of the Scriptures, to impress and illuminate the mind. The command of Christ comes to us with the same force today as when addressed to the first disciples eighteen hundred years ago: "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." <RH, January 11, 1881 par. 14>

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**January 11, 1881 The Barren Fig-Tree.**

**By Mrs. E. G. White.**

The treatment of the barren fig-tree by the Saviour of the world, shows how all pretenders to godliness will be treated. He pronounced upon it his withering curse, and left it seared and sapless, rejected by God. This tree represents the Jews, who refused to respond to the love of Christ. Despite all the privileges and opportunities granted them, they brought forth only briars and thorns,--no fruit to the glory of God. This blighted tree was a parable to the house of Israel,--a most impressive lesson. It is also a lesson to the professed followers of Christ in every age. Reaching through all time, it speaks in unmistakable language to all formalists and boasters of godliness who stand forth to the world with high profession, but are utterly devoid of that vital piety which alone God recognizes as fruit. <RH, January 11, 1881 par. 1>

There is a decided lack of piety among us as a people. The true burden of the work for the salvation of souls does not rest upon us as it should. Like the barren fig-tree, many flaunt their foliage-covered branches before the Lord, proudly claiming to be his commandment-keeping people, while the heart-searching God finds them destitute of fruit. <RH, January 11, 1881 par. 2>

We boast of our advancement in the truth; but our works do not correspond with our profession. We are sadly deficient in spirit, energy, and life. Leaf-covered trees are plenty, but they are destitute of fruit. The fearful condition of lukewarmness and unfaithfulness which would exist in the last days was described by the great apostle in these words:-

- <RH, January 11, 1881 par. 3>

"This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." <RH, January 11, 1881 par. 4>

We learn from the Sacred Record that this tree, upon which hung not a redeeming cluster of fruit, was clothed with green foliage. Notice the words. "Having a form of godliness, but denying the power thereof." The doom of the fruitless fig-tree has an application to individual professors who manifest the natural tendencies of the unrenewed heart, and contradict their faith by their daily life. They do not represent to the world the character of Christ, because they have not Christ in them. <RH, January 11, 1881 par. 5>

Our Saviour never turned away from the truly penitent, no matter how great their guilt. But he hates all hypocrisy and vain display. He addressed with the most severe and unqualified reproof the Pharisees and hypocrites represented by the fig-tree covered with green foliage, but destitute of fruit. <RH, January 11, 1881 par. 6>

Fruitless professors, sad indeed is your fate; for the open sinner stands in a more favorable position in the sight of God. The blight of God's curse is upon that class who hide the deformity of their lives under a profession of godliness. John, that bold, undaunted reprove of sin, who came to prepare the way for Christ's first advent, thus addressed the multitude that flocked to hear him: "Therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" Terrible words! And as we see the many who profess to be God's commandment-keeping people, whose lives show that they do not the will of our Father which is in Heaven, we can come to only one conclusion,--that in the doom of the fig-tree which bore no fruit, and upon which fell the withering curse of God, they may read their own fate. <RH, January 11, 1881 par. 7>

The compassion and tender love of Jesus for those for whom he died, is without parallel. But when his love and mercy are insulted, when his life and example are misrepresented by those professing to be his followers, severe retribution will surely follow. Christ has bought man with an infinite price. Soul, body, and spirit,--all that constitutes the man,--is the rightful property of our Saviour; and when he sees the body, the temple of the soul, defiled and degraded by indulgence of appetite and lustful passion, and the heart polluted and defiled by sin,--when he sees the soul which was the purchase of his blood, proving a curse rather than a blessing to the world, he dooms it as he did the fig-tree, and it becomes a fearful monument of his righteousness and avenging wrath. <RH, January 11, 1881 par. 8>

Jesus is wounded and insulted by his professed followers whose unconsecrated lives disgrace their profession. He would purify the temple courts of the soul; but if his efforts to warn and reprove are not heeded, his forbearance and compassion will be changed to severity and judgment. <RH, January 11, 1881 par. 9>

**1881 (Date unknown) Moving to Battle Creek.**

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**By Mrs. E. G. White.**  
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Upon opening my mail one morning, I found letters from two of our sisters making most urgent appeals for advise and assistance in regard to coming to Battle Creek. One sister stated that she wished to educate her children here, and also that she had decided to leave her present home. On account of the cruel course of her husband, she felt that she could no longer live with him. <RH, 1881 par. 1>

Another sister wrote that her husband had left her for Kansas some months before, and she had heard nothing from him. She had concluded that he must have died, and that she was a widow. She had four little girls whom she was very anxious to bring to Battle Creek that they might enjoy the privileges offered by the church and the school here. She asked that suitable rooms be provided for her, and that some employment be found whereby she could support herself. She also desired help to begin housekeeping, and she hoped, if prospered, sometime to be able to repay these favors. She begged for assistance, and said she was almost wild with trouble and discouragement. <RH, 1881 par. 2>

These letters are but a sample of a large number which we are constantly receiving. Should we encourage all who desire to come to Battle Creek, it would be necessary to build an asylum for poor widows, forsaken wives, and homeless orphans. If this is the best thing to be done, and our people in the different churches will furnish means to build such an asylum, and to sustain these unfortunate and bereaved ones, then Battle Creek can open her arms to welcome all who shall come. But would it not be a better plan for every State to examine into these unfortunate cases, and then help the worthy, and counsel those who are not doing what they might do where they are? If these dependent ones are not subject to the voice of the church, they prove themselves unworthy of help from their own brethren or from Battle Creek. <RH, 1881 par. 3>

We are ignorant of the real character and situation of many who are appealing to us for help. We have often been imposed upon. There is a right way to have these matters receive due attention. Let the unfortunate make their appeals to the president of their own Conference, and if he desires the counsel of persons of experience at Battle Creek, let him present the particulars of the case by letter. Those who will rush to Battle Creek without seeking advice, and fall as a dead weight upon the church, deserve censure for their presumption. <RH, 1881 par. 4>

For years the widow, the fatherless, the forsaken wife, the unfortunate, the sick and the poor have been moving to Battle Creek, until she is carrying a heavy burden that her sister churches know nothing of. A duty rests upon the churches in the different States to care for their own poor, helping them, as far as possible, to help themselves. Should they do this, there would not be so many coming to Battle Creek with their families who must be cared for or suffer. <RH, 1881 par. 5>

In the country, where fruits and vegetables can be raised in abundance, the poor can be supported at far less expense than in the city where the people must pay cash for nearly everything they live upon. Again, in a place like Battle Creek the poor feel compelled to wear better clothing than in the country. Almost any of our country churches could easily support two or three worthy families who are unable to support themselves. Said Christ, "Ye have the poor with you always, and whensoever ye will, ye may do them good." In receiving so many of the poor and unfortunate, Battle Creek has robbed other churches of blessings which they might have enjoyed. <RH, 1881 par. 6>

Our ministers, laboring in different places, listen to the sad story of poverty and suffering told by individuals and families, and, without consideration, advise them to go to Battle Creek, where they can find work in our institutions. The persons thus advised may be the most worthy, or, as has sometimes proved to be the case, the most unworthy. Elements have thus floated into Battle Creek that have been a burden to the church. They require constant care and anxiety, and consume the finances raised by a church that are nearly all poor, and obliged to labor diligently for their daily bread. <RH, 1881 par. 7>

Many of the poor who come here feel that they must do something for their own support. They plead for a position in our institutions. Some of these have been employed in the folding department at the publishing house, and have been paid Chicago prices for all the labor performed. In no other department are the employees paid Chicago prices. These persons are a burden to the Office as well as to the Sanitarium when sick. They are not the most profitable help. A sufficient number of efficient hands must be employed to supply their places when they are unable to work. Thus a greater number of hands than are really needed are employed. The reliable and efficient laborers cannot be dispensed with, and out of pity the unfortunate ones are retained, who can earn but little at most, even when paid liberally for all the work they do. <RH, 1881 par. 8>

Although poor in this world, yet if they were rich in faith, and had a genuine religious experience, and would help to bear the burdens in spiritual matters, they would be welcomed. But many of this class drifting in among us seem to feel no burden of the cause and work of God. If they do not receive especial attention, they become dissatisfied, and decide that the church have not done their duty. Some will not listen to caution or reproof. The unruly tongue is far more active than the hands. They indulge in fault-finding, and some go from Battle Creek to lay the reproach at the door of their neighbors, who unwisely take it up, and Battle Creek is made a subject of unholy complaints and jealousies. We would ask these complainers whether they went to Battle Creek to help lift the burdens or to lay their own weight as an

additional load upon an already overburdened church. <RH, 1881 par. 9>

The reliable members of the Battle Creek church have donated liberally to all our institutions, and reflections upon this church are unjust. <RH, 1881 par. 10>

Some who move to Battle Creek are actuated by covetousness. They come here for gain, and they watch greedily for every opportunity to benefit themselves at the expense of others. These are not the men who have sacrificed for the cause of God, and have invested means in our institutions. They are men who count gain as godliness, and they must be watched, lest they take advantage of the widow and the fatherless, the poor student, and the afflicted who come to the Sanitarium. These men are responsible to God for the influence they exert, and those who sustain them are also responsible for their dishonest, selfish course. <RH, 1881 par. 11>

We plead in behalf of the Battle Creek church. Brethren of other churches, do not allow your inefficient, irresponsible members to drift here. Give Battle Creek the help of godly men who possess integrity of character; men who will not be swayed from duty, who will battle for the right, and maintain the honor of the cause of God. Many ask complainingly, "Why are they so worldly at Battle Creek? Why is it that they are at work almost unceasingly?" Every additional family that the sister churches allow to come to Battle Creek to receive care and financial help increases the necessity for this constant labor. If these complainers were more diligent in business and more fervent in spirit, they might be a help to us at Battle Creek. As long as there is a continual demand, not only for funds, but for anxious labor to keep this shifting, changing element from demoralizing the church, the treasury will be drained, and the faithful members overworked. <RH, 1881 par. 12>

Battle Creek might have paid for the Tabernacle ere this, if every church had borne her own burdens of responsibility, instead of letting them fall here. You who express so much anxiety lest the church at Battle Creek become worldly, please help us by keeping your poor and unfortunate and unconsecrated ones at home. If you send them here, send with them men of Christian experience, and men who have means to help us bear these burdens. Do not, I beseech you, stifle the very life out of the heart of the body by forcing your burdens upon Battle Creek. <RH, 1881 par. 13>

The promises of God are broad and positive to those who love their neighbor as themselves. Those who neglect the poor among them, neglect Christ in the person of his saints. How much easier for each church to care for its own poor, bearing the few burdens Providence has laid upon it, than to crowd them upon the already overburdened church at Battle Creek. Cannot our brethren and sisters see that with increased numbers there is an increase of care? There are men and women of all kinds of organization, with every peculiarity of character, to require attention and discipline; and unless there are a sufficient number of God-fearing, responsible men standing at the head of the work, some must be overworked and fall at their post. <RH, 1881 par. 14>

God is not pleased with this disposition to move without a plain indication of duty from him. Some men who are useful in their little churches, get the moving mania, and become restless and discontented. They think some other location would be better for their families. Without seeking counsel from God, they move to Battle Creek, and then, instead of feeling, as every one ought to feel, that it is their duty in the fear of God to help the church, to be present at the prayer-meeting, ready to speak and pray, bearing the responsibilities which some one must bear in the church, they take exactly the opposite course. They see that the members of the church are not all right, and the principal business of some is to seek something to find fault about, and go and tell to others. <RH, 1881 par. 15>

There is pride and vanity and lack of sobriety in the church at Battle Creek. But the very ones who make complaint of this, choose for associates this unconsecrated class. They seem to be of the same mind and judgment. We need men and women who shall see and appreciate the good, the pure, and the steadfast, and then stand by their side to support and encourage them. <RH, 1881 par. 16>

## **January 18, 1881 Sanctification.**

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**By Mrs. E. G. White.**  
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Text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. <RH, January 18, 1881 par. 1>

There is in the religious world a theory of sanctification which is false in itself, and dangerous in its influence. We have met many who claim to be sanctified; but in many cases those who profess sanctification do not possess the genuine article. Their sanctification consists in talk and will-worship. Those who are really seeking to perfect Christian character will never indulge in the thought that they are sinless. Their lives may be irreproachable, they may be living

representatives of the truth which they have accepted; but the more they discipline their minds to dwell upon the character of Christ, and the nearer they approach to his divine image, the more clearly will they discern its spotless perfection, and the more deeply will they feel their own defects. <RH, January 18, 1881 par. 2>

When persons claim that they are sanctified, it is sufficient evidence that they are far from being holy. They fail to see their own weakness and utter destitution. They look upon themselves as reflecting the image of Christ, because they have no true knowledge of him. The greater the distance between them and their Saviour, the more righteous they appear in their own eyes. <RH, January 18, 1881 par. 3>

While with penitence and humble trust we meditate upon Jesus, whom our sins have pierced and our sorrows have burdened, we may learn to walk in his footsteps. By beholding him we become changed into his divine likeness. And when this work is wrought in us, we shall claim no righteousness of our own, but shall exalt Jesus Christ, while we hang our helpless souls upon his merits. <RH, January 18, 1881 par. 4>

Our Saviour ever condemned self-righteousness. He taught his disciples that the highest type of religion is that which manifests itself in a quiet, unobtrusive manner. He cautioned them to perform their deeds of charity quietly; not for display, not to be praised or honored of men, but for the glory of God, expecting their reward hereafter. If they should perform good deeds to be lauded by men, no reward would be given them by their Father in Heaven. <RH, January 18, 1881 par. 5>

The followers of Christ were instructed not to pray for the purpose of being heard of men. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Such expressions as this from the lips of Christ show that he did not regard with approval that kind of piety so prevalent among the Pharisees. His teachings upon the mount show that acts of benevolence assume a noble form, and offices of religious worship reflect a most precious fragrance, when performed in an unpretending manner, in penitence and humility. The pure motive sanctifies the act. <RH, January 18, 1881 par. 6>

True sanctification is an entire conformity to the will of God. Rebellious thoughts and feelings are overcome, and the voice of Jesus awakens a new life, which pervades the entire being. Those who are truly sanctified will not set up their own opinion as a standard of right and wrong. They are not bigoted or self-righteous; but they are jealous of self, ever fearing, lest a promise being left them, they should come short of complying with the conditions upon which the promises are based. <RH, January 18, 1881 par. 7>

Many who profess sanctification are entirely ignorant of the work of grace upon the heart. When proved and tested, they are found to be like the self-righteous Pharisee. They will bear no contradiction. They lay aside reason and judgment, and depend wholly upon their feelings, basing their claims to sanctification upon emotions which they have at some time experienced. Around that point they center all their experience. They are stubborn and perverse in their tenacious claims of sanctification, giving many words, but bearing no precious fruit as proof. These professedly sanctified persons are not only deluding their own souls by their pretensions, but are exerting an influence to lead astray many who earnestly desire to conform to the will of God. They may be heard to reiterate again and again, "God leads me! God teaches me! I am living without sin!" Many who come in contact with this spirit encounter a dark, mysterious something which they cannot comprehend. But it is that which is altogether unlike Christ. <RH, January 18, 1881 par. 8>

Sanctification does not consist in strong emotional feelings. Here is where many are led into error. They make feelings their criterion. When they feel elated or happy, they claim that they are sanctified. Happy feelings or the absence of joy is no evidence that a person is or is not sanctified. There is no such thing as instantaneous sanctification. True sanctification is a daily work, continuing as long as life shall last. Those who are battling with daily temptations, overcoming their own natural tendencies, and seeking for holiness of heart and life, make no boastful claims of holiness. They are hungering and thirsting for righteousness. Sin appears to them exceedingly sinful. <RH, January 18, 1881 par. 9>

There are those claiming sanctification who make a profession of the truth, like their brethren, and it may be difficult to make a distinction between them; but the difference exists, nevertheless. The testimony of those claiming such an exalted experience will cause the sweet spirit of Christ to withdraw from a meeting, and will leave a chilling influence upon those present, while if they were truly living without sin, their very presence would bring holy angels into the assembly, and their words would indeed be "like apples of gold in pictures of silver." <RH, January 18, 1881 par. 10>

In summer, as we look upon the trees of the distant forest, all clothed with a beautiful mantle of green, we may not be able to distinguish between the evergreens and the other trees. But as winter approaches, and the frost king incloses them in his icy embrace, stripping the other trees of their beautiful foliage, the evergreens are readily discerned. Thus will it be with the meek who walk in humility, distrustful of self, but clinging tremblingly to the hand of Christ. While those who are self-confident, and trust to perfection of character, are soon robbed of their false robe of righteousness when subjected to the storms of trial, the truly righteous, who sincerely love and fear God in humility, wear the robe of

Christ's righteousness in prosperity and adversity alike. <RH, January 18, 1881 par. 11>

Self-denial, self-sacrifice, benevolence, kindness, love, patience, fortitude, and Christian trust are the daily fruits borne by those who are truly connected with God. Their acts may not be published to the world, but they themselves are daily wrestling with evil, and gaining precious victories over temptation and wrong. Solemn vows are renewed and kept through the strength gained by earnest prayer and constant watching thereunto. The ardent enthusiast does not discern the struggles of these silent workers; but the eye of Him who seeth the secrets of the heart, notices and regards with approval every effort put forth in lowliness and meekness. It requires the testing time to reveal the true gold of love and faith in the character. When trials and perplexities come upon the church, then the steadfast zeal and warm affections of the Christian are developed. <RH, January 18, 1881 par. 12>

We feel sad to see professed Christians led astray by the false but bewitching theory that they are perfect, because it is so difficult to undeceive them and get them on the right track. They have sought to make the exterior fair and pleasing, while the inward adorning, the meekness and lowliness of Christ, is wanting. The testing time will come to all, when the hopes of many who have for years thought themselves secure, will be seen to be without foundation. When in new positions, under varied circumstances, some who have seemed to be pillars in the house of God reveal only rotten timber beneath the paint and varnish. But the humble in heart, who have daily felt the importance of riveting their souls to the eternal Rock, will stand unmoved amid the tempests of trial, because they trusted not to themselves. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." <RH, January 18, 1881 par. 13>

Those who take pains to call attention to their good works, constantly talking of their sinless state, and endeavoring to make their religious attainments prominent, are only deceiving their own souls by so doing. A healthy man, who is able to attend to the vocations of life, and who goes forth day after day to his labor, with buoyant spirits and with a healthful current of blood flowing through his veins, does not call the attention of every one he meets to his soundness of body. Health and vigor are the natural conditions of his life, and therefore he is scarcely conscious that he is in the enjoyment of so rich a boon. <RH, January 18, 1881 par. 14>

Thus it is with the truly righteous man. He is unconscious of his goodness and piety. Religious principle has become the spring of his life and conduct, and it is just as natural for him to bear the fruits of the Spirit as for the fig-tree to bear figs, or for the rose-bush to yield rose. His nature is so thoroughly imbued with love for God and his fellow-men that he works the works of Christ with a willing heart. <RH, January 18, 1881 par. 15>

All who come within the sphere of his influence perceive the beauty and fragrance of his Christian life, while he himself is unconscious of it, for it is in harmony with his habits and inclinations. He prays for divine light, and loves to walk in that light. It is his meat and drink to do the will of his Heavenly Father. His life is hid with Christ in God; yet he does not boast of this, nor seem conscious of it. God smiles upon the humble and lowly ones who follow closely in the footsteps of the Master. Angels are attracted to them, and love to linger about their path. They may be passed by as unworthy of notice by those who claim exalted attainments, and who delight in making prominent their good works; but heavenly angels bend lovingly over them, and are as a wall of fire round about them. <RH, January 18, 1881 par. 16>

Our Saviour was the light of the world; but the world knew him not. He was constantly employed in works of mercy, shedding light upon the pathway of all; yet he did not call upon those with whom he mingled to behold his unexampled virtue, his self-denial, self-sacrifice, and benevolence. The Jews did not admire such a life; they considered his religion worthless, because it did not accord with their standard of piety. They decided that Christ was not religious in spirit or character; for their religion consisted in display, in praying publicly, and in doing works of charity for effect. They trumpeted their good deeds, as do those who claim sanctification. They would have all understand that they were without sin. But the whole life of Christ was in direct contrast to this. He sought neither honor nor applause, His wonderful acts of healing were performed in as quiet a manner as possible, although he could not restrain the enthusiasm of those who were the recipients of his great blessings. Humility and meekness characterized his life. And it was because of his lowly walk and unassuming manners, which were in such marked contrast to their own, that the Pharisees would not accept him. <RH, January 18, 1881 par. 17>

The most precious fruit of sanctification is the grace of meekness. When this grace presides in the soul, the disposition is molded by its influence. There is a continual waiting upon God, and a submission of the will to his. The understanding grasps every divine truth, and the will bows to every divine precept, without doubting or murmuring. True meekness softens and subdues the heart, and gives the mind a fitness for the ingrafted word. It brings the thoughts into obedience to Jesus Christ. It opens the heart to the word of God, as Lydia's was opened. It places us with Mary as learners at the feet of Jesus. "The meek will He guide in judgment, and the meek will he teach his way." <RH, January 18, 1881 par. 18>

The language of the meek is never that of boasting, but that of the child Samuel,--"Speak, Lord, for thy servant heareth." When Joshua was placed in the highest position of honor, as commander of Israel, he was bidding defiance to all the enemies of God. His heart was filled with noble thoughts of his great mission. Yet upon the intimation of a

message from Heaven, he places himself in the position of a little child to be directed. "What saith my Lord unto his servant?" was his response. The first words of Paul after Christ was revealed to him were, "Lord, what wilt thou have me to do?" <RH, January 18, 1881 par. 19>

Meekness in the school of Christ is one of the marked fruits of the Spirit. It is a grace wrought by the Holy Spirit as a sanctifier, and enables its possessor at all times to control a rash and impetuous temper. When the grace of meekness is cherished by those who are naturally sour or hasty in disposition, they will put forth the most earnest efforts to subdue their unhappy temper. Every day they will gain self-control, until that which is unlovely and unlike Jesus is conquered. They become assimilated to the Divine Pattern, until they can obey the inspired injunction, "Be swift to hear, slow to speak, slow to wrath." <RH, January 18, 1881 par. 20>

When a man professes to be sanctified, and yet in words and works may be represented by the impure fountain sending forth its bitter waters, we may safely say, that man is deceived. He needs to learn the very alphabet of what constitutes the life of a Christian. Some who profess to be servants of Christ have so long cherished the demon of unkindness that they seem to love the unhallowed element, and to take pleasure in speaking words that displease and irritate. These men must be converted, before Christ will acknowledge them as his children. <RH, January 18, 1881 par. 21>

Meekness is the inward adorning, which God estimates as of great price. The apostle speaks of this as more excellent and valuable than gold, or pearls, or costly array. While the outward adorning beautifies only the mortal body, the ornament of meekness adorns the soul, and connects finite man with the infinite God. This is the ornament of God's own choice. He who garnished the heavens with the orbs of light, has by the same Spirit promised that he will "beautify the meek with salvation." Angels of Heaven will register as best adorned, those who put on the Lord Jesus Christ, and walk with him in meekness and lowliness of mind. <RH, January 18, 1881 par. 22>

There are high attainments for the Christian. He may ever be rising to higher attainments. John had an elevated idea of the privilege of a Christian. He says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is not possible for humanity to rise to a higher dignity than is here implied. To man is granted the privilege of becoming an heir of God and a joint heir with Christ. To those who have been thus exalted, are unfolded the unsearchable riches of Christ, which are of a thousand fold more value than the wealth of the world. Thus, through the merits of Jesus Christ, finite man is elevated to fellowship with God and with his dear Son. <RH, January 18, 1881 par. 23>

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## **January 25, 1881 Sanctification.**

### **The Life of Daniel an Illustration of True Sanctification.**

**By Mrs. E. G. White.**

Text: And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. <RH, January 25, 1881 par. 1>

The prophet Daniel was an illustrious character. He was a bright example of what men may become when united with the God of wisdom. A brief account of the life of this holy man of God is left on record for the encouragement of those who should afterward be called to endure trial and temptation. <RH, January 25, 1881 par. 2>

When the people of Israel, their king, nobles, and priests, were carried into captivity, four of their number were selected to serve in the court of the king of Babylon. One of these was Daniel, who early gave promise of the remarkable ability developed in later years. These youth were all of princely birth, and are described as "children in whom was no blemish, but well-favored, and skillful in all wisdom, and understanding science, and such as had ability in them." Perceiving the superior talents of these youthful captives, King Nebuchadnezzar determined to prepare them to fill important positions in his kingdom. That they might be fully qualified for their life at court, according to oriental custom, they were to be taught the language of the Chaldeans, and to be subjected for three years to a thorough course of physical and intellectual discipline. <RH, January 25, 1881 par. 3>

The youth in this school of training were not only to be admitted to the royal palace, but it was provided that they should eat of the meat, and drink of the wine, which came from the king's table. In all this the king considered that he was not only bestowing great honor upon them, but securing for them the best physical and mental development that could be attained. <RH, January 25, 1881 par. 4>

Among the viands placed before the king were swine's flesh and other meats which were declared unclean by the law of Moses, and which the Hebrews had been expressly forbidden to eat. Here Daniel was brought to a severe test. Should he adhere to the teachings of his fathers concerning meats and drinks, and offend the king, probably losing not only his position but his life? or should he disregard the commandment of the Lord, and retain the favor of the king, thus securing great intellectual advantages and the most flattering worldly prospects? <RH, January 25, 1881 par. 5>

Daniel did not long hesitate. He decided to stand firmly for his integrity, let the result be what it might. He "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." <RH, January 25, 1881 par. 6>

There are many among professed Christians today who would decide that Daniel was too particular, and would pronounce him narrow and bigoted. They consider the matter of eating and drinking of too little consequence to require such a decided stand,--one involving the probable sacrifice of every earthly advantage. But those who reason thus will find in the day of Judgment that they turned from God's express requirements, and set up their own opinion as a standard of right and wrong. They will find that what seemed to them unimportant was not so regarded of God. His requirements should be sacredly obeyed. Those who accept and obey one of his precepts because it is convenient to do so, while they reject another because its observance would require a sacrifice, lower the standard of right, and by their example lead others to lightly regard the holy law of God. "Thus saith the Lord" is to be our rule in all things. <RH, January 25, 1881 par. 7>

Daniel was subjected to the severest temptations that can assail the youth of today; yet he was true to the religious instruction received in early life. He was surrounded with influences calculated to subvert those who would vacillate between principle and inclination; yet the word of God presents him as a faultless character. Daniel dared not trust to his own moral power. Prayer was to him a necessity. He made God his strength, and the fear of God was continually before him in all the transactions of his life. <RH, January 25, 1881 par. 8>

Daniel possessed the grace of genuine meekness. He was true, firm, and noble. He sought to live in peace with all, while he was unbending as the lofty cedar wherever principle was involved. In everything that did not come in collision with his allegiance to God, he was respectful and obedient to those who had authority over him; but he had so high a sense of the claims of God that the requirements of earthly rulers were held subordinate. He would not be induced by any selfish consideration to swerve from his duty. <RH, January 25, 1881 par. 9>

The character of Daniel is presented to the world as a striking example of what God's grace can make of men fallen by nature and corrupted by sin. The record of his noble, self-denying life is an encouragement to our common humanity. From it we may gather strength to nobly resist temptation, and firmly, and in the grace of meekness, stand for the right under the severest trial. <RH, January 25, 1881 par. 10>

Daniel might have found a plausible excuse to depart from his strictly temperate habits; but the approbation of God was dearer to him than the favor of the most powerful earthly potentate,--dearer even than life itself. Having by his courteous conduct obtained favor with Melzar, the officer in charge of the Hebrew youth, Daniel made a request that they might not eat of the king's meat, or drink of his wine. Melzar feared that should he comply with this request, he might incur the displeasure of the king, and thus endanger his own life. Like many at the present day, he thought that an abstemious diet would render these youth pale and sickly in appearance and deficient in muscular strength, while the luxurious food from the king's table would make them ruddy and beautiful, and would impart superior physical activity. <RH, January 25, 1881 par. 11>

Daniel requested that the matter be decided by a ten-days' trial,--the Hebrew youth during this brief period being permitted to eat of simple food, while their companions partook of the king's dainties. The request was finally granted, and then Daniel felt assured that he had gained his case. Although but a youth, he had seen the injurious effects of wine and luxurious living upon physical and mental health. <RH, January 25, 1881 par. 12>

At the end of the ten days the result was found to be quite the opposite of Melzar's expectations. Not only in personal appearance, but in physical activity and mental vigor, those who had been temperate in their habits exhibited a marked superiority over their companions who had indulged appetite. As a result of this trial, Daniel and his associates were permitted to continue their simple diet during the whole course of their training for the duties of the kingdom. <RH, January 25, 1881 par. 13>

The Lord regarded with approval the firmness and self-denial of these Hebrew youth, and his blessing attended them. He "gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." At the expiration of the three years of training, when their ability and acquirements were tested by the king, he "found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." <RH, January 25, 1881 par. 14>

Here is a lesson for all, but especially for the young. A strict compliance with the requirements of God is beneficial to the health of body and mind. In order to reach the highest standard of moral and intellectual attainments, it is necessary

to seek wisdom and strength from God, and to observe strict temperance in all the habits of life. In the experience of Daniel and his companions we have an instance of the triumph of principle over temptation to indulge the appetite. It shows us that through religious principle young men may triumph over the lusts of the flesh, and remain true to God's requirements, even though it cost them a great sacrifice. <RH, January 25, 1881 par. 15>

What if Daniel and his companions had made a compromise with those heathen officers, and had yielded to the pressure of the occasion, by eating and drinking as was customary with the Babylonians? That single instance of departure from principle would have weakened their sense of right and their abhorrence of wrong. Indulgence of appetite would have involved the sacrifice of physical vigor, clearness of intellect, and spiritual power. One wrong step would probably have led to others, until, their connection with Heaven being severed, they would have been swept away by temptation. <RH, January 25, 1881 par. 16>

God has said, "Them that honor me, I will honor." While Daniel clung to God with unwavering trust, the spirit of prophetic power came upon him. While he was instructed of man in the duties of court life, he was taught of God to read the mysteries of future ages, and to present to coming generations, through figures and similitudes, the wonderful things that would come to pass in the last days. <RH, January 25, 1881 par. 17>

The life of Daniel is an inspired illustration of what constitutes a sanctified character. Bible sanctification has to do with the whole man. Paul writes to his Thessalonian brethren, "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." Paul did not exhort his brethren to aim at a standard which it was impossible for them to reach. He did not pray that they might have blessings which it was not the will of God to give. He knew that all who would be fitted to meet Christ in peace must possess a pure and holy character. "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." "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." <RH, January 25, 1881 par. 18>

It is impossible for any to enjoy the blessing of sanctification while they are selfish and gluttonous. These groan under a burden of infirmities because of wrong habits of eating and drinking, which do violence to the laws of life and health. Many are enfeebling their digestive organs by indulging perverted appetite. The power of the human constitution to resist the abuses put upon it is wonderful; but persistent wrong habits in excessive eating and drinking will enfeeble every function of the body. Let these feeble ones consider what they might have been, had they lived temperately, and promoted health instead of abusing it. In the gratification of perverted appetite and passion, even professed Christians cripple nature in her work, and lessen physical, mental, and moral power. Some who are doing this, claim to be sanctified to God; but such a claim is without foundation. <RH, January 25, 1881 par. 19>

Paul writes to his Christian converts, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Specific directions were given to ancient Israel that no defective or diseased animal should be presented as an offering to God. Only the most perfect were to be selected for this purpose. The Lord, through the prophet Malachi, most severely reproved his people for departing from these instructions. <RH, January 25, 1881 par. 20>

"A son honoreth his father, and a servant his master; if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. Ye brought that which was torn, and the lame, and the sick; thus ye brought an offering; should I accept this of your hand? saith the Lord." <RH, January 25, 1881 par. 21>

Let us give careful heed to these warnings and reproofs. Though addressed to ancient Israel, they are no less applicable to the people of God today. And we should consider the words of the apostle in which he appeals to his brethren, by the mercies of God, to present their bodies "a living sacrifice, holy, acceptable unto God." This is true sanctification. It is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the every-day life. It requires that our habits of eating, drinking, and dressing, be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies--not an offering corrupted by wrong habits, but--"a living sacrifice, holy, acceptable unto God." <RH, January 25, 1881 par. 22>

Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between the physical and the

moral nature. The standard of virtue is elevated or degraded by the physical habits. Excessive eating of the best of food will produce a morbid condition of the moral feelings. And if the food is not the most healthful, the effects will be still more injurious. Any habit which does not promote healthful action in the human system degrades the higher and nobler faculties. Wrong habits of eating and drinking lead to errors in thought and action. Indulgence of appetite strengthens the animal propensities, giving them the ascendancy over the mental and spiritual powers. <RH, January 25, 1881 par. 23>

"Abstain from fleshly lusts, which war against the soul," is the language of the apostle Peter. Many regard this warning as applicable only to the licentious; but it has a broader meaning. It guards against every injurious gratification of appetite or passion. It is a most forcible warning against the use of such stimulants and narcotics as tea, coffee, tobacco, alcohol, and morphine. These indulgences may well be classed among the lusts that exert a pernicious influence upon moral character. The earlier these hurtful habits are formed, the more firmly will they hold their victim in slavery to lust, and the more certainly will they lower the standard of spirituality. <RH, January 25, 1881 par. 24>

Bible teaching will make but a feeble impression upon those whose faculties are benumbed by indulgence of appetite. Thousands will sacrifice not only health and life, but their hope of Heaven, before they will wage war against their own perverted appetites. One lady who for many years claimed to be sanctified, made the statement that if she must give up her pipe or Heaven she would say, "Farewell, Heaven, I cannot overcome my love for my pipe." This idol had been enshrined in the soul, leaving to Jesus a subordinate place. Yet this woman claimed to be wholly the Lord's! <RH, January 25, 1881 par. 25>

Wherever they may be, those who are truly sanctified will elevate the moral standard by preserving correct physical habits, and, like Daniel, presenting to others an example of temperance and self-denial. Every depraved appetite becomes a warring lust. Everything that conflicts with natural law creates a diseased condition of the soul. The indulgence of appetite produces a dyspeptic stomach, a torpid liver, a clouded brain, and thus perverts the temper and spirit of the man. And these enfeebled powers are offered to God, who refused to accept the victims for sacrifice unless they were without a blemish! It is our duty to bring our appetite and our habits of life into conformity to natural law. If the bodies offered upon Christ's altar were examined with the close scrutiny to which the Jewish sacrifices were subjected, who, with our present habits, would be accepted? <RH, January 25, 1881 par. 26>

With what care should Christians regulate their habits, that they may preserve the full vigor of every faculty to give to the service of Christ. If we would be sanctified, in soul, body, and spirit, we must live in conformity to the divine law. The heart cannot preserve consecration to God while the appetites and passions are indulged at the expense of health and life. <RH, January 25, 1881 par. 27>

Those who violate the laws upon which health depends, must suffer the penalty. By intemperance in eating and drinking and dressing, they lessen physical, mental, and moral power, so that their bodies are an offering which the Lord cannot accept. They have so limited their abilities in every sense that they cannot properly discharge their duties to their fellow-men, and they utterly fail to answer the claims of God. <RH, January 25, 1881 par. 28>

When Lord Palmerston, Premier of England, was petitioned by the Scotch clergy to appoint a day of fasting and prayer to avert the cholera, he replied, in effect, "Cleanse and disinfect your streets and houses, promote cleanliness and health among the poor, and see that they are plentifully supplied with good food and raiment, and employ right sanitary measures generally, and you will have no occasion to fast and pray. Nor will the Lord hear your prayers, while these, his preventives, remain unheeded." <RH, January 25, 1881 par. 29>

Paul's inspired warnings against self-indulgence are sounding along the line down to our time. He calls upon us to practice temperance in all things; for unless we do this we endanger the salvation of the soul: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin." He exhorts, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." <RH, January 25, 1881 par. 30>

He presents for our encouragement the freedom enjoyed by the truly sanctified: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." He charges the Galatians to "walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh." He names some of the forms of fleshly lust,--"idolatry, drunkenness, and such like." And after mentioning the fruits of the Spirit, among which is temperance, he adds, "And they that are Christ's have crucified the flesh, with the affections and lusts." <RH, January 25, 1881 par. 31>

If James had seen his brethren using tobacco, he would have denounced the practice as "earthly, sensual, and devilish." As I have seen men who claimed to enjoy the blessing of entire sanctification, while they were slaves to tobacco, spitting and defiling everything around them, I have thought, How would Heaven appear with tobacco-users in it? The lips that were taking the precious name of Christ were defiled by tobacco spittle, the breath was polluted with the stench, and even the linen was defiled; the soul that loved this uncleanness and enjoyed this poisonous atmosphere must also be defiled. The sign was hung upon the outside, testifying of what was within. <RH, January 25, 1881 par. 32>



Men professing godliness offer their bodies upon Satan's altar, and burn the incense of tobacco to his Satanic majesty. Does this statement seem severe? The offering must be presented to some deity. As God is pure and holy, and will accept nothing defiling its character, he refuses this expensive, filthy, and unholy sacrifice; therefore we conclude that Satan is the one who claims the honor. <RH, January 25, 1881 par. 33>

Jesus died to rescue man from the grasp of Satan. He came to set us free by the blood of his atoning sacrifice. The man who has become the property of Jesus Christ, and whose body is the temple of the Holy Ghost, will not be enslaved by the pernicious habit of tobacco-using. His powers belong to Christ, who has bought him with the price of blood. His property is the Lord's. How, then, can he be guiltless in expending every day the Lord's intrusted capital to gratify an appetite which has no foundation in nature? <RH, January 25, 1881 par. 34>

An enormous sum is yearly squandered for this indulgence, while souls are perishing for the word of life. How can Christians who are enlightened upon this subject, continue to rob God in tithes and offerings used to sustain the gospel, while they offer on the altar of destroying lust, in the use of tobacco, more than they give to relieve the poor or to supply the wants of God's cause? If they are truly sanctified, every hurtful lust will be overcome. Then all these channels of needless expense will be turned to the Lord's treasury, and Christians will take the lead in self-denial, in self-sacrifice, and in temperance. Then they will be the light of the world. <RH, January 25, 1881 par. 35>

Tea and coffee, as well as tobacco, have an injurious effect upon the system. Tea is intoxicating; though less in degree, its effect is the same in character as that of spirituous liquors. Coffee has a greater tendency to becloud the intellect and benumb the energies. It is not so powerful as tobacco, but is similar in its effects. The arguments brought against tobacco may also be urged against the use of tea and coffee. <RH, January 25, 1881 par. 36>

Those who are in the habit of using tea, coffee, tobacco, opium, or spirituous liquors, cannot worship God when they are deprived of the accustomed indulgence. Let them, while deprived of these stimulants, engage in the worship of God, and divine grace would be powerless to animate, enliven, or spiritualize their prayers or their testimonies. These professed Christians should consider the means of their enjoyment. Is it from above, or from beneath? <RH, January 25, 1881 par. 37>

To a tobacco-user, everything is insipid and lifeless without the darling indulgence. Its use has deadened the natural sensibilities of body and mind, and he is not susceptible of the influence of the Spirit of God. In the absence of the usual stimulant, he has a hungering and yearning of body and soul, not for righteousness, not for holiness, not for God's presence, but for his cherished idol. In the indulgence of hurtful lusts, professed Christians are daily enfeebling their powers, making it impossible to glorify God. <RH, January 25, 1881 par. 38>

## **February 1, 1881 The Life of Daniel an Illustration of True Sanctification.**

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**By Mrs. E. G. White.**  
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Text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. <RH, February 1, 1881 par. 1>

In the same year that Daniel and his companions entered the service of the king of Babylon, events occurred that severely tested the integrity of these youthful Hebrews, and proved before an idolatrous nation the power and faithfulness of the God of Israel. <RH, February 1, 1881 par. 2>

While King Nebuchadnezzar was looking forward with anxious forebodings to the future, he had a remarkable dream, by which "he was greatly troubled, and his sleep brake from him." But although this vision of the night made a deep impression on his mind, he found it impossible to recall the particulars. He applied to his astrologers and magicians,--a class of impostors who professed to have power to reveal secret events,--and with promises of great wealth and honor commanded them to tell him his dream and its interpretation. But they said, "Tell thy servants the dream, and we will show the interpretation." <RH, February 1, 1881 par. 3>

Here their deceptive character was clearly exposed. The king knew that if they could really tell the interpretation, they could tell the dream as well. The Lord had in his providence given the king this dream, and had caused the particulars to be forgotten, while the fearful impression was left upon his mind, in order to expose the pretensions of the wise men of Babylon. The monarch saw through their subterfuge, and was very angry, threatening that every one of them should be slain if in a given time the dream was not made known. Daniel and his companions were to perish with the false prophets; but, taking his life in his hand, Daniel ventures to enter the presence of the king, begging that time may be granted that he may show the dream and the interpretation. <RH, February 1, 1881 par. 4>

To this request the monarch accedes; and now Daniel gathers his three companions, and together they take the matter

before God, seeking for wisdom from the Source of light and knowledge. Although they were in the king's court, surrounded with temptation, they did not forget their responsibility to God. They were strong in the consciousness that his providence had placed them where they were; that they were doing his work,--meeting the demands of truth and duty. They had confidence toward God. They had turned to him for strength when in perplexity and danger, and he had been to them an ever-present help in time of need. <RH, February 1, 1881 par. 5>

The servants of God did not plead with him in vain. They had honored him, and in the hour of trial he honors them. The secret was revealed to Daniel, and he hastens to request an interview with the king. <RH, February 1, 1881 par. 6>

The Jewish captive stands before the monarch of the most powerful empire the sun had ever shone upon. The king is in great distress amid all his riches and glory; but the youthful exile is peaceful and happy in his God. Now, if ever, is the time for Daniel to exalt himself,--to make prominent his own goodness and superior wisdom. But his first effort is to disclaim all honor for himself, and to exalt God as the Source of wisdom:-- <RH, February 1, 1881 par. 7>

"The secret which the king hath demanded, cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in Heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." The king listens with solemn attention as every particular of the dream is reproduced, and when the interpretation is faithfully given, he feels that he can rely upon it as a divine revelation. <RH, February 1, 1881 par. 8>

The solemn truths conveyed in this vision of the night, made a deep impression on the sovereign's mind, and in humility and awe he fell down and worshiped, saying, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets." <RH, February 1, 1881 par. 9>

Light, direct from Heaven, had been permitted to shine upon King Nebuchadnezzar, and for a little time he was influenced by the fear of God. But a few years of prosperity filled his heart with pride, and he forgot his acknowledgment of the living God. He resumed his idol worship with increased zeal and bigotry. <RH, February 1, 1881 par. 10>

From the treasures obtained in war, he made a golden image to represent the one that he had seen in his dream, setting it up in the plain of Dura, and commanding all the rulers and the people to worship it, on pain of death. This statue was about ninety feet in height and nine in breadth, and in the eyes of that idolatrous people it presented a most imposing and majestic appearance. <RH, February 1, 1881 par. 11>

A proclamation was issued, calling upon all the officers of the kingdom to assemble at the dedication of the image, and at the sound of the musical instruments, to bow down and worship it. Should any fail to do this, they were immediately to be cast into the midst of a burning fiery furnace. <RH, February 1, 1881 par. 12>

The appointed day has come, and the vast company is assembled, when word is brought to the king that the three Hebrews whom he had set over the province of Babylon, had refused to worship the image. These are Daniel's three companions, who had been called by the king, Shadrach, Meshach, and Abednego. Full of rage, the monarch calls them before him, and pointing to the angry furnace, tells them the punishment that will be theirs if they refuse obedience to his will. <RH, February 1, 1881 par. 13>

But all the crowned monarchs of earth could not turn these men from their allegiance to the great Ruler of nations. They had learned from the history of their fathers that disobedience to God is dishonor, disaster, and ruin; that the fear of the Lord is not only the beginning of wisdom, but the foundation of all true prosperity. They look with calmness upon the fiery furnace and the idolatrous throng. They have trusted in God, and he will not fail them now. Their answer is respectful, but decided,--"Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." <RH, February 1, 1881 par. 14>

The proud tyrant is surrounded by his great men, the officers of the government, and the army that has conquered nations; and all unite in applauding him as having the wisdom and power of the gods. In the midst of this imposing display stand the three youthful Hebrews, steadily persisting in their refusal to obey the king's decree. They had been obedient to the laws of Babylon, so far as these did not conflict with the claims of God; but they would not be swayed a hair's breadth from the duty they owed to their Creator. <RH, February 1, 1881 par. 15>

The king's wrath knew no limits. In the very height of his power and glory, to be thus defied by these representatives of a despised and captive race, was an insult which his proud spirit could not endure. The fiery furnace had been heated seven times more than it was wont, and into it were cast the Hebrew exiles. So furious were the flames, that the men who cast them in were burned to death. <RH, February 1, 1881 par. 16>

Suddenly the countenance of the king paled with terror. His eyes were fixed upon the glowing flames, and turning to his lords he said, "Did we not cast three men bound into the midst of the fire?" The answer was, "True, O king." And now, his terror and amazement increased, the monarch exclaimed, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." <RH, February 1, 1881 par. 17>

When the Son of God manifests himself to men, an unseen power speaks to the soul that this is God. And before his

majesty, kings and nobles tremble, and acknowledge the superiority of the living God over every earthly power. <RH, February 1, 1881 par. 18>

With feelings of remorse and shame, the king exclaimed, "Ye servants of the most high God, come forth." And they obeyed, showing themselves unhurt before that vast multitude, not even the smell of fire being upon their garments. This miracle produced a striking change in the minds of the people. The great golden image, set up with such display, was forgotten. The king published a decree that any one speaking against the God of these men should be put to death; "because there is no other god that can deliver after this sort." <RH, February 1, 1881 par. 19>

These three Hebrews possessed genuine sanctification. True Christian principle will not stop to weigh consequences. It does not ask, What will people think of me if I do this? or how will it affect my worldly prospects if I do that? With the most intense longing, the children of God desire to know what he would have them do, that their works may glorify him. The Lord has made ample provision that the heart and life of all his followers may be controlled by divine grace, that they may be as burning and shining lights in the world. <RH, February 1, 1881 par. 20>

These faithful Hebrews possessed great natural ability and intellectual culture, and they occupied a high position of honor; but all these advantages did not lead them to forget God. All their powers were yielded to the sanctifying influence of divine grace. By their godly example, their steadfast integrity, they showed forth the praises of Him who had called them out of darkness into his marvelous light. In their wonderful deliverance was displayed, before that vast assembly, the power and majesty of God. Jesus placed himself by their side in the fiery furnace, and by the glory of his presence convinced the proud king of Babylon that it could be no other than the Son of God. The light of Heaven had been shining forth from Daniel and his companions, until all their associates understood the faith which ennobled their lives and beautified their characters. By the deliverance of his faithful servants, the Lord declares that he will take his stand with the oppressed, and overthrow, all earthly powers that would exalt their own glory and trample under foot the God of Heaven. <RH, February 1, 1881 par. 21>

What a lesson is here given to the faint-hearted, the vacillating, the cowardly in the cause of God. What encouragement is given to those who will not be swayed from duty by threats or peril. These faithful, steadfast characters exemplify sanctification, while they have no thought of claiming the high honor. The amount of good which may be accomplished by comparatively obscure but devoted Christians, cannot be estimated until the life records shall be made known, when the Judgment shall sit and the books be opened. <RH, February 1, 1881 par. 22>

Christ identifies his interest with this class; he is not ashamed to call them brethren. There should be hundreds where there is now one among us, so closely allied to God, their lives in such close conformity to his will, that they would be bright and shining lights, sanctified wholly, in soul, body, and spirit. <RH, February 1, 1881 par. 23>

The great conflict is still between the children of light and the children of darkness. Those who name the name of Christ should shake off the lethargy that enfeebles their efforts, and should meet the momentous responsibilities that devolve upon them. All who do this may expect the power of God to be revealed in them. The Son of God, the world's Redeemer, will be represented in their words and in their works, and God's name will be glorified. <RH, February 1, 1881 par. 24>

Nebuchadnezzar had another dream, which filled his heart with terror. In a vision of the night he saw a great tree growing in the midst of the earth, towering up to the heavens, and its branches stretching to the ends of the earth. In it the fowls of the air dwelt, and under it the beasts of the field found shelter. As the king gazed upon that lofty tree, he beheld a "watcher, even a holy one,"--a divine messenger, similar in appearance to the One who walked with the three Hebrews in the fiery furnace. This heavenly being approached the tree, and in a loud voice cried, "Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches; nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass." <RH, February 1, 1881 par. 25>

The skill of the wise men proving ineffectual, Daniel is sent for to interpret the dream. Its signification filled him with astonishment, and "his thoughts troubled him." He faithfully told the king that the fate of the tree was emblematic of his own downfall; that he would lose his reason, and, forsaking the abodes of men, would find a home with the beasts of the field, and that he would remain in this condition for the period of seven years. He urged the proud monarch to repent and turn to God, and by good works avert the threatened calamity. But the king's heart had become hardened, and he felt independent of God. <RH, February 1, 1881 par. 26>

About one year after he had received the divine warning, the king was walking in his palace and thinking of his power as ruler of earth's greatest kingdom, when he exclaimed, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" <RH, February 1, 1881 par. 27>

The proud boast had scarcely left his lips, when a voice from Heaven told him that God's appointed time of judgment had come. In a moment his reason was taken away, and he became as a beast. For seven years he was thus degraded. At the end of this time his reason was restored to him, and then looking up in humility to the great God of Heaven, he

recognized the divine hand in this chastisement, and was again restored to his throne. <RH, February 1, 1881 par. 28>

In a public proclamation, King Nebuchadnezzar acknowledged his guilt, and the great mercy of God in his restoration. This was the last act of his life as recorded in Sacred History. <RH, February 1, 1881 par. 29>

## February 8, 1881 The Life of Daniel an Illustration of True Sanctification.

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By Mrs. E. G. White.  
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Text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. <RH, February 8, 1881 par. 1>

Belshazzar was acquainted with the dealings of God with Nebuchadnezzar, but this knowledge had no effect upon his own course. He blindly clung to the worship of idols, and gave himself up to sensual indulgence. It was not long before reverses came. He had been defeated in battle by Cyrus, and for two years had been besieged in the city of Babylon. Within that seemingly impregnable fortress, with its massive walls and its gates of brass, protected by the river Euphrates, and supplied with provisions for a twenty years' siege, the voluptuous monarch felt secure, and passed his time in mirth and revelry. <RH, February 8, 1881 par. 2>

One night he made a great feast to a thousand of his lords. All the attractions that wealth and royal power could command, combined to give splendor to the scene. Everything that could administer to the lusts of the flesh was there. Princes and statesmen drank wine like water, and reveled under its maddening influence. The king had commanded to bring to that sacrilegious feast the golden and silver vessels which Nebuchadnezzar had taken out of the temple at Jerusalem, and which had been consecrated to the service of God, and employed by holy men in his worship. These were now to be used by the wicked revelers. <RH, February 8, 1881 par. 3>

While they were that night in the midst of idolatrous mirth, the king's countenance suddenly pales, and he seems paralyzed with terror; for lo! a bloodless hand is tracing mystic characters on the wall over against him. The revelers discern the curious and, to them, unintelligible writing. The exciting merriment dies away, and a painful silence falls upon the throng. The king's thoughts troubled him, "the joints of his loins were loosed, and his knees smote one against another." Trembling with alarm, he "cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed in scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom." But these men are no more able to interpret the mystic characters traced by the hand of an angel of God than they were to interpret the dream of Nebuchadnezzar. <RH, February 8, 1881 par. 4>

The terror of the king increases. He is conscious that this writing is a rebuke of his impious feast, and yet he cannot tell its exact import. The queen then reminds him that there is a man in his kingdom "in whom is the spirit of the holy gods," and that in the days of his father, "light and understanding and wisdom like the wisdom of the gods was found in him;" whom his father "made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will shew the interpretation." <RH, February 8, 1881 par. 5>

Then is Daniel brought before the king without delay, and the monarch promises him great rewards if he will interpret the writing. Daniel looks upon that wicked throng bearing evidence of intemperate feasting and revelry. He stands before them in the quiet dignity of a servant of the most high God, not to speak words of flattery, as was the custom of the professedly wise men of the kingdom, but to speak the truth of God. Sternly disclaiming all desire for rewards or honor, he says, "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation." <RH, February 8, 1881 par. 6>

Daniel then proceeds to speak of the Lord's dealings with Nebuchadnezzar,--the dominion and glory bestowed upon him, the divine judgment for his pride, and his subsequent acknowledgment of the power and mercy of the God of Israel; and then in the most direct and emphatic words he rebukes the great wickedness of the impious king,--"And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of Heaven." <RH, February 8, 1881 par. 7>

Daniel then gave the interpretation of the mystic writing: "God hath numbered thy kingdom, and finished it." "Thou art weighed in the balances, and art found wanting." Thy kingdom is divided, and given to the Medes and Persians." That very night the words of the prophet were fulfilled. The city was occupied, the king slain, and the kingdom taken,

by the Medes and Persians. <RH, February 8, 1881 par. 8>

Darius now took possession of the throne of Babylon, and at once proceeded to re-organize the government. He "set over the kingdom a hundred and twenty princes, which should be over the whole kingdom; and over these, three presidents; of whom Daniel was first." And "Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." The honors bestowed upon Daniel excited the jealousy of the leading men of the kingdom. The presidents and princes sought to find occasion against him concerning the kingdom. "But they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him." <RH, February 8, 1881 par. 9>

What a lesson is here presented for all Christians. The keen eyes of jealousy were fixed upon Daniel day after day; their watchings were sharpened by hatred; yet not a word or act of his life could they make appear wrong. And still he made no claim to sanctification; but he did that which was infinitely better,—he lived a holy, sanctified life. The true test of sanctification is the daily deportment. <RH, February 8, 1881 par. 10>

The more blameless the life of Daniel, the greater was the hatred excited against him by his enemies. They were filled with madness, because they could find nothing in his moral character or in the discharge of his duties, upon which to base a complaint against him. "Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Three times a day, Daniel prayed to the God of Heaven. This was the only accusation that could be brought against him. <RH, February 8, 1881 par. 11>

A scheme is now devised to accomplish his destruction. His enemies assembled at the palace, and asked the king to pass a decree, that no person in the whole realm should ask anything of either God or man, except of Darius the king, for the space of thirty days, and that any violation of this edict should be punished by casting the offender into the den of lions. The king knew nothing of the hatred of these men toward Daniel, and did not suppose that the decree would in any way injure him. Through flattery they made the monarch believe it would be greatly to his honor to pass such a decree. With a smile of Satanic triumph upon their faces, these men come forth from the presence of the king; and rejoice together, over the trap which they have laid for the servant of God. <RH, February 8, 1881 par. 12>

The decree goes forth from the king. Daniel is aware of all that has been done. He is acquainted with the purpose of his enemies to ruin him. But he does not change his course in a single particular. With calmness he goes about his accustomed duties, and at the hour of prayer he goes to his chamber, and with his windows open toward Jerusalem, he offers his petitions to the God of Heaven. By his course of action, he takes the position that no king or prince has the right to come between him and his God, and tell him to whom he should or should not pray. Noble man of principle! he stands before the world today a praiseworthy example of Christian boldness and fidelity. He turns to God with all his heart, although he knows that death is the penalty for his devotion. <RH, February 8, 1881 par. 13>

His adversaries watch him an entire day. Three times he has repaired to his chamber, and three times the voice of earnest intercession has been heard. The next morning the complaint is made to the king that Daniel, one of the captives of Judah, has set at defiance his decree. When the monarch heard these words, his eyes were at once opened to see the snare that had been set. He is sorely displeased with himself for having passed such a decree, and labors till the going down of the sun to devise some plan by which Daniel may be delivered. But the prophet's enemies had anticipated this, and they came before the king with these words: "Know, O king, that the law of the Medes and Persians is, that no decree nor statute which the king establisheth may be changed. <RH, February 8, 1881 par. 14>

"Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee." A stone is laid upon the mouth of the den, and sealed with the royal seal. "Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep went from him." <RH, February 8, 1881 par. 15>

Early in the morning the monarch hastened to the den of lions, and cried, "Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" The voice of the prophet is heard in reply, "O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. <RH, February 8, 1881 par. 16>

"Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." Thus was the servant of God delivered. And the snare which his enemies had laid for his destruction proved to be their own ruin. At the command of the king they were cast into the den, and instantly devoured by the wild beasts. <RH, February 8, 1881 par. 17>

As the time approached for the close of the seventy years' captivity, Daniel's mind became greatly exercised upon the prophecies of Jeremiah. He saw that the time was at hand when God would give his chosen people another trial; and with fasting, humiliation, and prayer, he importuned the God of Heaven in behalf of Israel, in these words: "O Lord, the

great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments'; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments; neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land." <RH, February 8, 1881 par. 18>

Notice these words. Daniel does not proclaim his own fidelity before the Lord. Instead of claiming to be pure and holy, he identifies himself with the really sinful of Israel. The wisdom which God imparted to him was as far superior to the wisdom of the wise men of the world as the light of the sun shining in the heavens at noonday is brighter than the feeblest star. Yet ponder the prayer from the lips of this man so highly favored of Heaven. With deep humiliation, with tears, and with rending of heart, he pleads for himself and for his people. He lays his soul open before God, confessing his own vileness, and acknowledging the Lord's greatness and majesty. What earnestness and fervor characterize his supplications! He is coming nearer and nearer to God. The hand of faith is reached upward to grasp the never-failing promises of the Most High. His soul is wrestling in agony. And he has the evidence that his prayer is heard. He feels that victory is his. If we as a people would pray as Daniel prayed, and wrestle as he wrestled, humbling our souls before God, we should realize as marked answers to our petitions as were granted to Daniel. Hear how he presses his case at the court of "Heaven:-- <RH, February 8, 1881 par. 19>

"O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name. And whilst I was speaking and praying, and confessing *my sin* and the sin of my people, . . . even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." <RH, February 8, 1881 par. 20>

As Daniel's prayer is going forth, the angel Gabriel comes sweeping down from the heavenly courts, to tell him that his petitions are heard and answered. This mighty angel has been commissioned to give him skill and understanding,-- to open before him the mysteries of future ages. Thus, while earnestly seeking to know and understand the truth, Daniel was brought into communion with Heaven's delegated messenger. <RH, February 8, 1881 par. 21>

The man of God was praying, not for a flight of happy feeling, but for a knowledge of the divine will. And he desired this knowledge, not merely for himself, but for his people. His great burden was for Israel, who were not, in the strictest sense, keeping the law of God. He acknowledges that all their misfortunes have come upon them in consequence of their transgressions of that holy law. He says, "We have sinned, we have done wickedly. . . . Because for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us." They had lost their peculiar, holy character as God's chosen people. "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate." Daniel's heart turns with intense longing to the desolate sanctuary of God. He knows that its prosperity can be restored only as Israel shall repent of their transgressions of God's law, and become humble, and faithful, and obedient. <RH, February 8, 1881 par. 22>

In answer to his petition, Daniel received not only the light and truth which he and his people most needed, but a view of the great events of the future, even to the advent of the world's Redeemer. Those who claim to be sanctified, while they have no desire to search the Scriptures, or to wrestle with God in prayer for a clearer understanding of Bible truth, know not what true sanctification is. <RH, February 8, 1881 par. 23>

All who believe with the heart the word of God will hunger and thirst for a knowledge of his will. God is the author of truth. He enlightens the darkened understanding, and gives to the human mind power to grasp and comprehend the truths which he has revealed. <RH, February 8, 1881 par. 24>

Daniel talked with God. Heaven was opened before him. But the high honors granted him were the result of humiliation and earnest seeking. He did not think, as do many at the present day, that it is no matter what we believe, if we are only honest, and love Jesus. True love for Jesus will lead to the most close and earnest inquiry as to what is truth. Christ prayed that his disciples might be sanctified through the truth. He who is too indolent to make anxious, prayerful search for truth, will be left to receive errors which shall prove the ruin of his soul. <RH, February 8, 1881 par. 25>

At the time of Gabriel's visit, the prophet Daniel was unable to receive further instruction; but a few years afterward, desiring to know more of subjects not yet fully explained, he again set himself to seek light and wisdom from God. "In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all. . . . Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." <RH, February 8, 1881 par. 26>

No less a personage than the Son of God appeared to Daniel. This description is similar to that given by John when

Christ was revealed to him upon the Isle of Patmos. Our Lord now comes with another heavenly messenger to teach Daniel what would take place in the latter days. This knowledge was given to Daniel and recorded by inspiration for us upon whom the ends of the world are come. <RH, February 8, 1881 par. 27>

The great truths revealed by the world's Redeemer are for those who search for truth as for hid treasures. Daniel was an aged man. His life had been passed amid the fascinations of a heathen court, his mind cumbered with the affairs of a great empire; yet he turns aside from all these to afflict his soul before God, and seek a knowledge of the purposes of the Most High. And in response to his supplications, light from the heavenly courts was communicated for those who should live in the latter days. With what earnestness, then, should we seek God, that he may open our understanding to comprehend the truths brought to us from Heaven. <RH, February 8, 1881 par. 28>

"And I Daniel alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. . . . And there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength." Such will be the experience of every one who is truly sanctified. The clearer their views of the greatness, glory, and perfection of Christ, the more vividly will they see their own weakness and imperfection. They will have no disposition to claim a sinless character; that which has appeared right and comely in themselves will, in contrast with Christ's purity and glory, appear only as unworthy and corruptible. It is when men are separated from God, when they have very indistinct views of Christ, that they say, "I am sinless; I am sanctified." <RH, February 8, 1881 par. 29>

Gabriel then appeared to the prophet, and thus addressed him; "O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." <RH, February 8, 1881 par. 30>

What great honor was shown to Daniel by the Majesty of Heaven! He comforts his trembling servant, and assures him that his prayer was heard in Heaven, and that in answer to that fervent petition, the angel Gabriel was sent to affect the heart of the Persian king. The monarch had resisted the impressions of the Spirit of God during the three weeks while Daniel was fasting and praying, but Heaven's Prince, the archangel, Michael, was sent to turn the heart of the stubborn king to take some decided action to answer the prayer of Daniel. <RH, February 8, 1881 par. 31>

"And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And behold, one like the similitude of the sons of men touched my lips. . . . And said, O man greatly beloved, fear not: peace be unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me." So great was the divine glory revealed to Daniel that he could not endure the sight. Then the messenger of Heaven veiled the brightness of his presence and appeared to the prophet as "one like the similitude of the sons of men." By his divine power he strengthened this man of integrity and of faith, to hear the message sent to him from God. <RH, February 8, 1881 par. 32>

Daniel was a devoted servant of the Most High. His long life was filled up with noble deeds of service for his Master. His purity of character, and unwavering fidelity, are equaled only by his humility of heart and his contrition before God. We repeat, The life of Daniel is an inspired illustration of true sanctification. <RH, February 8, 1881 par. 33>

## **February 15, 1881 The Life of John an Illustration of True Sanctification.**

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**By Mrs. E. G. White.**  
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Text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23. <RH, February 15, 1881 par. 1>

The apostle John was distinguished above his brethren as "the disciple whom Jesus loved." While not in the slightest degree cowardly, weak, or vacillating in character, he possessed an amiable disposition, and a warm, loving heart, capable of the deepest and most earnest devotion. He seems to have enjoyed, in a pre-eminent sense, the friendship of Christ, and he received many tokens of the Saviour's confidence and love. He was one of the three permitted to witness Christ's glory upon the mount of transfiguration, and his agony in Gethsemane; and to the care of John our Lord confided his mother in those last hours of anguish upon the cross. <RH, February 15, 1881 par. 2>

The Saviour's affection for the beloved disciple was returned with all the strength of ardent devotion. John clung to Christ as the vine clings to the stately pillar. For the Master's sake he braved the dangers of the judgment hall, and lingered about the cross; and at the tidings that Christ had risen, he hastened to the sepulcher, in his zeal outstripping

even the impetuous Peter. <RH, February 15, 1881 par. 3>

John's affection for his Master was not a mere human friendship, but the love of a repentant sinner, who felt that he had been redeemed by the precious blood of Christ. He esteemed it the highest honor to work and suffer in the service of his Lord. His love for Jesus led him to love all for whom Christ died. His religion was of a practical character. He reasoned that love to God would be manifested in love to his children. He was heard again and again to say, "Beloved, if God so loved us, we ought also to love one another." "We love him because he first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" The apostle's life was in harmony with his teachings. The love which glowed in his heart for Christ, led him to put forth the most earnest, untiring labor for his fellow-men, especially for his brethren in the Christian church. He was a powerful preacher, fervent, and deeply in earnest, and his words carried with them a weight of conviction. <RH, February 15, 1881 par. 4>

The confiding love and unselfish devotion manifested in the life and character of John, present lessons of untold value to the Christian church. Some may represent him as possessing this love independent of divine grace; but John had, by nature, serious defects of character; he was proud and ambitious, and quick to resent slight and injury. <RH, February 15, 1881 par. 5>

The depth and fervor of John's affection for the Master was not the cause of Christ's love for him, but the effect of that love. John desired to become like Jesus, and under the transforming influence of the love of Christ, he became meek and lowly of heart. Self was hid in Jesus. He was closely united to the Living Vine, and thus became a partaker of the divine nature. Such will ever be the result of communion with Christ. This is true sanctification. <RH, February 15, 1881 par. 6>

There may be marked defects in the character; evil temper, irritable disposition, envy, and jealousy may bear sway; yet if the man becomes a true disciple of Jesus, the power of divine grace will make him a new creature. Christ's love transforms, sanctifies him. But when persons profess to be Christians, and their religion does not make them better men and better women in all the relations of life,--living representatives of Christ in disposition and character,--they are none of his. <RH, February 15, 1881 par. 7>

At one time, with several of his brethren, John engaged in a dispute as to which of their number should be accounted greatest. They did not intend their words to reach the ear of the Master; but Jesus read their hearts, and embraced the opportunity to give his disciples a lesson of humility. It was not only for the little group who listened to his words, but was to be recorded for the benefit of all his followers, to the close of time. "And he sat down, and called the twelve, and said unto them, If any man desire to be first, the same shall be last of all, and servant of all." <RH, February 15, 1881 par. 8>

Those who possess the spirit of Christ will have no ambition to occupy a position above their brethren. It is those who are small in their own eyes who will be accounted great in the sight of God. "And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but Him that sent me." <RH, February 15, 1881 par. 9>

What a precious lesson is this for all the followers of Christ! Those who overlook the life-duties lying directly in their pathway, who neglect mercy and kindness, courtesy and love, to even a little child, are neglecting Christ. John felt the force of this lesson, and profited by it. <RH, February 15, 1881 par. 10>

On another occasion, his brother James and himself had seen a man casting out devils in the name of Jesus, and because he did not immediately connect himself with their company, they decided that he had no right to do this work, and consequently forbade him. In the sincerity of his heart, John related the circumstance to the Master. Jesus said, "Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." <RH, February 15, 1881 par. 11>

Again, James and John came to Jesus with a request that he would honor them by permitting one to sit at his right hand and the other at his left hand in his glory. The Saviour answered, "Ye know not what ye ask." How little do many of us understand the true import of our prayers! Oh! Jesus knew the infinite price at which that glory must be purchased, when he, "for the joy that was set before him, endured the cross, despising the shame." That joy was to see souls saved by his humiliation, his agony, and the shedding of his blood. <RH, February 15, 1881 par. 12>

This was the glory which Christ was to receive, and which these two disciples had requested that they might be permitted to share. Jesus asked them, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can." <RH, February 15, 1881 par. 13>

How little did they comprehend what that baptism signified! "Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared." <RH, February 15, 1881 par. 14>

Jesus understood the motives which prompted the request, and thus reproved the pride and ambition of the two



disciples: "The Gentiles exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." <RH, February 15, 1881 par. 15>

Upon one occasion, Christ sent messengers before him into a village of the Samaritans, requesting the people to prepare refreshments for himself and his disciples. But when Christ approached the town, he appeared to be passing on toward Jerusalem. This aroused the enmity of the Samaritans, and instead of sending messengers to invite and even urge him to tarry with them, they withheld the courtesies which they would have given to a common wayfarer. Jesus never urges his presence upon any, and the Samaritans lost the blessing which would have been granted them, had they solicited him to be their guest. <RH, February 15, 1881 par. 16>

We may wonder at this rude and uncourteous treatment of the Majesty of Heaven; but how often are we who profess to be the followers of Christ, guilty of the same neglect. Do we urge Jesus to take up his abode in our hearts and in our homes? He is full of love, of grace, of blessing, and stands ready to bestow these gifts upon us; but, like the Samaritans, we are frequently content without them. <RH, February 15, 1881 par. 17>

The disciples were aware of the purpose of Christ to bless the Samaritans with his presence; and when they saw the coldness, jealousy, and positive disrespect shown to their Master, they were filled with surprise and indignation. James and John were especially stirred. That the Master whom they so highly revered should be thus treated, seemed to them a crime too great to be passed over without immediate punishment. These disciples said, "Lord, wilt thou that we command fire to come down from Heaven, and consume them, even as Elias did?" referring to the destruction of the Syrian captains and their companies sent out to take the prophet Elijah. <RH, February 15, 1881 par. 18>

Jesus rebuked his disciples, saying, "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." John and his fellow-disciples were in a school, in which Christ was teacher. Those who were ready to learn their mistakes, and anxious to improve in character, had ample opportunity. John treasured every lesson, and constantly sought to bring his character into harmony with the divine Pattern. The lessons of Christ, setting forth meekness, humility, and love as essential to growth in grace and a fitness for his work, were of the highest value to John. These lessons are addressed to us as individuals and as brethren in the church, as well as to the first disciples of Christ. There is no sanctification without the grace of humility. <RH, February 15, 1881 par. 19>

An instructive lesson may be drawn from the striking contrast between the character of John and that of Judas. John was a living illustration of sanctification. On the other hand, Judas possessed a form of godliness, while his character was more Satanic than divine. He professed to be a disciple of Christ, but in words and in works denied him. <RH, February 15, 1881 par. 20>

Judas had the same precious opportunities as had John to study and to imitate the Pattern. He listened to the lessons of Christ, and his character might have been transformed by divine grace. But while John was earnestly warring against his own faults, and seeking to assimilate to Christ, Judas was violating his conscience, yielding to temptation, and fastening upon himself habits of dishonesty that would transform him into the image of Satan. <RH, February 15, 1881 par. 21>

These two disciples represent the Christian world. All profess to be Christ's followers; but while one class walk in humility and meekness, learning of Jesus, the other show that they are not doers of the word, but hearers only. One class are sanctified through the truth; the other know nothing of the transforming power of divine grace. The former are dying daily to self, and are overcoming sin. The latter are indulging their own lusts, and becoming the servants of Satan. <RH, February 15, 1881 par. 22>

John's early life was passed in the society of the rude and uncultivated fishermen of Galilee. He did not enjoy the training of the schools; but by association with Christ, the Great Teacher, he obtained the highest education which mortal man can receive. He drank eagerly at the fountain of wisdom, and then sought to lead others to that "well of water springing up into everlasting life." The simplicity of his words, the sublime power of the truths he uttered, and the spiritual fervor that characterized his teachings, gave him access to all classes. Yet even believers were unable to fully comprehend the sacred mysteries of divine truth unfolded in his discourses. He seemed to be constantly imbued with the Holy Spirit. He sought to bring the thoughts of the people up to grasp the unseen. The wisdom with which he spoke caused his words to drop as the dew, softening and subduing the soul. <RH, February 15, 1881 par. 23>

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**February 22, 1881 The Life of John an Illustration of True Sanctification.**

By Mrs. E. G. White.

Text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. <RH, February 22, 1881 par. 1>

After the ascension of Christ, John stands forth a faithful, ardent laborer for the Master. With others, he enjoyed the outpouring of the Spirit on the day of Pentecost, and with fresh zeal and power he continued to speak to the people the words of life. He was threatened with imprisonment and death, but he would not be intimidated. <RH, February 22, 1881 par. 2>

Multitudes from all classes come out to listen to the preaching of the apostles, and are healed of their diseases through the name of Jesus, that name so hated among the Jews. The priests and rulers are frantic in their opposition, as they see that the sick are healed, and Jesus is exalted as the Prince of life. They fear that soon the whole world will believe on him, and then accuse them of murdering the Mighty Healer. But the greater their efforts to stop this excitement, the more accept him and turn from the teachings of the scribes and Pharisees. They are filled with indignation, and laying hands upon the apostles, thrust them into the common prison. But the angel of the Lord, by night, opens the prison doors, brings them forth, and says, "Go, stand and speak in the temple to the people all the words of this life." <RH, February 22, 1881 par. 3>

With fidelity and earnestness, John bore testimony for his Lord upon every suitable occasion. He saw that the times were full of peril for the church. Satanic delusions were existing everywhere. The minds of the people were wandering through the mazes of skepticism and deceptive doctrines. Some who pretended to be true to the cause of God were deceivers; they denied Christ and his gospel, and were bringing in damnable heresies and living in transgression of the divine law. <RH, February 22, 1881 par. 4>

John's favorite theme was the infinite love of Christ. No man stood higher before the believers in his day, and before men of all classes, than did John. He believed in God as a child believes in a kind and tender father. He understood the character and work of Jesus; and when he saw his Jewish brethren groping their way without a ray of the Sun of Righteousness to illuminate their path, he longed to present to them Christ, the Light of the world. <RH, February 22, 1881 par. 5>

The faithful apostle saw that their blindness, their pride, superstition, and ignorance of the Scriptures, were riveting upon their souls fetters which would never be broken. The prejudice and hatred against Christ which they obstinately cherished, was bringing ruin upon them as a nation, and destroying their hopes of everlasting life. But John continued to present Christ to them as the only way of salvation. The evidence that Jesus of Nazareth was the Messiah was so clear, that John declares no man need to walk in the darkness of error while such a light is proffered him. <RH, February 22, 1881 par. 6>

John lived to see the gospel of Christ preached far and near, and thousands eagerly accepting its teachings. But he was filled with sadness as he perceived poisonous errors creeping into the church. Some who accepted Christ claimed that his love released them from obedience to the law of God. On the other hand, many taught that the letter of the law should be kept, also all the Jewish customs and ceremonies, and that this was sufficient for salvation, without the blood of Christ. They held that Christ was a good man, like the apostles, but denied his divinity. John saw the dangers to which the church would be exposed, should they receive these ideas, and he met them with promptness and decision. He wrote to a most honorable helper in the gospel, a lady of good repute and extensive influence:-- <RH, February 22, 1881 par. 7>

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is a partaker of his evil deeds." <RH, February 22, 1881 par. 8>

John was not to prosecute his work without great hindrances, Satan was not idle. He instigated evil men to cut short the useful life of this man of God; but holy angels protected him from their assaults. John must stand as a faithful witness for Christ. The church in its peril needed his testimony. <RH, February 22, 1881 par. 9>

By falsehood and misrepresentation the emissaries of Satan had sought to stir up opposition against John, and against the doctrine of Christ. In consequence, dissensions and heresies were imperiling the church. John met these errors unflinchingly. He hedged up the way of the adversaries of truth. He wrote and exhorted that the leaders in these heresies should not have the least encouragement. There are at the present day evils similar to those that threatened the prosperity of the early church, and the teachings of the apostle upon these points should be carefully heeded. "You must have charity," is the cry to be heard everywhere, especially from those who profess sanctification. But charity is too pure to cover an unconfessed sin. John's teachings are important for those who are living amid the perils of the last

days. He had been intimately associated with Christ, he had listened to his teachings, and had witnessed his mighty miracles. He bore a convincing testimony, which made the falsehoods of his enemies of none effect. <RH, February 22, 1881 par. 10>

John enjoyed the blessing of true sanctification. But mark, the apostle does not claim to be sinless; he is seeking perfection by walking in the light of God's countenance. He testifies that the man who pretends to know God, and yet breaks the divine law, gives the lie to his profession. "He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him." In this age of boasted liberality, these words of John would be branded as bigotry. But the apostle would teach us that while endeavoring to perfect Christian character, we are authorized to call sin and sinners by their right names,--that this is true charity. While loving the souls for whom Christ died, and laboring for their salvation, we should not make a compromise with sin. We are not to unite with the rebellious, and call this charity. God requires his people in this age of the world to stand as did John in his time, unflinchingly for the right, in opposition to soul-destroying errors. <RH, February 22, 1881 par. 11>

I have met many who claimed to live without sin. But when tested by God's word, these persons were found to be open transgressors of his holy law. The clearest evidences of the perpetuity and binding force of the fourth commandment, failed to arouse the conscience. They could not deny the claims of God, but ventured to excuse themselves in breaking the Sabbath. They claimed to be sanctified, and to serve God on all days of the week. Many good people, they said, did not keep the Sabbath. As they were sanctified, no condemnation would rest upon them if they did not observe it. God was too merciful to punish us for not keeping the seventh day. They would be counted odd and singular in community, should they observe the Sabbath, and would have no influence in the world. We must be subject to the powers that be. <RH, February 22, 1881 par. 12>

A lady in New Hampshire bore her testimony in a public meeting, that the grace of God was ruling in her heart, and that she was wholly the Lord's. She then expressed her belief that this people were doing much good in arousing sinners to see their danger. She said, "The Sabbath that this people present to us, is the only Sabbath of the Bible;" and then stated that her mind had been very much exercised upon the subject. She saw great trials before her, which she must meet if she kept the seventh day. The next day, she came to meeting, and again bore her testimony, saying she had asked the Lord if she must keep the Sabbath, and he had told her she need not keep it. Her mind was now at rest upon that subject. She then gave a most stirring exhortation for all to come to the perfect love of Jesus, where there was no condemnation to the soul. <RH, February 22, 1881 par. 13>

This woman did not possess genuine sanctification. It was not God who told her that she could be sanctified through disobedience to one of his plain commandments. God's law is sacred, and no one can transgress it with impunity. The being who told her that she could continue to transgress God's law and be sinless, was the prince of the powers of darkness,--the same who told Eve in Eden, through the serpent, "Thou shalt not surely die." Eve flattered herself that God was too kind to punish her for disobedience of his express commands. The same sophistry is urged by thousands in excuse of their disobedience of the fourth commandment. Those who have the mind of Christ will keep all of God's commandments, irrespective of circumstances. The Majesty of Heaven says, "I have kept my Father's commandments." Adam and Eve dared to transgress the Lord's requirements, and the terrible result of their sin should be a warning to us not to follow their example of disobedience. Christ prayed for his disciples in these words: "Sanctify them through thy truth; thy word is truth." There is no genuine sanctification, except through obedience to the truth. Those who love God with all the heart will also love all his commandments. The sanctified heart is in harmony with the precepts of God's law; for they are holy, just, and good. <RH, February 22, 1881 par. 14>

God's character has not changed. He is the same jealous God today as when he gave his law upon Sinai, and wrote it with his own finger on the tables of stone. Those who trample upon God's holy law may say, "I am sanctified;" but to be indeed sanctified, and to claim sanctification, are two different things. <RH, February 22, 1881 par. 15>

The New Testament has not changed the law of God. The sacredness of the Sabbath of the fourth commandment is as firmly established as the throne of Jehovah. John writes, "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth [transgresseth the law] hath not seen him, neither known him." We are authorized to hold in the same estimation as did the beloved disciple those who claim to abide in Christ, to be sanctified, while living in the transgression of God's law. He met with just such a class as we have to meet. He said, "Little children, let no man deceive you. He that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning." Here the apostle speaks in plain terms, as he deemed the subject demanded. <RH, February 22, 1881 par. 16>

The epistles of John breathe a spirit of love. But when he comes in contact with that class who break the law of God and yet claim that they are living without sin, he does not hesitate to warn them of their fearful deception. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he

is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." <RH, February 22, 1881 par. 17>

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## March 1, 1881 The Life of John an Illustration of True Sanctification.

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By Mrs. E. G. White.  
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Text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. <RH, March 1, 1881 par. 1>

The wonderful success which attended the preaching of the gospel by the apostles and their fellow-laborers increased the hatred of the unbelieving Jews. They made every effort to hinder its progress, and finally succeeded in enlisting the power of the Roman emperor against the Christians. A great persecution followed, in which many of the followers of Christ were put to death. The apostle John was now an aged man; but with great zeal and success he continued to preach the doctrine of Christ. He had a testimony of power, which his adversaries could not controvert, and which greatly encouraged his brethren. <RH, March 1, 1881 par. 2>

When the faith of the Christians would seem to waver under the fierce opposition they were forced to meet, the apostle would repeat, with great dignity, power, and eloquence, "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, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." <RH, March 1, 1881 par. 3>

The bitterest hatred was kindled against John for his unwavering fidelity to the cause of Christ. He was the last survivor of the disciples who were intimately connected with Jesus; and his enemies decided that his testimony must be silenced. If this could be accomplished, they thought the doctrine of Christ would not spread; and if treated with severity, it might soon die out of the world. John was accordingly summoned to Rome to be tried for his faith. His doctrines were misstated. False witnesses accused him as a seditious person, publicly teaching theories which would subvert the nation. <RH, March 1, 1881 par. 4>

The apostle presented his faith in a clear and convincing manner, 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 the hatred of those who opposed the truth. The emperor was filled with rage, and blasphemed the name of God and of Christ. He could not controvert the apostle's reasoning, or match the power which attended the utterance of truth, and he determined to silence its faithful advocate. <RH, March 1, 1881 par. 5>

Here we see how hard the heart may become when obstinately set against the purposes of God. The foes of the church were determined to maintain their pride and power before the people. By the emperor's decree, John was banished to the Isle of Patmos, condemned, as he tells us, "for the word of God, and for the testimony of Jesus Christ." But the enemies of Christ utterly fail in their purpose to silence his faithful witness. From the Isle of Patmos, comes the apostle's voice, reaching even to the end of time, and revealing the most thrilling truths ever presented to mortals. <RH, March 1, 1881 par. 6>

Patmos, a barren, rocky island in the Aegean Sea, had been chosen by the Roman government as a place of banishment for criminals. But this gloomy abode proved, to the servant of God, to be the gate of Heaven. He was shut away from the busy scenes of life, and from his active labors as an evangelist; but he was not excluded from the presence of God. In his desolate home he could commune with the King of kings, and study more closely the manifestations of divine power in the book of nature and the pages of inspiration. He delighted to meditate upon the great work of creation, and to adore the power of the Divine Architect. In former years his eyes had been greeted with the sight of wood-covered hills, green valleys, and fruitful plains; and in all the beauties of nature he had delighted to trace the wisdom and skill of the Creator. He was now surrounded with scenes that to many would appear gloomy and uninteresting. But to John it was otherwise. He could read the most important lessons in the wild, desolate rocks, the mysteries of the great deep, and the glories of the firmament. To him, all bore the impress of God's power, and declared his glory. <RH, March 1, 1881 par. 7>

The apostle beheld around him the witnesses of the flood, which 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. <RH, March 1, 1881 par. 8>

But while all that surrounded him below appeared desolate and barren, the blue heavens that bent above the apostle on lonely Patmos were as bright and beautiful as the skies above his own loved Jerusalem. Let man once look upon the glory of the heavens in the night season, and mark the work of God's power in the hosts thereof, and he is taught a lesson of his own littleness. If he has cherished pride and self-importance because of talents or personal accomplishments, because he is rich in houses and lands, let him go out in the beautiful night, and look upon the starry heavens, and learn to humble his proud spirit in the presence of the Infinite One. <RH, March 1, 1881 par. 9>

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 most terrible commotion restrained within the limits appointed by an invisible hand, spoke to John of an infinite power controlling the deep. And in contrast he saw and felt the folly of feeble mortals, but worms of the dust, who glory in their wisdom and strength, and set their hearts against the Ruler of the universe, as though God were altogether such an one as themselves. How blind and senseless is human pride! One hour of God's blessing in the sunshine and rain upon the earth, will do more to change the face of nature than man, with all his boasted knowledge and persevering efforts, can accomplish during a lifetime. <RH, March 1, 1881 par. 10>

In the surroundings of his island home, the exiled prophet read the manifestations of divine power, and in all the works of nature held communion with his God. The most ardent longing of the soul after God, the most fervent prayers, went up to Heaven from rocky Patmos. As John looked upon the rocks, he was reminded of Christ, the rock of his strength, in whose shelter he could hide without a fear. <RH, March 1, 1881 par. 11>

The Lord's day mentioned by John was the Sabbath,--the day on which Jehovah rested after the great work of creation, and which he blessed and sanctified because he had rested upon it. The Sabbath was as sacredly observed by John upon the Isle of Patmos as when he was among the people, preaching upon that day. By the barren rocks surrounding him, John was reminded of rocky Horeb, and how, when God spoke his law to the people there, he said, "Remember the Sabbath day to keep it holy." <RH, March 1, 1881 par. 12>

The Father and the Son spoke to Moses from the rocks. God made the rocks his sanctuary. His temple was the everlasting hills. The Divine Legislator descended upon the rocky mountain to speak his law in the hearing of all the people, that they might be impressed by the grand and awful exhibition of his power and glory, and fear to transgress his commandments. God spoke his law amid thunders and lightnings and the thick cloud upon the top of the mountain, and his voice was as the voice of a trumpet exceeding loud. The law of Jehovah was unchangeable, and the tablets upon which he wrote that law were solid rock, signifying the immutability of its precepts. Rocky Horeb became a sacred place to all who loved and revered the law of God. <RH, March 1, 1881 par. 13>

While John was contemplating the scenes of Horeb, the Spirit of God, who sanctified the seventh day, came upon him. He contemplated the sin of Adam in transgressing the divine law, and the fearful result of that transgression. The infinite love of God, in giving his Son to redeem a lost race, seemed too great for language to express. As he presents it in his epistle, he calls upon the church and the world to behold it. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." It was a mystery to John that God could give his Son to die for rebellious man. And he was lost in amazement that the plan of salvation, devised at such a cost to Heaven, should be refused by those for whom the infinite sacrifice had been made. <RH, March 1, 1881 par. 14>

John was shut in with God. As he learned more of the divine character, through the works of creation, his reverence for God increased. He often asked himself, Why do not men, who are wholly dependent upon God, seek to be at peace with him by willing obedience? He is infinite in wisdom, and there is no limit to his power. He controls the heavens with their numberless worlds. He preserves in perfect harmony the grandeur and beauty of the things which he has created. Sin is the transgression of God's law; and the penalty of sin is death. There would have been no discord in Heaven or in the earth, if sin had never entered. Disobedience to God's law has brought all the misery that has existed among his creatures. Why will not men be reconciled to God? <RH, March 1, 1881 par. 15>

It is no light matter to sin against God,--to set the perverse will of man in opposition to the divine will. It is for the best interest of man, even in this world, to obey God's commandments. And it is surely for his eternal interest to submit to God, and be at peace with him. The beasts of the field obey their Creator's law in the instinct which governs them. He speaks to the proud ocean, "Hitherto shalt thou come, but no further;" and the waters are prompt to obey his word. The planets are marshaled in perfect order, obeying the laws which God has established. He has given to man reasoning powers to understand the claims of the divine law, and a conscience to feel the guilt of transgression and the peace and joy of obedience. And yet, of all the creatures that God has made upon the earth, man alone is rebellious. God has left

man as a free moral agent, to obey or disobey. The reward of everlasting life,--an eternal weight of glory,--is promised to those who do God's will, while the threatenings of his wrath hang over all who defy his law. <RH, March 1, 1881 par. 16>

As John meditated upon the glory of God displayed in his works, he was overwhelmed with the greatness and majesty of the Creator. Should all the inhabitants of this little world refuse obedience to God, he would not be left without glory. He could sweep every mortal from the face of the earth in a moment, and create a new race to people it and glorify his name. God is not dependent on man for honor. He could marshal the starry hosts of heaven, the millions of worlds above, to raise a song of honor and praise and glory to his name. "And the heavens shall praise thy wonders, O Lord; thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." <RH, March 1, 1881 par. 17>

John calls to remembrance the wonderful incidents that he has witnessed in the life of Christ. In imagination he again enjoys the precious opportunities with which he had once been favored, and is greatly comforted. Suddenly his meditation is broken in upon; he is addressed in tones distinct and clear. He turns to see from whence the voice proceeds, and lo! he beholds his Lord, whom he had loved, with whom he had walked and talked, and whose sufferings upon the cross he had witnessed. But how changed is the Saviour's appearance! He is no longer "a man of sorrows, and acquainted with grief." He bears no marks of his humiliation. His eyes are like a flame of fire; his feet like fine brass, as it glows in a furnace. The tones of his voice are like the musical sound of many waters. His countenance shines like the sun in its meridian glory. In this hand are seven stars, signifying the ministers of the churches. Out of his mouth issues a sharp, two-edged sword, representing the power of his word. <RH, March 1, 1881 par. 18>

John, who had so loved his Lord, and who had steadfastly adhered to the truth in the face of imprisonment, stripes, and threatened death, cannot endure the excellent glory of Christ's majesty, but falls to the earth as one stricken dead. Jesus then lays his hand upon the prostrate form of his servant, saying, "Fear not. I am He that liveth and was dead; and behold, I am alive forevermore." John was strengthened to live in the presence of his glorified Lord; and then were presented before him in holy vision the purposes of God for future ages. The glorious attractions of the heavenly home were made known to him. He was permitted to look upon the throne of God, and to behold the white-robed throng of redeemed ones. He heard the music of heavenly angels, and the songs of triumph from those who had overcome by the blood of the Lamb and the word of their testimony. <RH, March 1, 1881 par. 19>

The humility of John did not consist in a mere profession; it was a grace that clothed him as naturally as a garment. He ever sought to conceal his own righteous acts, and to avoid everything that would seem to attract attention to himself. In his Gospel, John mentions the disciple whom Jesus loved, but conceals the fact that the one thus honored was himself. His course was devoid of selfishness. In his daily life he taught and practiced charity in the fullest sense. He had a high sense of the love that should exist among natural brothers and Christian brethren. He presents and urges this love as an essential characteristic of the followers of Jesus. Destitute of this, all pretensions to the Christian name are vain. <RH, March 1, 1881 par. 20>

John was a teacher of practical holiness. He presents unerring rules for the conduct of Christians. They must be pure in heart, and correct in manners. In no case should they be satisfied with an empty profession. He declares in unmistakable terms that to be a Christian is to be Christlike. <RH, March 1, 1881 par. 21>

John does not once claim to be sinless. But his life was one of earnest effort to conform to the will of God. It was a living representation of Christian sanctification. He followed his Saviour closely, and had such a sense of the purity and exalted holiness of Christ, that his own character appeared, in contrast, exceedingly defective. And when Jesus in his glorified body appeared to John, one glimpse was enough to cause him to fall down as one dead. Such will ever be the feelings of those who know best their Lord and Master. The more closely they contemplate the life and character of Jesus, the less will they be disposed to claim holiness of heart, or to boast of their sanctification. <RH, March 1, 1881 par. 22>

## **March 8, 1881 The Law of God the Standard of True Sanctification.**

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**By Mrs. E. G. White.**  
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Text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23. <RH, March 8, 1881 par. 1>

Sanctification is obtained only in obedience to the will of God. Many who are willfully trampling upon the law of Jehovah, claim holiness of heart and sanctification of life. But they have not a saving knowledge of God or of his law.

They are standing in the ranks of the great rebel. He is at war with the law of God, which is the foundation of the divine government in Heaven and in the earth. These men are doing the same work as their master has done in seeking to make of none effect God's holy law. No commandment-breaker can be permitted to enter Heaven; for he who was once a pure and exalted covering cherub, was thrust out for rebelling against the government of God. <RH, March 8, 1881 par. 2>

With many, sanctification is only self-righteousness. And yet these persons boldly claim Jesus as their Saviour and sanctifier. What a delusion! Will the Son of God sanctify the transgressor of the Father's law,--that law which Christ came to exalt and make honorable? He testifies, "I have kept my Father's commandments." God will not bring his law down to meet the imperfect standard of man; and man cannot meet the demands of that holy law without exercising repentance toward God, and faith toward our Lord Jesus Christ. <RH, March 8, 1881 par. 3>

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." But God has not given his Son to a life of suffering and ignominy and a shameful death to release man from obedience to the divine law. So great is the deceptive power of Satan, that many have been led to regard the atonement of Christ as of no real value. Christ died because there was no other hope for the transgressor. He might try to keep God's law in the future; but the debt which he had incurred in the past remained, and the law must condemn him to death. Christ came to pay that debt for the sinner which it was impossible for him to pay for himself. Thus, through the atoning sacrifice of Christ, sinful man was granted another trial. <RH, March 8, 1881 par. 4>

It is the sophistry of Satan that the death of Christ brought in grace to take the place of the law. The death of Jesus did not change, or annul, or lessen in the slightest degree, the law of ten commandments. That precious grace offered to men through a Saviour's blood, establishes the law of God. Since the fall of man, God's moral government and his grace are inseparable. They go hand in hand through all dispensations. "Mercy and truth are met together; righteousness and peace have kissed each other." <RH, March 8, 1881 par. 5>

Jesus, our substitute, consented to bear for man the penalty of the law transgressed. He clothed his divinity with humanity, and thus became the Son of man, a Saviour and Redeemer. The very fact of the death of God's dear Son to redeem man, shows the immutability of the divine law. How easily, from the transgressor's standpoint, could God have abolished his law, thus providing a way whereby men could be saved, and Christ remain in Heaven! The doctrine which teaches freedom, through grace, to break the law, is a fatal delusion. Every transgressor of God's law is a sinner, and none can be sanctified while living in known sin. <RH, March 8, 1881 par. 6>

The condescension and agony of God's dear Son were not endured to purchase for man liberty to transgress the Father's law and yet sit down with Christ in his throne. It was that through his merits, and the exercise of repentance and faith, the most guilty sinner might receive pardon, and obtain strength to live a life of obedience. The sinner is not saved in his sins, but from his sins. <RH, March 8, 1881 par. 7>

The soul must first be convicted of sin, before the sinner will feel a desire to come to Christ. "Sin is the transgression of the law." "I had not known sin but by the law." When the commandment came home to Saul's conscience, sin revived, and he died. He saw himself condemned by the law of God. The sinner cannot be convinced of his guilt, unless he understands what constitutes sin. It is impossible for an individual to experience Bible sanctification while he holds that if he believes in Christ it is immaterial whether he obeys God's law or disobeys it. <RH, March 8, 1881 par. 8>

Those who profess to keep the law of God, and yet at heart are indulging in sin, are condemned by the True Witness. They claim to be rich in a knowledge of the truth; but they are not in harmony with its sacred principles. The truth does not sanctify their lives. God's word declares that the professed commandment-keeper whose life contradicts his faith, is blind, wretched, poor, and naked. <RH, March 8, 1881 par. 9>

God's law is the mirror presenting a complete reflection of the man as he is, and holding up before him the correct likeness. Some will turn away and forget this picture, while others will employ abusive epithets against the law, as though this would cure their defects of character. Still others who are condemned by the law will repent of their transgressions, and, through faith in Christ's merits, will perfect Christian character. <RH, March 8, 1881 par. 10>

The whole world is guilty in God's sight of transgressing his law. Because the great majority will continue to transgress, and thus remain at enmity with God, is no reason why none should confess themselves guilty and become obedient. To a superficial observer, persons who are naturally amiable, who are educated and refined, may appear perfect in life. "Man looketh on the outward appearance; but the Lord looketh on the heart." Unless the life-giving truths of God's word, when presented to the conscience, are understandingly received, and then faithfully carried out in the life, no man can see the kingdom of Heaven. To some, these truths have a charm because of their novelty, but are not accepted as the word of God. Those who do not receive the light when it is brought before them, will be condemned by it. <RH, March 8, 1881 par. 11>

In every congregation in the land there are souls unsatisfied, hungering and thirsting for salvation. By day and by night, the burden of their hearts is, What shall I do to be saved? They listen eagerly to popular discourses, hoping to

learn how they may be justified before God. But too often they hear only a pleasing speech, an eloquent declamation. There are sad and disappointed hearts in every religious gathering. The minister tells his hearers that they cannot keep the law of God. "It is not binding upon man in our day," he says. "You must believe in Christ; he will save you; only believe." Thus he teaches them to make feeling their criterion, and gives them no intelligent faith. That minister may profess to be very sincere; but he is seeking to quiet the troubled conscience with a false hope. <RH, March 8, 1881 par. 12>

Many are led to think that they are on the road to Heaven, because they profess to believe in Christ, while they reject the law of God. But they will find at last that they were on the way to perdition, instead of Heaven. Spiritual poison is sugar-coated with the doctrine of sanctification, and administered to the people. Thousands eagerly swallow it, feeling that if they are only honest in their belief they will be safe. But sincerity will not convert error to truth. A man may swallow poison, thinking it is food; but his sincerity will not save him from the effects of the dose. <RH, March 8, 1881 par. 13>

God has given us his word to be our guide. Christ has said, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." He prayed for his disciples, "Sanctify them through thy truth; thy word is truth." Paul says, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." But this belief did not make his course right. When Paul received the gospel of Jesus Christ, it made him a new creature. He was transformed; the truth was planted in his soul, and gave him such faith and courage as a follower of Christ that no opposition could move him, no suffering daunt him. Men may make what excuse they please for their rejection of God's law; but no excuse will be accepted in the day of Judgment. Those who are contending with God, and strengthening their guilty souls in transgression, must very soon meet the great Lawgiver over his broken law. <RH, March 8, 1881 par. 14>

The day of God's vengeance cometh,--the day of the fierceness of his wrath. Who will abide the day of his coming? Men have hardened their hearts against the Spirit of God; but the arrows of his wrath will pierce where the arrows of conviction could not. God will not far hence arise to deal with the sinner. Will the false shepherd shield the transgressor in that day? Can he be excused who went with the multitude in the path of disobedience? Will popularity or numbers make any guiltless? These are questions which the careless and indifferent should consider and settle for themselves. <RH, March 8, 1881 par. 15>

## **April 26, 1881 Sanctification.**

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**Christian Character.**

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**By Mrs. E. G. White.**

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Text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. <RH, April 26, 1881 par. 1>

The character of the Christian is shown by his daily life. Said Christ, "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Our Saviour compares himself to a vine, of which his followers are the branches. He plainly declares that all who would be his disciples must bring forth fruit; and then he shows how they may become fruitful branches. "Abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me." <RH, April 26, 1881 par. 2>

The apostle Paul describes the fruit which the Christian is to bear. He says that it "is in all goodness and righteousness and truth." And again, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These precious graces are but the principles of God's law carried out in the life. <RH, April 26, 1881 par. 3>

Those who have genuine love for God will manifest an earnest desire to know his will and to do it. Says the apostle John, whose epistles treat so fully upon love, "This is the love of God, that we keep his commandments." The child who loves his parents will show that love by willing obedience; but the selfish, ungrateful child seeks to do as little as possible for his parents, while he at the same time desires to enjoy all the privileges granted to the obedient and faithful. The same difference is seen among those who profess to be children of God. Many who know that they are the objects of his love and care, and who desire to receive his blessing, take no delight in doing his will. They regard God's claims upon them as an unpleasant restraint, his commandments as a grievous yoke. But he who is earnestly seeking for holiness of heart and life, delights in the law of God, and mourns only that he falls so far short of meeting its requirements. <RH, April 26, 1881 par. 4>

We are commanded to love one another as Christ has loved us. He has manifested his love by laying down his life to



redeem us. The beloved disciple says that we should be willing to lay down our lives for the brethren. For "every one that loveth Him that begat, loveth him also that is begotten of Him." If we love Christ, we shall love those who resemble him in life and character. And not only so, but we shall love those who "have no hope and are without God in the world." It was to save sinners that Christ left his home in Heaven, and came to earth to suffer and to die. For this he toiled and agonized and prayed, until, heart-broken and deserted by those he came to save, he poured out his life on Calvary. <RH, April 26, 1881 par. 5>

Many shrink from such a life as our Saviour lived. They feel that it requires too great a sacrifice to imitate the Pattern, to bring forth fruit in good works, and then patiently endure the pruning of God that they may bring forth more fruit. But when the Christian regards himself as only a humble instrument in the hands of Christ, and endeavors to faithfully perform every duty, relying upon the help which God has promised, then he will wear the yoke of Christ and find it easy; then he will bear burdens for Christ, and pronounce them light. He can look up with courage and with confidence, and say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." <RH, April 26, 1881 par. 6>

If we meet obstacles in our path and faithfully overcome them, if we encounter opposition and reproach, and in Christ's name gain the victory, if we bear responsibilities and discharge our duties in the spirit of our Master, then, indeed, we gain a precious knowledge of his faithfulness and power. We no longer depend upon the experience of others, for we have the witness in ourselves. Like the Samaritans of old, we can say, "We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." <RH, April 26, 1881 par. 7>

The more we contemplate the character of Christ, and the more we experience of his saving power, the more keenly shall we realize our own weakness and imperfection, and the more earnestly shall we look to him as our strength and our Redeemer. We have no power in ourselves to cleanse the soul-temple from its defilement; but as we repent of our sins against God, and seek pardon through the merits of Christ, he will impart that faith that works by love and purifies the heart. By faith in Christ, and obedience to the law of God, we may be sanctified, and thus obtain a fitness for the society of holy angels and the white-robed redeemed ones in the kingdom of glory. <RH, April 26, 1881 par. 8>

It is not only the privilege but the duty of every Christian to maintain a close union with Christ, and to have a rich experience in the things of God. Then his life will be fruitful in good works. Said Christ, "Herein is my Father glorified, that ye bear much fruit." In his letter to the church at Ephesus, Paul endeavors to set before his brethren the "mystery of the gospel," the "unsearchable riches of Christ," and then assures them of his earnest prayers for their spiritual prosperity:-- <RH, April 26, 1881 par. 9>

"I bow my knees unto the Father of our Lord Jesus Christ, 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." <RH, April 26, 1881 par. 10>

Again, he writes to his Corinthian brethren, "to them that are sanctified in Christ Jesus," "Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." These words are addressed not only to the church at Corinth, but to all the people of God to the close of time. Every Christian may enjoy the blessing of sanctification. <RH, April 26, 1881 par. 11>

The apostle continues, in these words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." Paul would not have appealed to them to do that which was impossible. Unity is the sure result of Christian perfection. <RH, April 26, 1881 par. 12>

In the epistle to the Colossians also are set forth the glorious privileges vouchsafed to the children of God. "Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, . . . we also since the day we heard it do not cease to pray for you; and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." <RH, April 26, 1881 par. 13>

The apostle himself was endeavoring to reach the same standard of holiness which he set before his brethren. He writes to the Philippians: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. . . . That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might

attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but 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." There is a striking contrast between the boastful, self-righteous claims of those who profess to be without sin, and the modest language of the apostle. Yet it was the purity and faithfulness of his own life that gave such power to his exhortations to his brethren. <RH, April 26, 1881 par. 14>

Paul did not hesitate to enforce, upon every suitable occasion, the importance of Bible sanctification. He says: "Ye know what commandment we gave you by the Lord Jesus. For this is the will of God, even your sanctification." "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." <RH, April 26, 1881 par. 15>

He bids Titus to instruct the church that while they should trust to the merits of Christ for salvation, divine grace, dwelling in their hearts, will lead to the faithful performance of all the duties of life. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." <RH, April 26, 1881 par. 16>

Paul seeks to impress upon our minds the fact that the foundation of all acceptable service to God, as well as the very crown of the Christian graces, is love; and that only in the soul where love reigns will the peace of God abide. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." <RH, April 26, 1881 par. 17>

## **May 3, 1881 Sanctification.**

### **The Christian's Privilege.**

**By Mrs. E. G. White.**

Text: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. <RH, May 3, 1881 par. 1>

Many who are sincerely seeking for holiness of heart and purity of life seem perplexed and discouraged. They are constantly looking to themselves, and lamenting their lack of faith; and because they have no faith, they feel that they cannot claim the blessing of God. These persons mistake faith for feeling. They look above the simplicity of true faith, and thus bring great darkness upon their souls. They should turn the mind from self, to dwell upon the mercy and goodness of God and to recount his promises, and then simply believe that he will fulfill his word. We are not to trust in our faith, but in the promises of God. When we repent of our past transgressions of his law, and resolve to render obedience in the future, we should believe that God for Christ's sake accepts us, and forgives our sins. <RH, May 3, 1881 par. 2>

Darkness and discouragement will sometimes come upon the soul, and threaten to overwhelm us; but we should not cast away our confidence. We must keep the eye fixed on Jesus, feeling or no feeling. We should seek to faithfully

perform every known duty, and then calmly rest in the promises of God. <RH, May 3, 1881 par. 3>

At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel today the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ, and trust him as fully in the darkness as in the light. <RH, May 3, 1881 par. 4>

Satan may whisper, "You are too great a sinner for Christ to save." While you acknowledge that you are indeed sinful and unworthy, you may meet the tempter with the cry, "By virtue of the atonement, I claim Christ as my Saviour. I trust not to my own merits, but to the precious blood of Jesus, which cleanses me. This moment I hang my helpless soul on Christ." The Christian life must be a life of constant, living faith. An unyielding trust, a firm reliance upon Christ, will bring peace and assurance to the soul. <RH, May 3, 1881 par. 5>

Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh. Look to him for special grace to overcome your peculiar faults. When assailed by temptation, steadfastly resist the evil promptings; say to your soul, "How can I dishonor my Redeemer? I have given myself to Christ; I cannot do the works of Satan." Cry to the dear Saviour for help to sacrifice every idol, and to put away every darling sin. Let the eye of faith see Jesus standing before the Father's throne, presenting his wounded hands as he pleads for you. Believe that strength comes to you through your precious Saviour. <RH, May 3, 1881 par. 6>

By faith look upon the crowns laid up for those who shall overcome; listen to the exultant song of the redeemed, Worthy, worthy is the Lamb that was slain and hast redeemed us to God! Endeavor to make these scenes a reality. Stephen, the first Christian martyr, in his terrible conflict with principalities and powers, and spiritual wickedness in high places, exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The Saviour of the world was revealed to him as looking down from Heaven upon him with the deepest interest; and the glorious light of Christ's countenance shone upon Stephen with such brightness that even his enemies saw his face shine like the face of an angel. <RH, May 3, 1881 par. 7>

If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in fighting the battles of the Lord. Pride and love of the world will lose their power as we contemplate the glories of that better land so soon to be our home. Beside the loveliness of Christ, all earthly attractions will seem of little worth. <RH, May 3, 1881 par. 8>

Let none imagine that without earnest effort on their part they can obtain the assurance of God's love. When the mind has been long permitted to dwell only on earthly things, it is a difficult matter to change the habits of thought. That which the eye sees and the ear hears, too often attracts the attention and absorbs the interest. But if we would ever enter the city of God, and look upon Jesus in his glory, we must become accustomed to beholding him with the eye of faith here. The words and the character of Christ should be often the subject of our thoughts and of our conversation; and each day some time should be especially devoted to prayerful meditation upon these sacred themes. <RH, May 3, 1881 par. 9>

Sanctification is a daily work. Let none deceive themselves with the belief that God will pardon and bless them while they are trampling upon one of his requirements. The willful commission of one known sin silences the witnessing voice of the Spirit, and separates the soul from God. Whatever may be the ecstasies of religious feeling, Jesus cannot abide in the heart that disregards the divine law. God will honor those only who honor him. <RH, May 3, 1881 par. 10>

"His servants ye are to whom ye yield yourselves servants to obey." If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. "No man can serve two masters." If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ!" <RH, May 3, 1881 par. 11>

If we would develop a character which God can accept, we must form correct habits in our religious life. Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to often lift the thoughts to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one moment separate ourselves from Christ with safety. We may have his presence to attend us at every step, but only by observing the conditions which he has himself laid down. <RH, May 3, 1881 par. 12>

Religion must be made the great business of life. Everything else should be held subordinate to this. All our powers of soul, body, and spirit, must be engaged in the Christian warfare. We must look to Christ for strength and grace, and we shall gain the victory as surely as Jesus died for us. <RH, May 3, 1881 par. 13>

We must come nearer to the cross of Christ, Penitence at the foot of the cross is the first lesson of peace we have to

learn. The love of Jesus--who can comprehend it? Infinitely more tender and self-denying than a mother's love! If we would know the value of a human soul, we must look in living faith upon the cross, and thus begin the study which shall be the science and the song of the redeemed through all eternity. The value of our time and our talents can be estimated only by the greatness of the ransom paid for our redemption. What ingratitude do we manifest toward God when we rob him of his own by withholding from him our affections and our service. Is it too much to give ourselves to Him who has sacrificed all for us? Can we choose the friendship of the world before the immortal honors which Christ proffers,--" to sit with me in my throne, even as I also overcame and am set down with my Father on his throne"? <RH, May 3, 1881 par. 14>

Sanctification is a progressive work. The successive steps are set before us in the words of Peter: "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 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, May 3, 1881 par. 15>

Here is a course by which we may be assured that we shall never fall. Those who are thus working upon the plan of addition in obtaining the Christian graces, have the assurance that God will work upon the plan of multiplication in granting them the gifts of his Spirit. Peter addresses those who have obtained like precious faith with us: "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." By divine grace, all who will may climb the shining steps from earth to Heaven, and at last, "with songs and everlasting joy," enter through the gates into the city of God. <RH, May 3, 1881 par. 16>

Our Saviour claims all there is of us; he asks our first and holiest thoughts, our purest and most intense affection. If we are indeed partakers of the divine nature, his praise will be continually in our hearts and upon our lips. Our only safety is to surrender our all to him, and to be constantly growing in grace and in the knowledge of the truth. <RH, May 3, 1881 par. 17>

The apostle Paul was highly honored of God, being taken in holy vision to the third heaven, where he looked upon scenes whose glories might not be revealed to mortals. Yet all this did not lead him to boastfulness or self-confidence. He realized the importance of constant watchfulness and self-denial, and plainly declares, "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." <RH, May 3, 1881 par. 18>

Paul suffered for the truth's sake, and yet we hear no complaints from his lips. As he reviews his life of toil and care and sacrifice he says, "I reckon the sufferings of this time are not worthy to be compared with the glory that shall be revealed in us." The shout of victory from God's faithful servant comes down the line to our time,--"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . . Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." <RH, May 3, 1881 par. 19>

Though Paul was at last confined in a Roman prison,--shut away from the light and air of heaven, cut off from his active labors in the gospel, and momentarily expecting to be condemned to death,--yet he did not yield to doubt or despondency. From that gloomy dungeon came his dying testimony, full of a sublime faith and courage that has inspired the hearts of saints and martyrs in all succeeding ages. His words fitly describe the result of that sanctification which we have in these articles endeavored to set forth. "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, May 3, 1881 par. 20>

## **August 2, 1881 Rest for the Weary.**

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**By Mrs. E. G. White.**  
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Jesus invites the weary to come to him for rest: "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." Matt. 11: 28-30. <RH, August 2, 1881 par. 1>

Many who hear this invitation sigh for rest, and yet press on the rugged path, hugging their burdens closer to their heart. Jesus loves them, and longs to bear their burdens and themselves also in his strong arms of love. He invites them to lay the heavy burdens on him. Your fears and uncertainties, that rob you of peace and rest, he would remove; but you must come to him, and tell him the secret woes of your heart. He invites your confidence as the proof of your love for him. Jesus would rather have the gift of the humble, trusting heart than all the wealth riches can bestow. He invites through his messengers the gift of yourselves. Only come to him in the simplicity and confidence with which a child would come to its parents, and the divine touch from his hand will relieve you of your burdens. <RH, August 2, 1881 par. 2>

Let us not forget that Christ is the way, the truth, and the life. The compassionate Saviour invites all to come to him. Let us believe the words of our Lord, and not make the way to him so hard. Let us not travel the precious road, cast up for the ransomed of the Lord to walk in, with murmuring, with doubts, with cloudy forebodings, groaning, as if forced to an unpleasant, exacting task. The ways of Christ are ways of pleasantness, and all his paths are peace. If we have made rough paths for our feet, and taken upon us heavy burdens of care in laying up for ourselves treasures upon the earth, let us now change, and follow the path Jesus has prepared for us. <RH, August 2, 1881 par. 3>

We are not always willing to give our burdens to Jesus. We sometimes pour our troubles into human ears, and tell our afflictions to those who cannot help us, and neglect to confide all to Jesus, that he may change the sorrowful ways to paths of joy and peace. Self-denying, self-sacrificing love gives glory and victory to the cross. The promises of God's word are very precious. We must study his word, if we would know his will. The words of inspiration, carefully studied and practically obeyed, will lead our feet in a plain path, where we may walk without stumbling. Oh, that ministers and people would take all the burdens and perplexities to Jesus, who is waiting to receive them and give them peace and rest. Jesus will never forsake those who put their trust in him. <RH, August 2, 1881 par. 4>

We are living in an age when wickedness prevails. The perils of the last days thicken around us, and because iniquity abounds, the love of many waxes cold. This need not be if all would come to Jesus, and confidently and in faith trust in him. His meekness and his lowliness, cherished, will bring peace and rest and moral power to every soul. <RH, August 2, 1881 par. 5>

The shortness of time is urged as an incentive for us to seek righteousness and to make Christ our friend. This is not the great motive. It savors of selfishness. Is it necessary that the terrors of the day of God be held before us to compel us through fear to right action? This ought not to be. Jesus is attractive. He is full of love, mercy, and compassion. He proposes to be our friend, to walk with us through all the rough pathways of life. He says to you, I am the Lord thy God; walk with me, and I will fill thy path with light. Jesus, the Majesty of Heaven, proposes to elevate to companionship with himself those who come to him with their burdens, their weaknesses, and their cares. He will make them his dear children, and finally give them an inheritance of more value than the empires of kings, a crown of glory richer than has ever decked the brow of the most exalted earthly monarch. <RH, August 2, 1881 par. 6>

It is our duty to love him as our Redeemer. He commands our love, and as a friend he invites our love. Christ's invitation to us all is a call to a life of peace and rest,--a life of liberty and love, and to a rich inheritance in the future immortal life. Why, then, should we resist his invitation and refuse his love? If we choose to live with Christ through the ceaseless ages of eternity, why not choose him as our best and most honored and loved companion here? Christ calls us to walk with him in this world in the path of humble, trustful obedience, which will secure a pure, holy, happy life. Which will we choose,--liberty in Christ, or bondage and tyranny in the service of Satan? It is our privilege to have a calm, close, happy walk with Jesus every day we live. <RH, August 2, 1881 par. 7>

We need not be alarmed if this path of liberty is laid through conflicts and sufferings. The liberty we shall enjoy will be the more valuable because we made sacrifices to obtain it. The peace which passeth knowledge will cost us battles with the powers of darkness, struggles severe against selfishness and inward sins. The victories gained daily through persevering, untiring effort in well-doing, will be precious through Christ who hath loved us, "who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." The excellence of Christ we should seek to obtain. In the face of temptation we should school ourselves to firm endurance, which will not provoke one murmuring thought, although we may be weary in toiling, and in fighting the good fight of faith. <RH, August 2, 1881 par. 8>

Thank God that some have passed through afflictions with light undimmed. Their hope and faith are strong, because acquired by conflict and nurtured by suffering. If it were not for these heroes of faith, who have learned to endure, and to suffer and be strong, the outlook would be indeed discouraging. How could any of us know how to sympathize with the sorrowing, the burdened, the afflicted, and be to them the help they need, if we had never experienced similar trials ourselves? We cannot appreciate our Redeemer in the highest sense until we can see him by the eye of faith reaching to the very depths of human wretchedness, taking upon himself the nature of man, the capacity to suffer, and by suffering putting forth his divine power to save and lift sinners up to companionship with himself. Oh, why have we so little sense of sin? Why so little penitence? It is because we do not come nearer the cross of Christ. Conscience becomes

hardened through the deceitfulness of sin, because we remain away from Christ. Consider the Captain of our salvation. He suffered shame for us that we might not suffer everlasting shame and contempt. He suffered on the cross, that mercy might be granted to fallen man. God's justice is preserved, and guilty man is pardoned. Jesus dies that the sinner might live. Shame is borne by the Son of the Highest for the sake of poor sinners, that they might be ransomed and crowned with eternal glory. <RH, August 2, 1881 par. 9>

The cross of Calvary appeals in power, affording a reason why we should love Christ now, and why we should consider him first, and best, and last, in everything. We should take our fitting place in humble penitence at the foot of the cross. We may learn the lessons of meekness and lowliness of mind as we go up to Mount Calvary, and, looking upon the cross, see our Saviour in agony, the Son of God dying, the just for the unjust. Behold Him who could summon legions of angels to his assistance with one word, a subject of jest and merriment, of reviling and hatred. He gives himself a sacrifice for sin. When reviled, he threatened not; when falsely accused, he opened not his mouth. He prays on the cross for his murderers. He is dying for them. He is paying an infinite price for every one of them. He would not lose one whom he has purchased at so great cost. He gives himself to be smitten, and scourged, without a murmur. And this uncomplaining victim is the Son of God. His throne is from everlasting, and his kingdom shall have no end. <RH, August 2, 1881 par. 10>

Come, you who are seeking your own pleasures in forbidden joys and in sinful indulgences, you who are scattering from Christ. Look, O look upon the cross of Calvary; behold the royal victim suffering on your account, and be wise while you have opportunity, and seek now the fountain of life and true happiness. Come, you who complain and murmur at the little inconveniences and the few trials you must bear in this life. Look on Jesus, the author and finisher of your faith. He turns from his royal throne, his high command, and lays aside his royal robe, and clothes his divinity with humanity. For our sakes he became poor, that we through his poverty might be made rich. <RH, August 2, 1881 par. 11>

The Son of God was rejected and despised for our sakes. Can you, in full view of the cross, beholding by the eye of faith the sufferings of Christ, tell your tale of woe, your trials? Can you nurse revenge of your enemies in your heart while the prayer of Christ comes from his pale and quivering lips for his revilers, his murderers,--"Father, forgive them; for they know not what they do?" <RH, August 2, 1881 par. 12>

A work is before us to subdue pride and vanity, that seek a place in our hearts, and through penitence and faith to bring ourselves into familiar and holy converse with Jesus Christ. We must not shrink from the depths of humiliation to which the Son of God submitted in order to raise us from the degradation and bondage of sin to a seat at his right hand. We must deny self, and fight continually against pride. We must hide self in Jesus Christ, and let him appear in our conversation and character as the One altogether lovely, and the chief among ten thousand. Our lives, our deportment, will testify how highly we prize Christ, and the salvation he has wrought out for us at such a cost to himself. While we look constantly to Him whom our sins have pierced, and our sorrows have burdened, we shall acquire strength to be like him. We shall bind ourselves in willing, happy, captivity to Jesus Christ. It is high time we devoted the few remaining precious hours of our probation to washing our robes of character, and making them white in the blood of the Lamb, that we may be of that white-robed company who shall stand about the great white throne. <RH, August 2, 1881 par. 13>

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## **August 16, 1881 Doing for Christ.**

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**By Mrs. E. G. White.**  
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Christ says to his redeemed people, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." <RH, August 16, 1881 par. 1>

To be a patient toiler in that which calls for self-denying labor, is a glorious work, that Heaven smiles upon. Faithful work is more acceptable to God than the most zealous and thought-to-be, holiest, worship. True worship consists in working together with Christ. Prayers, exhortation, and talk are cheap fruits, which are frequently tied on, but fruits that are manifested in good works, in caring for the needy, the fatherless, and widows, are genuine fruits, and grow

naturally upon a good tree. <RH, August 16, 1881 par. 2>

Pure religion and undefiled before the Father is this: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The doing principle is the fruit that Christ requires us to bear; doing deeds of benevolence, speaking kind words, and manifesting tender regard for the poor, the needy, the afflicted. When one's heart sympathizes with others burdened with discouragement and grief; when his hand clothes the naked, and the stranger is made welcome to a seat in his parlor and in his heart, then angels come very near, and an answering strain responds in Heaven. Every act, every deed of justice and mercy and benevolence, makes music in Heaven. The Father from his throne beholds and numbers the performer of them with his most precious treasures. "And they shall be mine, saith the Lord of hosts, when I make up my jewels." Every merciful act to the needy, or the suffering, is as though done to Jesus. Whoever succors the poor, or sympathizes with the afflicted and oppressed, and befriends the orphan, brings himself into a more close relationship to Jesus. <RH, August 16, 1881 par. 3>

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25: 41-46. <RH, August 16, 1881 par. 4>

Jesus here identifies himself with his suffering people. *I was hungry and thirsty; I was a stranger; I was naked; I was sick; I was in prison.* When you were enjoying your food from your bountifully spread tables, I was famishing of hunger in the hovel or street, not far from you. When you closed your doors against me, while your well-furnished rooms were unoccupied, I had not where to lay my head. Your wardrobes were filled with an abundant supply of changeable suits of apparel, upon which means had been needlessly squandered, which you might have given to the needy. I was destitute of comfortable apparel. When you were enjoying health, I was sick. Misfortune cast me into prison and bound me with fetters, bowing down my spirit, depriving me of freedom and hope, while you roamed free. What a oneness Jesus here expresses as existing between himself and his suffering disciples. He makes their case his own. He identifies himself as being, in their person, the very sufferer. Here, mark, selfish Christian, that every neglect of yours to the needy poor, the orphan, the fatherless, is a neglect to Jesus in their person. <RH, August 16, 1881 par. 5>

But there are some persons who make high professions, whose hearts are so encased in self-love and selfishness that they cannot appreciate these things. They have all their lives thought and lived only for self. To make a worthy sacrifice to do others good, to disadvantage themselves for the purpose of benefiting others, is out of the question with them. They have not the least idea that God requires this of them. Self is their dear idol. Precious weeks, months, and years of valuable time pass into eternity, but they have no record in Heaven of kindly acts, of sacrificing for others' good, of feeding the hungry, of clothing the naked, or taking in the stranger. Entertaining strangers at a venture is not agreeable; if they knew that all who shared their bounty were worthy, then they might be induced to do something in that direction. But there is virtue in venturing something. Perchance we may entertain angels. <RH, August 16, 1881 par. 6>

There are orphans that can be cared for; but many will not venture to undertake such a work; for it involves more labor than they care to do, leaving them but little time to please themselves. But when the King shall make investigation, these do-nothing, illiberal, selfish souls will then learn that Heaven is for those who have been workers; those who have denied themselves for Christ's sake. No provisions have been made for those who have ever taken such special care in loving and looking out for themselves. The terrible punishment the King threatened those on his left hand, in this case, is not because of their great crimes. They are not condemned for the things which they did do, but for that which they did not do. They did not those things Heaven assigned them to do. They pleased themselves, and can take their portion with self-pleasers. <RH, August 16, 1881 par. 7>

Has the injunction of the apostle no force in this age: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares"? Our Heavenly Father lays blessings disguised in our pathway, which some will not touch for fear they will detract from their enjoyment. Angels are waiting to see if we embrace opportunities within our reach of doing good--waiting to see if we will bless others, that they in their turn may bless us. The Lord himself has made our circumstances to differ, keeping some poor, and allowing others to become rich, that all may have an opportunity to develop character. <RH, August 16, 1881 par. 8>

When Elijah came to the widow of Sarepta, she shared her morsel with the prophet of God, and he therefore wrought a miracle, so that in the act of making a home for God's servant, and sharing her morsel with him, she was herself sustained, and her life and that of her son preserved. Thus will it prove in the case of many, if they do this cheerfully for the glory of God. Others plead their poor health; they would love to do if they had strength. Such have so long shut

themselves up to themselves, and thought so much of their own poor feelings, and talked so much of their sufferings, trials, and afflictions, that it is their present truth. They cannot think of any one else, however much they may be in need of sympathy and assistance. You who are suffering from poor health, there is a remedy for you. If you clothe the naked, and bring the poor that are cast out to your house, and deal your bread to the hungry, then shall your light break forth as the morning, and your health shall spring forth speedily. <RH, August 16, 1881 par. 9>

Doing good is an excellent remedy for disease. Such are invited to bring their prayers to God, and he has pledged himself to answer them. "His soul shall be satisfied in drought, and he shall be like a watered garden, whose waters fail not." Wake up, brethren and sisters. Don't be afraid of good works. "Be not weary in well doing, for in due time ye shall reap if ye faint not." Do not wait to be told your duty. Open your eyes, and see who is around you, and make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them; close not your eyes to their needs. Who gives the proofs mentioned in James of possessing pure religion, untainted with any selfishness or corruption? Who is anxious to do all in his power to aid in the great plan of salvation? <RH, August 16, 1881 par. 10>

As you regard your eternal interest, arouse yourselves, and begin to sow good seed. That which ye sow shall ye also reap. The harvest is coming,--the great reaping time, when you shall reap what you have sown. There will be no failure in the crop. The harvest is sure. Now is the sowing time. Now make efforts to be rich in good works, "ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life." I implore you, my brethren, in every church, rid yourselves of your icy coldness. Encourage in yourselves a love of hospitality, a love to help those who need help. <RH, August 16, 1881 par. 11>

You may say that you have been disappointed by bestowing means upon those unworthy of your charity, and therefore have become discouraged in trying to help the needy. I present Jesus before you. He came to save fallen man. He came to bring salvation to his own nation; but they would not accept him. They treated his mercy with insult and contempt, and at length they put to death Him who came for the purpose of giving life to them. Did our Lord turn from all the fallen race because of this? If your efforts for good have been unsuccessful ninety-nine times, and you have received only insult, reproach, and hate; if the one-hundredth time proves a success, and one soul is saved, oh, what a victory is achieved! One soul wrenched from Satan's grasp, one soul benefited, one soul encouraged! This will a thousand times pay you for all your efforts. To you will Jesus say "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Should we not gladly do all we can to imitate the life of our divine Lord? <RH, August 16, 1881 par. 12>

Many shrink at the idea of making any sacrifice for others' good. They are not willing to suffer for the sake of helping others. They flatter themselves that it is not required of them to disadvantage themselves for the benefit of others. To such we will say, Jesus is our example. <RH, August 16, 1881 par. 13>

When the request was made that the two sons of Zebedee might sit the one on his right hand and the other on his left in his kingdom, Jesus answered, "Ye know not what ye ask. 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? They say unto him, We are able. And he said, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left is not mine to give; but it shall be given to them for whom it is prepared of my Father." How many can answer, We can drink of the cup; we can be baptized with the baptism; and make the answer understandingly? How many imitate the great Exemplar? All who profess to be followers of Jesus Christ, in taking this step pledge themselves to walk even as he walked. Yet the course many pursue who make high profession shows that their lives are far from being in conformity to that of the great Pattern. They shape their course to meet their own imperfect standard. They do not imitate the self-denial of Christ, or his life of sacrifice for the good of others. <RH, August 16, 1881 par. 14>

I once heard a wealthy farmer describe the situation of a poor widow living near him. He lamented her straitened circumstances, and then said, "I don't know how she is going to get along this cold winter. She has close times now." Such have forgotten the work of Christ, and by their acts say, "Nay, Lord, we cannot drink of the cup of self-denial, humiliation, and sacrifice you drank of, nor be baptized with the suffering you were baptized with. We cannot live to do others good. It is our business to take care of ourselves." <RH, August 16, 1881 par. 15>

Who should know how the widow will get along, unless it be those who have well-filled granaries? The means for her to get along is at hand; and dare those whom God has made his stewards, to whom he has intrusted means, withhold from the needy disciples of Christ? If so, they withhold from Jesus. Do you expect the Lord to rain down grain from Heaven to supply the needy? Has he not rather placed it in your hands to help and bless them through you? Has he not made you his instrument in this good work, to prove you, and to give you the privilege of laying up a treasure in Heaven? Hear what the prophet Isaiah says:-- <RH, August 16, 1881 par. 16>

"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and



that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day. 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 16, 1881 par. 17>

The fast is described which God can accept. "to deal thy bread to the hungry," and to "bring the poor that are cast out, to thy house." You are with one hand to reach up, and by faith take hold of the mighty arm which bringeth salvation, while with the other hand of love you reach the oppressed, and relieve them. It is impossible for you to fasten upon the arm of God with one hand, while the other is employed in administering to your own pleasure. <RH, August 16, 1881 par. 18>

If you engage in this work of mercy and love, will it prove too hard for you? Will you fail, and be crushed under the burden, and your family be deprived of your assistance and influence? Oh, no! God has carefully removed all doubts upon this question by a pledge to you on condition of your obedience. This promise covers all the most exacting, the most hesitating, could crave: "Then shall thy light break forth as the morning, and thine health spring forth speedily." Only believe that He is faithful that has promised. God can renew the physical strength; and more, he says he will do it. And the promise does not end here. "Thy righteousness shall go before thee. The glory of the Lord shall be thy rearward." God will build a fortification around you. Neither does the promise end at this point. "Thou shalt call, and the Lord shall answer. Thou shalt cry, and he shall say, Here I am." If you put down oppression and remove the speaking of *vanity*, if you draw out your soul to the hungry, "then shall thy light rise in obscurity, and thy darkness be as the noonday. The Lord shall guide thee continually, and satisfy thy soul in drought [famine], and make fat thy bones; and thou shalt be like a watered garden, and a spring of water, whose waters fail not." <RH, August 16, 1881 par. 19>

Read Isa. 58, you who claim to be children of the light. Especially do you read it again and again who have felt so fearful to inconvenience yourselves by favoring the needy; you whose hearts and houses are too narrow to make a home for the homeless, read it. You who can see orphans and widows oppressed by the iron hand of poverty, and bowed down by the hard-hearted worldlings, read it. <RH, August 16, 1881 par. 20>

Are you afraid that an influence will be introduced into your family that will cost you more labor, read that chapter. Your fears may be groundless, and a blessing may come, known and realized by you every day. But if otherwise, if extra labor is called for, you can draw upon One who has promised: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Why God's people are not more spiritually-minded, and have no more faith, is because they are narrowed by selfishness. The prophet is addressing Christians; not sinners, not unbelievers, but those who make great pretensions to godliness. It is not the abundance of your meetings that God accepts. It is not the numerous prayers, but it is right-doing,--doing the right thing, and at the right time. It is to be less self-caring, and more benevolent. Our souls must expand. Then God will make them like a watered garden, whose waters fail not. <RH, August 16, 1881 par. 21>

## August 23, 1881 A Working Church.

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By Mrs. E. G. White  
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Ministers should impress upon the people for whom they labor the importance of individual effort. No church can flourish unless its members are workers. The people must lift where the ministers lifts, thus seconding his efforts and helping him bear his burdens, and then he will not be overworked and become discouraged. There is no influence that can be brought to bear on a church that will be enduring unless the people shall move intelligently, from principle, to do all they can to forward the work. The individual members of the church should feel a responsibility resting upon them to overcome their own defects of character, and by doing this they encourage others to overcome. Those who profess to be Christians should arouse themselves, and take up their neglected duties; for the salvation of their own souls depends upon their individual efforts. Said the Prince of life, "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able." "Agonize," says the margin. There are vastly more seekers than strivers. Tame, half-hearted efforts will not insure success. There must be determined, persevering, untiring effort,

proportionate to the value of eternal life, the object of our pursuit. We cannot trust to another to win the crown for us; we must individually fight the battles of the Lord. The ministers cannot save the people. He can be a channel through which God will impart light and knowledge; but after that light is given he cannot make the people walk in the light. Christ could not do this. It is left for those who have the light to appropriate the light, and in their turn let it shine forth in bright rays upon the pathway of others. <RH, August 23, 1881 par. 1>

True Christians will represent Christ in deportment and in character. They will sanctify themselves through obedience to the truth, that the people they would save may be influenced by their Christ-like character, and see a beauty and harmony in the truth. Preachers and people will effect more for Christ by humble, devoted, and virtuous lives, that can be done by preaching where a godly example is wanting. Many, I fear, will not have zeal and earnestness to seek God for themselves, and know for themselves that Christ is formed in them the hope of glory. If they have the heart work, they can, if any man ask them, give a reason of the hope that is within them with meekness and fear. With meekness, because Jesus died for them as sinners that they might have eternal life; with meekness because there is no virtue or goodness in them. They are dependent upon Christ every moment for this great salvation. With fear, lest they fail to represent their faith, which to them is so precious, in such a manner as to convince unbelievers that they have the truth. The meekness of wisdom will be seen in their deportment. They have the evidence that they are built upon the sure foundation, and will stand amid the perils of the last days. They purify their souls through the truth to unfeigned love of the brethren. The fire of affliction may kindle upon them, and although the removal of imperfections from their characters may be to them a severe process, yet they will endure the test and trial so essential to their eternal good.

<RH, August 23, 1881 par. 2>

We are not, as Christians, doing one-twentieth part that we might do in winning souls to Christ. There is a world to be warned, and every sincere Christian will be a guide and an example to others in faithfulness, in cross-bearing, in prompt and vigorous action, in unswerving fidelity to the cause of truth, and in sacrifices and labors to promote the cause of God. This is a great work. To meet the standard of God, men must be growing Christians, having root in themselves. Many are separated from God by wicked works, and need the help that growing Christians can give them by a holy life and godly example. When clouds and darkness overshadow us, we are inclined to seek for human sympathy; we do not take our burdens to Jesus; we do not exercise living faith in his promises. There is not a close searching of our own hearts to see if there is not some darling sin cherished, some idol that needs to be cast down in order to give Christ the entire heart's affections. <RH, August 23, 1881 par. 3>

Said Christ, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." The promises contained in the word of God are exceedingly precious. The word of life, carefully and prayerfully studied, and practically obeyed, will thoroughly furnish us unto all good works. Ministers and people must learn to look to men less and to God more. He can save to the utmost all who put their trust in him. When power and grace in unlimited supply await our demand, why do we neglect to come in living faith for the things God knows we need, and that he longs to bestow upon us if we will only ask him in faith? <RH, August 23, 1881 par. 4>

Enoch lived in a corrupt age, when moral power was very weak. Pollution was teeming all around him; yet he walked with God. He educated his mind to devotion,--to think on things that were pure and holy; and his conversation was upon holy and divine things. He was made a companion of God. He walked with him, and received his counsel. He had to contend with the same temptations that we do. The society surrounding him was no more friendly to righteousness than is the society surrounding us at the present time. The atmosphere he breathed was tainted with sin and corruption, the same as ours; yet he was unsullied with the prevailing sins of the age in which he lived. And so may we remain as pure and uncorrupted as did the faithful Enoch. He was a representative of the saints living amid the perils and corruptions of the last days. For his faithful obedience to God, he was translated. So, also, those who are alive and remain, who are faithful, will be translated to Heaven. They will be removed from a sinful and corrupt world to the pure joys of Heaven. <RH, August 23, 1881 par. 5>

The course of God's people should be upward and onward to victory. One is with us, even the Captain of our salvation, who has said for our encouragement? "Lo! I am with you always, even unto the end of the world." "Be of good cheer. I have overcome the world." He will lead us on to certain victory. What God promises, he is able at any time to perform. And the work he gives his people to do, he is able to accomplish by them. If we live a life of perfect obedience, his promises will be fulfilled to us. <RH, August 23, 1881 par. 6>

God requires his people to shine as lights in the world. It is not merely the ministers who are required to do this, but every disciple of Christ. Their conversation should be heavenly. And while they enjoy communion with God, they will wish to have intercourse with their fellowmen, in order to express by their words and acts the love of God which animates their hearts. In this way will they be lights in the world, and the light transmitted through them will not go out, or be taken away. It will indeed become darkness to those who will not walk in it; but it will shine with increasing brightness on the path of those who will obey and walk in the light. <RH, August 23, 1881 par. 7>

The Spirit, wisdom, and goodness of God, as revealed in his word, should be exemplified by the disciples of Christ. God's requirements of his people are in accordance with the grace and truth given them. All his righteous demands must be fully met. Accountable beings must walk in the light that shines upon them. If they fail to do this, their light becomes darkness, and the degree of darkness is according to the abundance of light possessed. <RH, August 23, 1881 par. 8>

It is not for lack of knowledge that God's people are now perishing. They will not be condemned because they do not know the way, the truth, and the life. The truth that has reached their understanding, the light which has shone on the soul, that has not been cherished, and which they have neglected, or refused to be led by, will condemn them. What more could have been done for God's vineyard than has been done? Light, precious light, shines upon his people; but the light will not save them, unless they consent to be saved by it. <RH, August 23, 1881 par. 9>

God calls upon his people to act. Will they awake? Will every one who professes godliness seek to put away every wrong, confess to God every secret sin, and afflict the soul before him? Will they, with great humility, investigate the motives of every action, and know that the eye of God reads all,--searches out every hidden thing? Let the work be thorough, the consecration to God be entire. He calls for a full surrender of all that we have and are. Ministers and people need a new conversion,--a transformation of the mind,--without which we are not savors of life unto life, but of death unto death. Great privileges belong to the people of God. Great light has been given them, that they may attain to their high calling in Christ Jesus; yet they are not what God would have them to be, and what he designs they should be. <RH, August 23, 1881 par. 10>

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## August 30, 1881 The Parents' Work.

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By Mrs. E. G. White.  
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God has made it the privilege and the duty of parents to become co-workers with himself in the education and training of their children. Parents are responsible, in a great degree, for the characters which their children develop. Would that every father and mother could see that in their own home is a missionary field in which they may work unitedly for the salvation of the precious souls committed to their care. <RH, August 30, 1881 par. 1>

It is a sad fact, almost universally admitted and deplored, that the home-education and training of the youth of today have been neglected. The father, as the head of his own household, should understand how to train his children for usefulness and duty. This is his special work, above every other. During the first few years of a child's life, the molding of the disposition is committed principally to the mother; but she should ever feel that in her work she has the co-operation of the father. If he is engaged in business which almost wholly closes the door of usefulness to his family, he should seek other employment which will not prevent him from devoting some time to his children. If he neglects them, he is unfaithful to the trust committed to him of God. <RH, August 30, 1881 par. 2>

The father may exert an influence over his children which shall be stronger than the allurements of the world. He should study the disposition and character of the members of his little circle, that he may understand their needs and their dangers, and thus be prepared to repress the wrong and encourage the right. Parents should remember that occupation is essential for children. If their hands are kept active in useful employment, a door will be closed against the temptations of Satan. Let children be taught, when quite young, to bear the smaller responsibilities of life, and the faculties thus employed will strengthen by exercise. Thus the youth may become efficient helpers in the greater work which the Lord shall afterward call them to do. <RH, August 30, 1881 par. 3>

Children and youth who are allowed to devote much of their time to amusement and pleasure-seeking are never really happy; and in after-life they will be unprepared for positions of trust. Few have been trained to habits of industry, thoughtfulness, and care-taking. Indolence, inaction, is the greatest curse to children of this age. Wholesome, useful labor, will be a great blessing, by promoting the formation of good habits and a noble character. <RH, August 30, 1881 par. 4>

As they consider their duties and their responsibility, parents will often be led to inquire, Who is sufficient for these things? At times the heart may be ready to faint; but a living sense of the dangers threatening the present and future happiness of their loved ones, should lead Christian parents to seek more earnestly for help from the Source of strength and wisdom. It should make them more circumspect, more decided, more calm yet firm, while they watch for these souls, as they that must give account. <RH, August 30, 1881 par. 5>

Parents should study the best and most successful manner of winning the love and confidence of their children, that they may lead them in the right path. They should reflect the sunshine of love upon the household. There are no

influences so potent, no memories so enduring, as those of childhood. The parents' work must begin with the child in its infancy, that it may receive the right impress of character ere the world shall place its stamp on mind and heart. <RH, August 30, 1881 par. 6>

While the spirit of love should pervade the household, it is the duty of parents not to be ruled, but to rule. All under the roof should respect the parental discipline. The law of the household should be held sacred. Parents should bring up their children in the nurture and admonition of the Lord. By their own example they should lead the way to Heaven. The father, as priest of the household, should explain and enforce the word of God. Let the children be taught to honor and obey their parents, that they may also learn to honor and obey their Heavenly Father. Parents stand in God's place to their little ones. When fathers and mothers realize this, they will find at home a field wherein to exercise their powers for the accomplishment of great good. <RH, August 30, 1881 par. 7>

There are two ways to deal with children,--ways that differ widely in principle and in results. Faithfulness and love, united with wisdom and firmness, in accordance with the teachings of God's word, will bring happiness in this life and in the next. Neglect of duty, injudicious indulgence, failure to restrain or correct the follies of youth, will result in unhappiness and final ruin to the children, and disappointment and anguish to the parents. <RH, August 30, 1881 par. 8>

The history of Eli is a terrible example of the results of parental unfaithfulness. Through his neglect of duty, his sons became a snare to their fellow-men and an offense to God, forfeiting not only the present but the future life. Their evil example destroyed hundreds, and the influence of these hundreds corrupted the morals of thousands. This case should be a warning to all parents. While some err upon the side of undue severity. Eli went to the opposite extreme. He indulged his sons to their ruin. Their faults were overlooked in their childhood, and excused in their days of youth. The commands of the parents were disregarded, and the father did not enforce obedience. The children saw that they could hold the lines of control, and they improved the opportunity. As the sons advanced in years, they lost all respect for their faint-hearted father. They went on in sin without restraint. He remonstrated with them, but his words fell unheeded. Gross sins and revolting crimes were daily committed by them, until the Lord himself visited with judgment the transgressors of his law. <RH, August 30, 1881 par. 9>

We have seen the result of Eli's mistaken kindness,--death to the indulgent father, ruin and death to his wicked sons, and destruction to thousands in Israel. The Lord himself decreed that for the sins of Eli's sons no atonement should be made by sacrifice or offering forever. How great, how lamentable, was their fall,--men upon whom rested sacred responsibilities, proscribed, outlawed from mercy, by a just and holy God! <RH, August 30, 1881 par. 10>

Such is the fearful reaping of the harvest sown when parents neglect their God-given responsibilities,--when they allow Satan to pre-occupy the field which they themselves should carefully have sown with precious seed of virtue, truth, and righteousness. If but one parent is neglectful of duty, the result will be seen in the character of the children; if both fail, how great will be their accountability before God! How can they escape the doom of those who destroy their children's souls? <RH, August 30, 1881 par. 11>

It were well for parents to learn from the man of Uz a lesson of steadfastness and devotion. Job did not neglect his duty to those outside of his household; he was benevolent, kind, thoughtful of the interest of others; and at the same time he labored earnestly for the salvation of his own family. Amid the festivities of his sons and daughters, he trembled lest his children should displease God. As a faithful priest of the household, he offered sacrifices for them individually. He knew the offensive character of sin, and the thought that his children might forget the divine claims, led him to God as an intercessor in their behalf. <RH, August 30, 1881 par. 12>

The will of God is the law of Heaven. As long as that law was the rule of life, all the family of God were holy and happy. But when the divine law was disobeyed, then envy, jealousy, and strife were introduced, and a part of the inhabitants of Heaven fell. As long as God's law is revered in our earthly homes, the family will be happy. The authority of the parents should be absolute; yet this power is not to be abused. In the control of his children, the father should not be governed by caprice, but by the Bible standard. When he permits his own harsh traits of character to bear sway, he becomes a despot. Imperfect man, not the all-wise and merciful Heavenly Father, then makes laws which become a crushing burden. <RH, August 30, 1881 par. 13>

Prompt and continual obedience to wise parental rule, will promote the happiness of the children themselves, as well as the honor of God and the good society. Children should learn that in submission to the laws of the household is their perfect liberty. Christians will learn the same lesson,--that in their obedience to God's law is their perfect freedom. <RH, August 30, 1881 par. 14>

The parent who permits his rule to become a despotism, is making a terrible mistake. He wrongs not only his children but himself, quenching in their young hearts the love that would flow out in acts and words of affection. Kindness, forbearance, and love, manifested to children, will be reflected back upon the parents. That which they sow, they will also reap. <RH, August 30, 1881 par. 15>

While educating and disciplining their children, parents are in a continual school. It is impossible for them to teach

self-control, unless they first learn to govern themselves. Fathers and mothers may study their own character in their children. They may often read humiliating lessons, as they see their own imperfections reproduced in their sons and daughters. While seeking to repress and correct in their children hereditary tendencies to evil, parents should call to their aid double patience, perseverance, and love. God has apportioned them their work, and he will require it at their hands. No minister or friend can supply their place. The harder the battle, the greater their need of help from their Heavenly Father, and the more marked will be the victory gained. <RH, August 30, 1881 par. 16>

There is no discharge in this work. Parents should labor with reference to the future harvest. While they sow in tears, amid many discouragements, it should be with earnest prayer. They may see the promise of but a late and scanty harvest, yet that should not prevent the sowing. They should sow beside all waters, embracing every opportunity both to improve themselves and to benefit their children. Such seed-sowing will not be in vain. At the harvest time, many faithful parents will return with joy, bringing their sheaves with them. <RH, August 30, 1881 par. 17>

Parents, if you would succeed in this great work, you must have Christ enthroned in the heart. As an honored guest, he must be earnestly invited to the home circle. It is not enough merely to speak to your children of spiritual things. They must see you exemplify the principles of Christianity in your home. The power of divine grace should control all the regulations of the household. Let it be seen in your simplicity in dress and in the preparation of your food. All these things, as well as the society you choose, the amusements in which you indulge, and the whole round of duties of daily life, will have an abiding influence upon the characters of your children. <RH, August 30, 1881 par. 18>

While you seek to administer justice, remember that she has a twin sister, which is mercy. The two stand side by side, and should not be separated. Be careful not to alienate the affections of your children by undue severity. Never correct them in anger. Many professedly Christian parents do this; but they make the case far worse than if they had administered no correction. They commit a greater sin than that of which the child has been guilty. Take time to reflect calmly and candidly before you correct your children, and then bow with them in prayer, interceding with God in their behalf. In most cases this will soften the hardest heart, and the object will be gained without using the rod. Oh, if this course were pursued, how many precious children might be won to obedience and love, and thus find happiness in this life, and through Christ secure the future life! <RH, August 30, 1881 par. 19>

I entreat parents, and ministers also, to devote more time and attention to the children. Bring them to Jesus, as did the mothers of old, and intercede for his blessing upon them. Jesus loves all children, and he has a special care for the children of those who have given themselves to him in willing service. In his charge to Peter, the Saviour first bade him, "Feed my lambs." and afterward commanded him, "Feed my sheep." In addressing the apostle, Christ says to all his ministers, "Feed my lambs." <RH, August 30, 1881 par. 20>

When Jesus admonished the disciples not to despise the little ones, he addressed all disciples, in all ages. His own love and care for children is a precious example for his followers. If teachers in the Sabbath-school felt the love which they should feel for these lambs of the flock, many more would be won to the fold of Christ. At every suitable opportunity, let the story of Jesus's love be repeated to the children. In every sermon, let a little corner be left for the benefit of the children. The servant of Christ may have lasting friends in these little ones, and his words may be to them as apples of gold in pictures of silver. <RH, August 30, 1881 par. 21>

## September 6, 1881 Scattered Churches.

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By Mrs. E. G. White.  
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What can be done to maintain spiritual life and prosperity in our scattered churches? Many of these have but a small membership, and enjoy little or no preaching. Must they become weak and sickly, and permit discouragement to come upon them? No, never! If there are but six working members, each of these should feel a responsibility to keep up the interest of the church. Men who know how to conduct worldly business successfully should employ their talents for the upbuilding of the cause of God among them. The members of the church should give diligent attention to the word of God, that they may understand their duty, and then labor with all the energies of mind and heart to make their church one of the most prosperous in the land. <RH, September 6, 1881 par. 1>

When Christ ascended, he left the church and all its interests as a sacred trust to his followers, bidding them see that it was kept in a flourishing condition. This work cannot be left to the ministers alone, or to a few leading men. Every member should feel that he has entered into a solemn covenant with the Lord to work for the best interests of his cause

at all times and under all circumstances. Each should have some part to act, some burden to bear, thus investing something in time and interest, for the life and prosperity of the church. If all thus felt an individual responsibility, they would make greater advancement in spiritual things. The solemn burden resting upon them would cause them often to seek God in prayer for strength and grace. <RH, September 6, 1881 par. 2>

The real character of the church is measured, not by the high profession she makes, not by the names enrolled upon the church book, but by what she is actually doing for the Master, by the number of her persevering, faithful workers. Personal interest, and vigilant, individual effort will accomplish more for the cause of Christ than can be wrought by sermons or creeds. <RH, September 6, 1881 par. 3>

True Christians, the world over, will be Christlike. Said the Saviour, "Ye shall know them by their fruits." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." And again, "He that abideth in me, and I in him, the same bringeth forth much fruit." This evidence is conclusive. If Christ dwells in the heart, the precious fruits of his Spirit will as a natural result be manifested in the life. If Satan controls the mind, evil traits will as surely be apparent. <RH, September 6, 1881 par. 4>

Those who profess to be disciples of Christ, while in works they deny him, are serving Satan in disguise, robbing themselves in the garments of righteousness to conceal a worldly, selfish, unregenerate nature. Their profession presents a false light to the world. In the field, in the workshop, in the family circle, in the church, they reveal the sad fact that their religion consists in hollow formalism. They are constantly exerting an influence contrary to true godliness. <RH, September 6, 1881 par. 5>

Our Saviour has made it the duty of his followers to prove to the world that while Christianity will lead to industry and economy, to energy and zeal in the interest of the church and the cause of God everywhere, it will also condemn avarice, over-reaching, and every other form of dishonesty. We need God's presence to control, his wisdom to guide us in all the affairs of life. We cannot afford to separate ourselves from him in the smallest transaction. No bargain is ever made in which God has not an interest. We cannot exclude him from any matter in which the rights of his offspring are concerned. Unwavering integrity marked the character and the life of Christ. It was one of the principles of Heaven, thus exemplified on earth. If the course of his professed followers is contrary to the life given them as a pattern, they show that they have no part in him. <RH, September 6, 1881 par. 6>

Satan will come with his temptations to every Christian as he came to Christ. "Be not overscrupulous," he whispers, "in regard to honor and honesty. If you would succeed in getting gain, you must look out sharply for your own interests." Many listen to these suggestions, and blindly peril their hope of eternal life for worldly, temporal gain. But though they may for a time appear to prosper, the end will be bitterness and woe. <RH, September 6, 1881 par. 7>

Says the apostle James, "Show me thy faith without thy works, and I will show thee my faith by my works." "Faith without works is dead." Every man will manifest in his life all the faith that he has. The Christian's unselfish zeal and earnestness in the cause of truth will make its impression upon the minds of all associated with him. Those who are out of Christ have a constant evidence of the power of divine grace, in the kindness, forbearance, and integrity of his faithful followers. Such Christians render effectual service to their Master. <RH, September 6, 1881 par. 8>

That church whose members feel that they are not responsible for its prosperity will fail to show to the world the unity, love, and harmony that exist with the true children of God. Worldlings are constantly watching and criticising with keenness and severity those who profess to love and serve God, yet who show by their lives that they are strangers to the influence of divine grace. "It is too bad," says the unbeliever, "to spoil a good worldling to make a bad Christian. That man is as sharp and eager to advance his own interests as before he professed religion. And what an unchristian spirit he manifests. How he loves to exalt himself. How unkindly he speaks of others. He sees something to find fault with in every man's character. I tell you, although he belongs to the church, that man will need watching. There is another who is harsh and severe with those whom he employs. He is impatient even to the animals under his control, and abuses them as if they had no feeling. Such men have made no change for the better." In too many cases this is a true picture. What a barrier have such professed Christians erected to hinder sinners from coming to Christ! They are a curse to their families, and a curse to the church. Christ's true disciples will manifest his meekness and gentleness in strong contrast to the storm and bluster and bravado of the great adversary and his followers. <RH, September 6, 1881 par. 9>

The second great commandment, "Thou shalt love thy neighbor as thyself," will be faithfully kept by all true Christians. Our influence will be perpetuated. Our example, whether good or evil, will live when we are no more. Then let us so live that those with whom we associate may see and feel that we are governed by the divine rule, full of wisdom and love. This is the strongest argument that can be presented in favor of the religion we profess. A pure, unselfish Christian life will prove to all beholders that there is a divine reality in the gospel of Jesus Christ. Dear Christian friends, I repeat, if you are Christ's, you will work the works of Christ, and not the works of Satan. Jesus dwelling in the heart will be exemplified in the words, in the deportment, in all the acts and purposes of life. Such

Christians will have favor with God and with men. Peace and joy are shed around their pathway, and glory is reflected back to God. <RH, September 6, 1881 par. 10>

Our churches are sadly destitute of spirituality. They have a correct theory of truth, and, satisfied with this, they have indulged a spirit of pride and boasting, while they greatly lack the power of godliness. These churches must be aroused. Their members must seek an experience for themselves. If connected with the Living Vine, they will be nourished by it, and will bring forth fruit in good works. <RH, September 6, 1881 par. 11>

Our religion requires self-denial, self-sacrifice, at every step. Jesus came down from Heaven to teach us how to live; and while on earth he went about doing good. Those who are really representatives of Christ are working for the good of others. They delight in advancing the cause of God both at home and abroad. They are seen and heard, and their influence is felt, at the prayer-meeting. They will try to supply the place of the minister, whose labors they cannot have. They do not seek to exalt self, or to receive credit for doing a great work, but labor humbly, meekly, faithfully, doing small errands or doing a greater work, if necessary, because Christ has done so much for them. <RH, September 6, 1881 par. 12>

It is because we have departed from God that he has withdrawn his Spirit from us. If the members of our churches will work unitedly with interest and zeal in the cause of Christ, the Holy Spirit will attend their efforts, and the power of God will again be seen among his people. <RH, September 6, 1881 par. 13>

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## **September 13, 1881 Safeguards for the Young.**

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**By Mrs. E. G. White.**  
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We are living in an evil time. Iniquity abounds. Satan is working with all his power and cunning to ensnare and destroy. There is no class in greater danger than the young; but our Heavenly Father sees the temptations which surround the youth, and he invites them to come to him for strength to resist evil and to stand firm for the right. The fear of the Lord will be as a shield to the youthful heart, to turn aside the fiery darts of the adversary. The Holy Scriptures, as a light upon the path of life, will keep the feet of the young as well as the old from becoming entangled in the snares of Satan. <RH, September 13, 1881 par. 1>

God's ancient people were admonished faithfully to instruct their children in the commandments and ordinances of the Lord. "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." This was to be regarded as the most important of parental duties. <RH, September 13, 1881 par. 2>

Israel were also required to preserve memorials of the wonderful deliverances which the Lord had wrought for his people. When their children should ask, "What mean ye by these tokens?" the parents were to rehearse the story of God's care and love. Thus the mighty manifestations of divine power would never be forgotten, and the youth would see the justice of God's claims to their heartfelt obedience, their willing service. <RH, September 13, 1881 par. 3>

The words spoken to fathers in ancient times are as verily addressed to fathers today. There is no excuse for the neglect to instruct children concerning present truth and the fulfillment of the prophecies for this time. In our experience as a people we have had precious tokens of God's favor, solemn manifestations of his power, which are as valuable to our children as were his wonderful works in olden times to the children of ancient Israel. When parents shall manifest such an interest for their children as God would have them, he will hear their prayers, and work with their efforts; but God does not propose to do the work which he has left for parents to do. It is because of the wicked neglect of fathers and mothers that so many of the youth are left to go to ruin. In most cases, parents are responsible for the weak morals and infidel sentiments of their children. They have failed to restrain and guard them, and have not given them right instruction, and a good example in their own life. Society is far below what it might be, if parents would do their duty to their children, in obedience to God's requirements. <RH, September 13, 1881 par. 4>

One of the surest safeguards for the young is useful occupation. Had they been trained to industrious habits, so that all their hours were usefully employed, they would have no time for repining at their lot or for idle day-dreaming. They would be in little danger of forming vicious habits or associations. Let the youth be taught from childhood that there is no excellence without great labor. Aspirations for eminence will not avail. Young friends, the mountain-top cannot be reached by standing still, and wishing yourselves there. You can gain your object only by taking one step at a time,

advancing slowly perhaps, but holding every step gained. It is the energetic, persevering worker that will scale the Alps. Every youth should make the most of his talents, by improving to the utmost present opportunities. He who will do this, may reach almost any height in moral and intellectual attainments. But he must possess a brave and resolute spirit. He will need to close his ears to the voice of pleasure; he must often refuse the solicitations of young companions. He must stand on guard continually, lest he be diverted from his purpose. <RH, September 13, 1881 par. 5>

Many parents remove from their country homes to the city, regarding it as a more desirable or profitable location. But by making this change they expose their children to many and great temptations. The boys have no employment, and they obtain a street education, and go on from one step in depravity to another, until they lose all interest in anything that is good and pure and holy. How much better had the parents remained with their families in the country, where the influences are most favorable for physical and mental strength. Let the youth be taught to labor in tilling the soil, and let them sleep the sweet sleep of weariness and innocence. <RH, September 13, 1881 par. 6>

Through the neglect of parents, the youth in our cities are corrupting their ways and polluting their souls before God. This will ever be the fruit of idleness. The almshouses, the prisons, and the gallows publish the sorrowful tale of the neglected duties of parents. <RH, September 13, 1881 par. 7>

Fathers and mothers too often leave their children to choose for themselves their amusements, their companions, and their occupation. The result is such as might reasonably be expected. Leave a field uncultivated, and it will grow up to thorns and briars. You will never see a lovely flower or a choice shrub peering above the unsightly, poisonous weeds. The worthless bramble will grow luxuriantly without thought or care, while plants that are valued for use or beauty require thorough culture. Thus it is with our youth. If right habits are formed, and right principles established, there is earnest work to be done. If wrong habits are corrected, diligence and perseverance are required to accomplish the task. <RH, September 13, 1881 par. 8>

It has been truly said, "Show me your company, and I will show you your character." The young fail to realize how sensibly both their character and their reputation are affected by their choice of associates. A person seeks the company of those whose tastes, habits, and practices are most congenial to his own. When one prefers the society of the ignorant and vicious to that of the wise and good, he shows that his own character is defective. At first his tastes and habits and those of his companions might have been dissimilar; but as he mingles with this class, his thoughts and feelings change, he sacrifices right principles, and insensibly yet unavoidably loses his distinctive character, and comes down to the lower level of his companions. As the stream always partakes of the properties of the soil through which it runs, so the principles and habits of youth become invariably tinged by the character of the company in which they mingle. <RH, September 13, 1881 par. 9>

More than human wisdom is needed by parents at every step, that they may understand how best to educate their children for a useful, happy life here, and for higher service and greater joy hereafter. Fathers and mothers, ever remember that to you is committed a sacred trust. The power of example is very great. If you fail to select proper society for your children, and allow them to associate with persons of questionable morals, you place them or permit them, to place themselves, in a school where lessons of depravity will be taught and practiced. You may feel that your children are strong enough to withstand temptation; but how can you be sure of this? It is far easier to yield to evil influences than to resist them. Ere you are aware of it, your children may become imbued with the spirit of their associates, and may be degraded and ruined. <RH, September 13, 1881 par. 10>

Fathers and mothers, it is your duty to give more earnest and careful attention to your children. Guard their principles and their habits as the apple of your eye. Allow them to associate with no one with whose character you are not well acquainted. Permit them to form no intimacy until you are assured that it will do them no harm. Accustom your children to trust to your judgment and experience. Teach them that you have a clearer perception of character than they in their inexperience can have, and that your decisions must not be disregarded. <RH, September 13, 1881 par. 11>

Christian parents, I entreat you to awake. Have a jealous care for the souls of your children. Do not allow your time and attention to be so fully absorbed in other things that you cannot properly instruct your sons and daughters. If you neglect your duty and shirk your responsibility, expecting the Lord to do your work, you will be disappointed. When you have faithfully done all that you can do, bring your children to Jesus, and with earnest, persevering faith, make intercession for them. The Lord will be your helper; he will work with your efforts; in his strength you will gain the victory. In the great gathering day it shall be yours to say with joy, "Behold, I and the children whom the Lord hath given me." <RH, September 13, 1881 par. 12>

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**September 20, 1881 The True Vine.**



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**By Mrs. E. G. White.**  
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"I Am the true vine, and my Father is the husbandman." Our Heavenly Father planted on earth a goodly vine, whose fruit would impart to the children of men eternal life. But this precious plant appeared to human eyes as a root out of dry ground, seeming to have no form nor comeliness. When it was claimed to be of heavenly origin, the men of Nazareth became enraged, and cast it from them. The inhabitants of Judah and Jerusalem took this vine of God's own planting, and bruised it, and trampled it under foot, hoping thus to destroy it forever. But now the Husbandman removed his precious vine, and planted it in his own garden, beyond the spoiler's reach. The stock and root were concealed from human sight, but still "the branches run over the wall." Thus grafts could be united to the vine, and, partaking of its nourishment, these became branches, and flourished and brought forth fruit. <RH, September 20, 1881 par. 1>

This figure of the vine is a perfect symbol. God sent his Son from the heavenly courts to a world seared and marred with the curse. In Christ was righteousness, peace, life--every blessing necessary for man's happiness. But the world hated the Son of the infinite God. The world saw nothing attractive in him. The best gift of Heaven was slighted and spurned. Christ was "a man of sorrows, and acquainted with grief." Yet "he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." Christ was hated by evil men because his character was spotless, his works righteous. He came to be the Redeemer of the world, yet he was taken by wicked hands, and shamefully entreated, and crucified. God raised him from the dead, and he ascended to Heaven to present his blood as the propitiation for our sins. <RH, September 20, 1881 par. 2>

Though hidden from mortal sight, Christ still lives as the world's Redeemer, the representative of man in the heavenly courts, and the medium through whom all blessings flow to the fallen race. Said the Saviour to his disciples, "I am the vine, ye are the branches. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." In this vine is all spiritual life. From Christ's fullness alone can we obtain nourishment unto eternal life. The vine stock is unseen; but the branches,--members of his body,--are visible. The scion which before was leafless and apparently lifeless, becomes, when grafted into the vine, a partaker of its life and fatness. Fiber by fiber, and vein by vein, the graft adheres to the parent stock, till the life-giving sap flows to the adopted member, causing it to bud, and blossom, and bear fruit. <RH, September 20, 1881 par. 3>

The scion becomes a part of the living vine by forming a perfect union with it. Thus it is with the sinner. By repentance and faith, he becomes connected with Jesus Christ, and lives in him. This connection joins soul to soul,--the finite with the infinite. But, contrary to nature, the branch which has been united with the true vine brings forth, not fruit of its own kind, but the fruit of the vine of which it has become a part. The Spirit of Christ, flowing into the hearts of all who are indeed united with him, makes them partakers of the divine nature. They become pure, even as he is pure. Yet true disciples are the last to claim as their own this precious fruit. "Accepted in the Beloved," objects of their Heavenly Father's constant care and unfailing mercy, they feel unworthy of the divine favor, and have too vivid a sense of utter dependence upon God to boast of their exalted position. <RH, September 20, 1881 par. 4>

Every branch of the vine, subjected to the pruning of the wise Husbandman, will bring forth clusters of precious fruit. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The branch can maintain its connection with the living vine only on condition that it bear fruit. Said Christ, "If ye keep my commandments, ye shall abide in my love." And to each disciple is addressed the solemn warning, "Every branch in me [every one who claims connection with me] that beareth not fruit, he taketh away." Such a one is after a time overcome by temptation, and at last wholly separated from Christ. <RH, September 20, 1881 par. 5>

It is a sad fact that many who profess to be branches of the true vine show by their lives that they have no connection with it. Their words and actions, destitute of grace and meekness, resemble the stinging branches of the noxious thorn-tree, rather than the lovely, fruit-laden boughs of the precious vine. Love to God and love to our neighbor is the sum and substance of true piety. Those who are destitute of this love, and yet claim high attainments in spiritual things, may for a time deceive their fellow-men, but they cannot deceive God. Says the True Witness, "I know thy works." And in the great day of final accounts, God "will render to every man according to his deeds." <RH, September 20, 1881 par. 6>

Many who claim to be followers of Christ are withered branches, that must ere long be separated from the living vine. The love of the world has paralyzed their spirituality, and they are not awake to the precious theme of redemption. The impression made upon the world by these professed Christians is unfavorable to the religion of Christ. Such dull, careless ones manifest ambition and zeal in the business of the world, but they have little interest in things of eternal importance. The voice of God through his messengers is a pleasant song; but its sacred warnings, reproofs, and encouragements are all unheeded. Eternal interests are placed on a level with common things. The Holy Spirit is grieved, and its influence is withdrawn. <RH, September 20, 1881 par. 7>

Fruitful Christians are connected with God, and hence they are able to place a right value upon eternal things. The truth and the love of God are their meditation. They have feasted upon the words of life, and whenever they listen to the "message of glad tidings," they can say, as did the disciples to whom Christ explained the prophecies on the way to Emmaus, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" It is the duty of every child of God to store his mind with divine truth; and the more he does this, the more strength and clearness of mind he will have to fathom the deep things of God. And he will be more and more earnest and vigorous, as the principles of truth are carried out in his daily life. <RH, September 20, 1881 par. 8>

That which will bless humanity is spiritual life. He who is in harmony with God, will constantly depend upon him for strength. "Be ye therefore perfect, as your Father which is in Heaven is perfect." It should be our life work to be constantly reaching forward to the perfection of Christian character, ever striving for conformity to the will of God. The efforts begun here will continue through eternity. The advancement made here will be ours when we enter upon the future life. <RH, September 20, 1881 par. 9>

Those who are partakers of Christ's meekness, purity, and love, will be joyful in God, and will shed light and gladness upon all around them. The thought that Christ died to obtain for us the gift of everlasting life, is enough to call forth from our hearts the most sincere and fervent gratitude, and from our lips the most enthusiastic praise. God's promises are rich, and full, and free. Whoever will, in the strength of Christ, comply with the conditions, may claim these promises, with all their wealth of blessing, as his own. And being thus abundantly supplied from the treasure-house of God, he may, in the journey of life, "walk worthy of the Lord unto all pleasing;" by a godly example blessing his fellow-men, and honoring his Creator. While our Saviour would guard his followers from self-confidence by the reminder, "Without me, ye can do nothing," he has coupled with it for our encouragement the gracious assurance, "He that abideth in me, and I in him, the same bringeth forth much fruit." <RH, September 20, 1881 par. 10>

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## **September 27, 1881 The Exalted Position of the Law of God.**

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**By Mrs. E. G. White.**  
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"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." <RH, September 27, 1881 par. 1>

What a contrast between the words of the Divine Teacher, and the language of those who claim that Christ came to abrogate the Father's law, and to do away with the Old Testament! Our Saviour, who knew all things, understood the wiles of Satan, the snares by which he would seek to entrap the children of men, and hence made this positive statement to meet the questioning doubts and the blind unbelief of all coming time. <RH, September 27, 1881 par. 2>

The ceremonial law, given by God through Moses, with its sacrifices and ordinances, was to be binding upon the Hebrews until type met antitype in the death of Christ as the Lamb of God to take away the sin of the world. Then all the sacrificial offerings and services were to be abolished. Paul and the other apostles labored to show this, and resolutely withstood those Judaizing teachers who declared that Christians should observe the ceremonial law. <RH, September 27, 1881 par. 3>

The law of ten precepts, spoken from Mount Sinai, Christ himself declares that he came not to destroy. This testimony should forever settle the question. The law of God is as immutable as the throne of Jehovah. It will maintain its claims upon all mankind in all ages, unchanged by time or place or circumstances. The ritual system was of an altogether different character, added to guard the ten precepts of the Eternal. <RH, September 27, 1881 par. 4>

Christ declares, that he came not to destroy the law, but to fulfill,--"to magnify the law and make it honorable," as Isaiah, hundreds of years before, had prophesied would be the Messiah's work. <RH, September 27, 1881 par. 5>

"To fulfill the law." By his own life he gives the children of men an example of perfect obedience to that law. In the sermon on the mount he made clear and distinct its every precept, in order to sweep away the rubbish of erroneous tradition, with which the Jews had encumbered its sacred statutes, to illustrate and enforce its principles, and to show in all its particulars the length and breadth and height and depth of the righteousness required by the law of God. <RH, September 27, 1881 par. 6>

The Pharisees were dissatisfied with the teachings of Christ. The practical godliness which he enjoined condemned them. They desired him to dwell upon the external observances of the ceremonial law, and the customs and traditions of the fathers. But Jesus teaches the spiritual nature of the law and its far-reaching claims. Love to God and to men must dwell in the heart and control the life,--the spring of every thought and every action. <RH, September 27, 1881 par. 7>

Christ declares, "Verily I say unto you,"--making the assertion as emphatic as possible,--"Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Here Christ teaches, not merely what had been and were then the claims of God's law upon mankind, but what shall be its claims so long as the heavens and the earth remain. <RH, September 27, 1881 par. 8>

There is perfect harmony between the law of God and the gospel of Jesus Christ. "I and my Father are one," says the Great Teacher. The gospel of Christ is the good news of grace, or favor, by which man may be released from the condemnation of sin, and enabled to render obedience to the law of God. The gospel points to the moral code as a rule of life. That law, by its demands for undeviating obedience, is continually pointing the sinner to the gospel for pardon and peace. <RH, September 27, 1881 par. 9>

Says the great apostle, "Do we then make void the law through faith? God forbid. Yea, we establish the law." And again he declares that "the law is holy, and the commandment holy, and just, and good." Enjoining supreme love to God, and equal love to our fellow-men, it is indispensable alike to the glory of God and to human happiness. <RH, September 27, 1881 par. 10>

After the fall, it had been impossible for man with his sinful nature to render obedience to the law of God, had not Christ, by the offer of his own life, purchased the right to lift up the race where they could once more work in harmony with its requirements. <RH, September 27, 1881 par. 11>

There are persons professing to be ministers of Christ, who declare with the utmost assurance that no man ever did or ever can keep the law of God. But, according to the Scriptures, Christ "took upon himself our nature," he "was made in fashion as a man." He was man's example, man's representative, and he declares of himself, "I have kept my Father's commandments." The beloved disciple urges that every follower of Christ "ought himself also so to walk even as He walked." All who are Christ's will follow the example of Christ. All who justify the sinner in his transgression of God's law, belong to that class of whom our Saviour said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of Heaven." They can have no part with Him who came to magnify the law and make it honorable. They are deceiving the people with their sophistry,--saying to the sinner, "It shall be well with thee," when God has declared that "the soul that sinneth ["transgresseth the law"] it shall die." <RH, September 27, 1881 par. 12>

Christ's words are both explicit and comprehensive. "Whosoever"--minister or layman, wise or ignorant--"shall break one of these least commandments"--willfully or presumptuously, as did Adam and Eve--is included in the condemnation. Breaking one of the commandments makes man a commandment-breaker. <RH, September 27, 1881 par. 13>

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." No excuse can avail for him who strictly obeys nine of the precepts of God's law, but ventures to break one because it is for his profit or convenience to do so. God demands implicit obedience to all his requirements. <RH, September 27, 1881 par. 14>

"And shall teach men so." This is a point worthy of careful consideration. Christ foresaw that men would not only break the commandments of God themselves, but would in a special sense teach others to break them. Every Sabbath-breaker is by his example teaching others to transgress. But some are not content with this. They defend the sin of breaking the fourth commandment, and pervert the word of God to justify the transgressor. Such persons shall be of no esteem in the reign of Heaven,--shall have no part there. But the greatest guilt rests upon the professed watchmen, and they will receive the severest punishment. They are in the highest sense enemies of Christ, as they put on, over corrupt hearts, the livery of Heaven to serve the devil in. They do not hesitate to speak evil of the law, and even make those who do not study the Bible for themselves, believe that the curse of God is upon them if they keep it. All we have to do, say they, is to believe in Christ,--come to Christ. The most fatal delusion of the Christian world in this generation is, that in pouring contempt on the law of God they think they are exalting Christ. What a position! In so doing, they array Christ against Christ. It was Christ who spoke the law from Sinai. It was Christ who gave the law to Moses, engraven on tables of stone. It was his Father's law; and Christ says, "I and my Father are one." The Pharisees held the reverse of the modern-position, but were in just as great an error. They rejected Christ, but exalted the law. And it makes little difference which position we take, so long as we ignore the true one,--that faith in Christ must be accompanied by obedience to the law of God. <RH, September 27, 1881 par. 15>

Now, while we point the sinner to Jesus Christ as the one who can take away sin, we must explain to him what sin is, and show him the necessity of being saved *from* his sins, not *in* them. He must be made to feel that he must cease to transgress the law of God, which is to cease to sin. Paul makes the inquiry many years after the death of Christ, "Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Thus saying, Paul exalts the moral law. When this law is practically carried out in every-day life, it is found indeed to be the wisdom of God. It serves to detect sin. It discovers the defects in the moral character, and in the light of the law sin becomes exceeding sinful, revealing its true character in all its hideousness. <RH, September 27, 1881 par. 16>

The law of God given from Sinai is a copy of the mind and will of the Infinite God. It is sacredly revered by the holy angels. Obedience to its requirements will perfect Christian character, and restore man, through Christ, to his condition before the fall. <RH, September 27, 1881 par. 17>

The sins forbidden in the law could never find place in Heaven. It was the love of God to man that prompted him to express his will in the ten precepts of the decalogue. And when, through sin, man's understanding became darkened, God came down upon Mount Sinai and spoke his law with an audible voice, and wrote it on tables of stone. Afterward he showed his love for man by sending prophets and teachers to declare his law. <RH, September 27, 1881 par. 18>

God has given man a complete rule of life in his law. Obeyed, he shall live by it, through the merits of Christ. Transgressed, it has power to condemn. The law sends men to Christ, and Christ points them back to the law. <RH, September 27, 1881 par. 19>

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## October 11, 1881 Watchfulness and Prayer.

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By Mrs. E. G. White.  
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Our Redeemer perfectly understood the wants of humanity. He who condescended to take upon himself man's nature was acquainted with man's weakness. Christ lived as our example. He was tempted in all points as we are, that he might know how to succor all who should be tempted. He has trodden the path of life before us, and endured the severest tests in our behalf. He was a man of sorrows, and acquainted with grief. He was wounded for our transgressions, bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed. Christ took upon himself our infirmities, and in the weakness of humanity he needed to seek strength from his Father. He was often to be found in earnest prayer, in the grove, by the lakeside, and in the mountains. He has enjoined upon us to watch and pray. It is the neglect of watchfulness and close searching of heart that leads to self-sufficiency and spiritual pride. Without a deep sense of our need of help from God, there will be but little earnest, heartfelt prayer for divine aid. Our hearts are deceitful; our foes, many and vigilant. If we neglect to fortify a single weak point in our character, Satan will assail us at that point with his temptations. He is constantly plotting the ruin of the soul, and he will take every advantage of our careless security. <RH, October 11, 1881 par. 1>

Christ came to our world to engage in single-handed combat with this enemy of man, and thus to wrest the race from Satan's grasp. In the accomplishment of this object, he withheld not his own life. And now, in the strength that Christ will give, man must stand for himself, a faithful sentinel against the wily, plotting foe. Says the great apostle, "Walk circumspectly,"--guard every avenue of the soul, look constantly to Jesus, the true and perfect pattern, and seek to imitate his example, not in one or two points merely, but in all things. We shall then be prepared for any and every emergency. Unceasing watchfulness is a great help to prayer. It keeps the mind from drifting away from right principles. It shuts out that vanity and trifling which prevails in the world everywhere, and to an alarming extent among professed Christians. He whose mind loves to dwell upon God has a strong defense. He will be quick to perceive the dangers that threaten his spiritual life, and a sense of danger will lead him to call upon God for help and protection. <RH, October 11, 1881 par. 2>

There are times when the Christian life seems beset by dangers, and duty seems hard to perform. But the clouds that gather about our way, and the perils that surround us, will never disappear before a halting, doubting, prayerless spirit. At such times unbelief says, We can never surmount these obstructions; let us wait until we can see our way clearly. But faith courageously urges an advance, hoping all things, believing all things. <RH, October 11, 1881 par. 3>

Watchfulness and vigilance are needed now as never before in the history of the race. The eye must be turned off from beholding vanity. Lawlessness, the prevailing spirit of the age, must be met with a decided rebuke. Let none feel that they are in no danger. As long as Satan lives, his efforts will be constant and untiring to make the world as wicked as before the flood, and as licentious as were the inhabitants of Sodom and Gomorrah. The prayer may well be offered daily by those who have the fear of God before them, that he will preserve their hearts from evil desires, and strengthen their souls to resist temptation. Those who in their self-confidence feel no need of watchfulness and unceasing prayer, are near some humiliating fall. All who do not feel the importance of resolutely guarding their affections, will be captivated by those who practice their arts to ensnare and lead astray the unwary. Men may have a knowledge of divine things, and an ability to fill an important place in the work of God; yet, unless they cherish a simple faith in their Redeemer, they will be ensnared and overcome by the enemy. <RH, October 11, 1881 par. 4>

It is because the duties of watchfulness and prayer have been so sadly neglected that there is so great a lack of moral

power. This is why so many who have a form of godliness bring forth no corresponding works. A careless indifference, a carnal security concerning religious duties and eternal things, prevails to an alarming extent. The word of God exhorts us to be found "praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance;" and again, "Be ye therefore sober, and watch unto prayer." Here is the Christian's safeguard, his protection amid the perils that surround his pathway. <RH, October 11, 1881 par. 5>

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## October 18, 1881 The Christian Race.

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By Mrs. E. G. White.  
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"Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12:1. <RH, October 18, 1881 par. 1>

In this text one of the public games so famous in Paul's time is used to illustrate the Christian race. The competitors in the race submitted to a painful training process, practicing the most rigid self-denial that their physical powers might be in the most favorable condition, and then they taxed these powers to the utmost to win the honor of a perishable wreath. Some never recovered from the effects. In consequence of the terrible strain, men would sometimes fall by the race-course, bleeding at the mouth and nose; others breathed out their life, firmly grasping the poor bauble that had cost them so dear. <RH, October 18, 1881 par. 2>

Paul compares the followers of Christ to the competitors in a race. "Now," says the apostle, "*they* do it to obtain a *corruptible* crown; but *we* [mark the greater inducement] an *incorruptible*." Here Paul makes a sharp contrast, to put to shame the feeble efforts of professed Christians who plead for their selfish indulgences, and refuse to place themselves, by self-denial and strictly temperate habits, in a position that they will make a success of overcoming. All who entered the list in the public games were animated and excited by the hope of a prize if they were successful. In like manner a prize is held out before the Christian, the reward of faithfulness to the end of the race. If the prize is won, his future welfare is assured; an exceeding and eternal weight of glory is in reserve for the overcomer. Shall, then, the followers of Christ, with the attractions of the heavenly world before them, grudge the self-denial and spare the effort, needful to secure the imperishable crown? <RH, October 18, 1881 par. 3>

"They do it to obtain a corruptible crown; but we, an incorruptible." In the races, the crown of honor was placed in sight of the competitors, that if any were tempted for a moment to relax their efforts, the eye would rest on the prize, and they would be inspired with new vigor. So the heavenly goal is presented to the view of the Christian, that it may have its just influence, and inspire him with zeal and ardor. We may safely and earnestly look to this recompense of reward, that we may assure ourselves of its excellence, and have an ardent desire to secure its possession. <RH, October 18, 1881 par. 4>

All ran in the race, but only one received the prize. The other strugglers for the perishable laurel wreath, however thorough their preparation, however earnest and determined their efforts, were doomed to failure. It is not so with the Christian race. None who are earnest and persevering will fail of success. The race is not to the swift, nor the battle to the strong. The weakest saint as well as the strongest may obtain the crown of immortal glory, if he is thoroughly in earnest, and will submit to privation and loss for Christ's sake. The apostle calls our attention to the care and diligence which were required to secure the victory in these ancient games. He exhorts all who start in the Christian race to give all diligence to make success certain, while he presents before them for their encouragement the crown of glory which the righteous Judge will award to all who are faithful to the end of the race. He says, "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." <RH, October 18, 1881 par. 5>

Paul addresses the Hebrews in a similar style: "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; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." <RH, October 18, 1881 par. 6>

Here we are cited to the example of the multitude of faithful witnesses who would not sacrifice their faith and principle for the sake of enjoying ease and self-gratification, but who gave up all, not withholding their lives, for the truth of God. Their example should quicken our zeal and increase our faith. But Jesus is our perfect pattern; and when

we look to him who for the joy that was set before him endured the cross, despising the shame, we should be aroused to greater earnestness. He has led the way to the heavenly reward in glory. He passed through fiercer conflicts than man will ever be able to endure. <RH, October 18, 1881 par. 7>

"If a man strive for the mastery, yet is he not crowned except he strive lawfully." A man may make earnest efforts to overcome, while he is not in possession of the physical, mental, and moral power which he might possess were he brought into harmony with the laws which govern his being. If through selfish indulgence he is an intemperate man, every organ in his body becomes enfeebled, and he is robbed of mental and moral power. He is not striving lawfully. He is not laying aside every weight, and the sin which so easily besets. Every law governing the human system is to be strictly regarded; for it is as truly a law of God as is the word of Holy Writ; and every willful deviation from obedience to this law is as certainly sin as a violation of the moral law. All nature expresses the law of God, but in our physical structure Jehovah has written his law with his own finger upon every thrilling nerve, upon every living fiber, and upon every organ of the body. We shall suffer loss and defeat, if we step out of nature's path, which God himself has marked out, into one of our own devising. <RH, October 18, 1881 par. 8>

We must strive lawfully, if we would win the boon of eternal life. The path is wide enough, and all who run the race may win the prize. If we create unnatural appetites, and indulge them in any degree, we violate nature's laws, and enfeebled physical, mental, and moral conditions will result. We are hence unfitted for that persevering, energetic, and hopeful effort which we might have made had we been true to nature's laws. If we injure a single organ of the body, we rob God of the service we might render to him. "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." <RH, October 18, 1881 par. 9>

The apostle Paul compares himself to a man running in the ancient race-course, and straining every nerve and muscle to win the prize. He did not consider his work ended while he could labor in the cause of God. He never felt that he had graduated in the school of Christ, but he ever realized the necessity of strictly guarding his appetites and passions, lest they should so strengthen themselves as to overcome spiritual zeal. He strove with all his powers against natural inclinations which called for unlawful indulgence. His own testimony was, "I count not myself to have apprehended; but 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." It was only when he was on trial for his life, which depended on a word or a nod from the tyrant Nero, and he was aware that his end was nigh, that he broke forth in the lofty, elevated strains of triumphant assurance: "I have fought a good fight, I have finished my course, I have kept my faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." This crown is not a perishable chaplet of flowers, but the glorious crown of everlasting life, which awaits all who, having completed the Christian race, love the appearing of our Lord. <RH, October 18, 1881 par. 10>

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## **October 25, 1881 Walking in the Light.**

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**By Mrs. E. G. White.**  
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"Walk while ye have the light, lest darkness come upon you." <RH, October 25, 1881 par. 1>

There is a work for each of us to do, an individual work, which one cannot do for another. A solemn responsibility rests upon us as Christians to let our light so shine before the world, that others, seeing our good works, may glorify our Father in Heaven. We cannot exert a right influence upon others, unless we walk in the light ourselves. If we have experienced the pardoning grace of God, we should feel it a duty, as opportunity shall present, to speak in counsel and affectionate entreaty to those who are in danger of losing eternal life. <RH, October 25, 1881 par. 2>

A life spent in active work for God is a blessed one. Multitudes who are wasting their time in trifles, in idle regrets, and in unprofitable murmurings, might have altogether a different experience, if they would appreciate the light God has given them, and let it shine upon others; and many make life miserable by their own selfishness and love of ease. By a diligent activity, their lives might become as bright rays of sunshine to guide those who are in the dark road to death into the pathway to Heaven. If they take this course, their own hearts will be filled with peace and joy in Jesus Christ. It is for our profit in this life, and for our eternal interest, that we manifest earnestness and zeal in the work of God. <RH, October 25, 1881 par. 3>

Many say, "If I knew Jesus would come in five years, I would make it my first business to win souls to Christ; for this

would be the all-important consideration." And these very persons may not live two years, or even one. We should first seek God, and his holiness. In his wise providence we are incapable of looking into the future, which often causes us disquietude and unhappiness. But one of the greatest evidences we have of the loving-kindness of God is his concealment of the events of the morrow. Our ignorance of tomorrow makes us more vigilant and earnest today. We cannot see what is before us. Our best-laid plans sometimes seem to be unwise and faulty. We think, "If we only knew the future!" but God would have his children trust in him, and be ready to go where he shall lead them. We know not the precise time when our Lord shall be revealed in the clouds of heaven, but he has told us that our only safety is in a constant readiness,--a position of watching and waiting. Whether we have one year before us, or five, or ten, we are to be faithful to our trust today. We are to perform each day's duties as faithfully as though that day were to be our last.

<RH, October 25, 1881 par. 4>

We are not doing the will of God if we wait in idleness. To every man he has given his work, and he expects each one to do his part with fidelity. We are to sow beside all waters, and to work continuously for Jesus, hoping for the salvation to be given us, and quietly waiting for our reward. Sinners are to be warned; sinners are to be won to Christ.

<RH, October 25, 1881 par. 5>

There are many men of excellent ability,--men ambitious in worldly pursuits,--for whose salvation no one believing in present truth is making any efforts, because they fear a repulse. But the skill and energy which make them successful in worldly pursuits, will, if consecrated, make them useful in the service of Christ. We cannot tell the ambitious man that he must cease to be ambitious if he would become a Christian. God places before him the highest objects of ambition,--a spotless white robe, a crown studded with jewels, a scepter, a throne of glory, and honor that is as enduring as the throne of Jehovah. All the elements of character which help to make him successful and honored in the world,--the irrepressible desire for some greater good, the indomitable will, the strenuous exertion, the untiring perseverance,--are not to be crushed out. These are to remain, and through the grace of God received into the heart, to be turned into another channel. These valuable traits of character may be exercised on objects as much higher and noble than worldly pursuits as the heavens are higher than the earth. Jesus presents a white robe, a crown of glory richer than any that ever decked the brow of a monarch, and titles above those of honored princes. The recompense for a life devoted to the service of Christ exceeds anything that the human imagination can grasp. Christ does not call upon men to lay aside their zeal, their desires for excellence and elevation; but he would have them seek, not for perishable treasure or fleeting honor, but for that which is enduring. <RH, October 25, 1881 par. 6>

God has no use for listless souls. Ministers sometimes tell the people that they have nothing to do but believe; that Jesus has done it all, and their own works are nothing. But the word of God plainly states that in the Judgment the scales will be balanced accurately, and the decisions will be based on the evidence adduced. One man becomes ruler of ten cities, another of five, another of two, each man receiving exactly in proportion to the improvement he has made on the talents intrusted to his keeping. Our efforts in works of righteousness, in our own behalf and for the salvation of souls, will have a decided influence on our recompense. <RH, October 25, 1881 par. 7>

God is well pleased if those striving for eternal life aim high. There will be strong temptations to indulge the natural traits of character by becoming worldly-wise, scheming, and selfishly ambitious, gathering wealth to the neglect of the salvation which is of so much higher value. But every temptation resisted is a priceless victory gained in subduing self; it bends the powers to the service of Jesus, and increases faith, hope, patience, and forbearance. <RH, October 25, 1881 par. 8>

The Christian must be upright while dwelling with the corrupt and with traitors. With a heart true to God, and imbued with his Spirit, he will see much to grieve over while surrounded by commandment-breakers,--those who are on the side of the great rebel, having thrown off their allegiance to the God of Heaven. The fact that iniquity abounds is a strong reason why he should be watchful, and diligent, and faithful in his Master's service, that he may rightly represent the religion of Jesus Christ. On all sides the Christian soldier will hear treasonable plottings and rebellious utterances from those who make void the law of God. This should increase his zeal to act as a faithful sentinel for God, and to use every effort to bring souls to enlist beneath the blood-stained banner of Prince Immanuel. The more dense the moral darkness, the more earnest should be the endeavor to walk with God, that light and power from him may be reflected upon those in darkness. The love of genuine Christians will not grow cold because iniquity abounds. As society grows more and more corrupt, as in the days of Noah and of Lot, there will be yearning of soul over deceived, deluded, perishing sinners, who are preparing themselves for a fate similar to that of the transgressors who perished in the waters of the flood and in the fires of Sodom. The true follower of Christ will not do as the wicked worldlings do, because it is fashionable to be sinful. His soul will be vexed and indignant at the bold insults offered to the world's Redeemer; and he will be anxious to exert every power to help press back the tide of wretchedness and guilt that is flooding the world. <RH, October 25, 1881 par. 9>

We have only a little while to urge the warfare; then Christ will come, and this scene of rebellion will close. Then our last efforts will have been made to work with Christ and advance his kingdom. Some who have stood in the forefront of

the battle, zealously resisting incoming evil, fall at the post of duty; others gaze sorrowfully at the fallen heroes, but have no time to cease work. They must close up the ranks, seize the banner from the hand palsied by death, and with renewed energy vindicate the truth and the honor of Christ. As never before, resistance must be made against sin,-- against the powers of darkness. The time demands energetic and determined activity on the part of those who believe present truth. They should teach the truth by both precept and example. If the time seems long to wait for our Deliverer to come, if, bowed by affliction and worn with toil, we feel impatient for our commission to close, and to receive an honorable release from the warfare, let us remember--and let the remembrance check every murmur--that God leaves us on earth to encounter storms and conflicts, to perfect Christian character, to become better acquainted with God our Father and Christ our elder Brother, and to do work for the Master in winning many souls to Christ, that with glad heart we may hear the words: "Well done, good and faithful servant; enter thou into the joy of thy Lord." <RH, October 25, 1881 par. 10>

Be patient, Christian soldier. Yet a little while, and he that shall come, will come. The night of weary waiting, and watching, and mourning is nearly over. The reward will soon be given; the eternal day will dawn. There is no time to sleep now,--no time to indulge in useless regrets. He who ventures to slumber now will miss precious opportunities of doing good. We are granted the blessed privilege of gathering sheaves in the great harvest; and every soul saved will be an additional star in the crown of Jesus, our adorable Redeemer. Who is eager to lay off the armor, when by pushing the battle a little longer he will achieve new victories and gather new trophies for eternity? <RH, October 25, 1881 par. 11>

We must not become weary or faint-hearted. It would be a terrible loss to barter away enduring glory for ease, convenience, and enjoyment, or for carnal indulgences. A gift from the hand of God awaits the overcomer. Not one of us deserves it; it is gratuitous on his part. Wonderful and glorious will be this gift, but let us remember that "one star differeth from another star in glory." But as we are urged to strive for the mastery, let us aim, in the strength of Jesus, for the crown heavy with stars. "They that be wise shall shine as the firmament, and they that win many to righteousness as the stars forever and ever." <RH, October 25, 1881 par. 12>

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## **November 1, 1881 Cheerfulness in Affliction.**

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**By Mrs. E. G. White.**  
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August 22, in company with my daughters, Emma and Mary K. White, I left Battle Creek for the West, hoping to receive benefit from a change of climate. Though still suffering from the effects of a severe attack of malarial fever, as well as from the shock of my husband's death, I endured the journey better than I had expected. We reached Boulder, Colorado, on Thursday, Aug. 25, and on the following Sunday left that place by private carriage for our home in the mountains. <RH, November 1, 1881 par. 1>

Here the clear, cool air, and the pure water, fresh from living springs, seemed to promise renewed health and vigor. But the altitude was too great, and in a short time I was again prostrated. It was nearly a week before my strength began slowly to return. The action of the heart seemed retarded, and breathing was difficult. Yet, suffering as I did from pain and weakness, I enjoyed the quiet solitude of the mountains. The solemn stillness reigning there seemed to accord with my feelings. <RH, November 1, 1881 par. 2>

From our cottage I could look out upon a forest of young pines, so fresh and fragrant that the air was perfumed with their spicy odor. In former years, my husband and myself made this grove our sanctuary. Among these mountains we often bowed together in worship and supplication. All around me were the places which had been thus hallowed; and as I gazed upon them, I could recall many instances in which we there received direct and remarkable answers to prayer. Light from Heaven shone upon us, and we many times obtained clear indications of duty. The presence of Christ seemed to be with us, and his voice spoke to our hearts, "Peace be unto you." <RH, November 1, 1881 par. 3>

With my husband I have stood on some lofty height, and looked upon the mountains rising peak above peak, until our souls were thrilled with a sense of God's majesty and power. At evening we delighted to look up to the blue heavens inlaid with glittering stars; and while thus beholding the splendors of the visible universe, we acknowledged with reverent awe that all was the handiwork of the Most High. We rejoiced that the God of creation is the God of the Bible, and that we can claim this infinite Being as our Father. We talked of the glories of his power and wisdom, and adored the matchless love which has made it possible, through Jesus Christ, for fallen man to become a son and heir of the Maker and Sovereign of the universe. <RH, November 1, 1881 par. 4>



How near we seemed to God, as in the clear moonlight we bowed upon some lonely mountainside to ask for needed blessings at his hand! What faith and confidence were ours! God's purposes of love and mercy seemed more fully revealed, and we felt the assurance that our sins and errors were pardoned. Upon such occasions I have seen my husband's countenance lighted up with a radiance that seemed reflected from the throne of God, as in changed voice he praised the Lord for the rich blessings of his grace. Amid earth's gloom and darkness, we could still discern on every hand gleams of brightness from the Fount of light. Through the works of creation we communed with Him who inhabiteth eternity. As we looked upon the towering rocks, the lofty mountains, we exclaimed, Who is so great a God as our God? <RH, November 1, 1881 par. 5>

Surrounded, as we often were, with difficulties, burdened with responsibilities, finite, weak, erring mortals at best, we were at times almost ready to yield to despair. But when we considered God's love and care for his creatures, as revealed both in the book of nature and on the pages of inspiration, our hearts were comforted and strengthened. Surrounded by the evidences of God's power, and overshadowed by his presence, we could not cherish distrust or unbelief. Oh, how often have peace, and hope, and even joy, come to us in our experience amid these rocky solitudes! <RH, November 1, 1881 par. 6>

Again I have been among the mountains, but alone. None to share my thoughts and feelings as I looked once more upon those grand and awful scenes! Alone, alone! God's dealings seem mysterious, his purposes unfathomable; yet I know that they must be just, and wise, and merciful. It is my privilege and my duty to wait patiently for him, the language of my heart at all times being, "He doeth all things well." <RH, November 1, 1881 par. 7>

I had no strength now to climb the mountain steeps. If I desired to acknowledge God's mercies, I could not repair to the forest or the cliffs. If I would seek wisdom from above, I must make my room my sanctuary. But even here I have enjoyed sweet communion with God, and have received precious tokens of his abiding presence. <RH, November 1, 1881 par. 8>

In my recent bereavement, I have had a near view of eternity. I have, as it were, been brought before the great white throne, and have seen my life as it will there appear. I can find nothing of which to boast, no merit that I can plead. "Unworthy, unworthy of the least of thy favors, O my God," is my cry. My only hope is in a crucified and risen Saviour. I claim the merits of the blood of Christ. Jesus will save to the uttermost all who put their trust in him. <RH, November 1, 1881 par. 9>

It is sometimes hard for me to preserve a cheerful countenance when my heart is rent with anguish. But I would not permit my sorrow to cast a gloom upon all around me. Seasons of affliction and bereavement are often rendered more sorrowful and distressing than they should be, because it is customary to give ourselves up to mourning without restraint. By the help of Jesus, I determined to shun this evil; but my resolution has been severely tested. My husband's death was a heavy blow to me, more keenly felt because so sudden. As I saw the seal of death upon his countenance, my feelings were almost insupportable. I longed to cry out in my anguish. But I knew that this could not save the life of my loved one, and I felt that it would be unchristian to give myself up to sorrow. I sought help and comfort from above, and the promises of God were verified to me. The Lord's hand sustained me. It is a sin to indulge, without restraint, in mourning and lamentation. By the grace of Christ, we may be composed and even cheerful under sore trial. <RH, November 1, 1881 par. 10>

Let us learn a lesson of courage and fortitude from the last interview of Christ with his apostles. They were about to be separated. Our Saviour was entering the blood-stained path which would lead him to Calvary. Never was scene more trying than that through which he was soon to pass. The apostles had heard the words of Christ foretelling his sufferings and death, and their hearts were heavy with sorrow, their minds distracted with doubt and fear. Yet there were no loud outcries; there was no abandonment of grief. Those last solemn, momentous hours were spent by our Saviour in speaking words of comfort and assurance to his disciples, and then all united in a hymn of praise. <RH, November 1, 1881 par. 11>

Instead of expressing the sadness of their hearts by the mournful measure of some solemn lament, they sung, as was customary on that occasion, the joyful Hallel, which abounded in expressions of faith, of gratitude, and of lofty praise: "The Lord is my strength and song, and is become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous. The right hand of the Lord doeth valiantly. The right hand of the Lord is exalted. The right hand of the Lord doeth valiantly. I shall not die, but live, and declare the works of the Lord." What a prelude to the agony in Gethsemane, the abuse and mockery of the judgment hall, and the awful scenes of Calvary, were those last hours spent in chanting the praises of the Most High! <RH, November 1, 1881 par. 12>

When Martin Luther received discouraging news, he would often say, "Come, let us sing the forty-sixth psalm." This psalm commences with the words, "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Instead of mourning, weeping, and despairing, when troubles gather about us like a flood and threaten to overwhelm us, if we would not only pray for help from God, but would praise him for so many blessings left,--praise him that he is able to

help us,--our course would be more pleasing to him, and we would see more of his salvation. <RH, November 1, 1881 par. 13>

When difficulties and trials surround us, we should flee to God, and confidently expect help from Him who is mighty to save and strong to deliver. We must ask for God's blessing if we would receive it. Prayer is a duty and a necessity; but do we not neglect praise? Should we not oftener render thanksgiving to the Giver of all our blessings? We need to cultivate gratitude. We should frequently contemplate and recount the mercies of God, and laud and glorify his holy name, even when we are passing through sorrow and affliction. <RH, November 1, 1881 par. 14>

On approaching the chamber where a husband and father had just breathed his last, we would be filled with astonishment to hear, not the voice of mourning, the melancholy strains of some funeral chant, but a song of sacred praise, joyous and triumphant as the Passover Hallel. Surely, the widow and fatherless would be deemed lacking in affection for the departed. Yet how could these afflicted ones, who have lost their staff and counselor, and who must now lean more entirely upon God--how could they more surely brace their souls for danger and conflict than by calling to mind what their Heavenly Father has done for them, how he has proved himself a present help in time of trouble? <RH, November 1, 1881 par. 15>

The Lord's merciful kindness is great toward us. He will never leave nor forsake those who trust in him. If we would think and talk less of our trials, and more of the mercy and goodness of God, we would find ourselves raised above much of our gloom and perplexity. My brethren and sisters, you who feel that you are entering upon a dark path, and like the captives in Babylon must hang your harps upon the willows, let us make trial of cheerful song. You may say, How can I sing, with this dark prospect before me, with this burden of sorrow and bereavement upon my soul? But have earthly sorrows deprived us of the all-powerful Friend we have in Jesus? Should not the marvelous love of God in the gift of his dear Son be a theme of continual rejoicing? When we bring our petitions to the throne of grace, let us not forget to offer also anthems of thanksgiving. "Whoso offereth praise, glorifieth God." As long as our Saviour lives, we have cause for unceasing gratitude and praise. <RH, November 1, 1881 par. 16>

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## **November 8, 1881 Temperance and the License Law.**

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**By Mrs. E. G. White.**  
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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. 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, thousands 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, November 8, 1881 par. 1>

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 law-maker 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, November 8, 1881 par. 2>

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! And why?--because they can obtain higher rent for their buildings by letting them to liquor-dealers? because it is desirable to secure the political support of the liquor interest? because these professed Christians are themselves secretly indulging in the alluring poison? Surely, a noble, unselfish love for humanity would not authorize men to entice their fellow-creatures to destruction. <RH, November 8, 1881 par. 3>

The laws to license the sale of spirituous liquors have filled our towns and cities, yes, even our villages and secluded hamlets, with snares and pit-falls for the poor, weak slave of appetite. Those who seek to reform are daily surrounded with temptation. The drunkard's terrible thirst clamors for indulgence. On every side are the fountains of destruction. Alas, how often is his moral power overborne! how often are his convictions silenced! He drinks and falls. Then follow nights of debauchery, days of stupor, imbecility, and wretchedness. Thus, step by step, the work goes on, until the man

who was once a good citizen, a kind husband and father, seems changed to a demon. <RH, November 8, 1881 par. 4>

Suppose that those officials who at the beginning of 1881 granted license to liquor-dealers, could on New Year's of 1882 behold a faithful picture of the results of the traffic carried on under that license. It is spread out before them in its startling and frightful details, and they know that all is true to life. There are fathers, mothers, and children falling beneath the murderer's hand; there are the wretched victims of cold and hunger and of vile and loathsome disease, criminals immured in gloomy dungeons, victims of insanity tortured by visions of fiends and monsters. There are gray-haired parents mourning for once noble, promising sons and lovely daughters, now gone down to an untimely grave. <RH, November 8, 1881 par. 5>

Look upon the drunkard's home. Mark the squalid poverty, the wretchedness, the unutterable woe that are reigning there. See the once happy wife fleeing before her maniac husband. Hear her plead for mercy as the cruel blows fall on her shrinking form. Where are the sacred vows made at the marriage altar? where is the love to cherish, the strength to protect her now? Alas, these have been melted like precious pearls in the fiery liquid, the cup of abominations! Look upon those half-naked children. Once they were cherished tenderly. No wintry storm, nor the cold breath of the world's contempt and scorn, was permitted to approach them. A father's care, a mother's love, made their home a paradise. Now all is changed. Day by day the cries of agony wrenched from the lips of the drunkard's wife and children go up to Heaven. And all this that the liquor-seller may add to his gains! And his hellish work is performed under the broad seal of the law! Thus society is corrupted, work-houses 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, November 8, 1881 par. 6>

Were the only evil arising from the sale of ardent spirits the cruelty and neglect manifested by intemperate parents toward their children, this alone should be enough to condemn and destroy the traffic. Not only does the drunkard render the life of his children miserable, but by his sinful example he leads them also into the path of crime. How can Christian men and women tolerate this evil? Should barbarous nations steal our children and abuse them as intemperate parents abuse their offspring, all Christendom would be aroused to put an end to the outrage. But in a land professedly governed by Christian principles, the suffering and sin entailed upon innocent and helpless childhood by the sale and use of intoxicating liquors are considered a necessary evil! <RH, November 8, 1881 par. 7>

The word of God plainly declares, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken." Would that all who support the liquor traffic could realize that if, understanding its evils, they continue to uphold it, the curse of God is upon them, that retributive justice will one day overtake them, and they will see and feel the results of their sinful course. <RH, November 8, 1881 par. 8>

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, November 8, 1881 par. 9>

Many men are voted into office whose minds are deprived of their full vigor by indulgence in spirituous liquors, or constantly beclouded by the use of the narcotic tobacco. How often have the decisions made by courts of justice fastened suspicion upon those whose characters were untainted, wrenched hard-earned means from the rightful owners, or perchance immured innocent men in prison cells. And all this because the mental and moral powers of judge, jurors, or witnesses, mayhap of all, were impaired by the use of narcotics or stimulants. Who can feel secure when so many whose duty it is to enact or execute the laws, pervert judgment under the influence of these poisons? The peace of happy families, reputation, property, liberty, and even life itself, are at the mercy of intemperate men in our legislative halls and our courts of justice. <RH, November 8, 1881 par. 10>

By giving themselves up to the indulgence of appetite, many who were once upright, once beneficent, lose their integrity and their love for their fellow-men, and unite with the dishonest and profligate, espouse their cause, and share their guilt. How many sacrifice reason, conscience, and the fear of God, to the love for strong drink. How many forfeit their prerogative as citizens of a republic,--bribed with a glass of whisky to cast their vote for some villainous candidate. As a class, the intemperate will not hesitate to employ deception, bribery, and even violence against those who refuse unbounded license to perverted appetite. <RH, November 8, 1881 par. 11>

Satan exults as he sees the slaves of evil habit daily crowding under his black banner, going down to misery, death, and hell. 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, November 8, 1881 par. 12>

Our law-makers have endeavored to restrict the evils of intemperance by licensing the sale of intoxicating liquors. The result of their efforts is before us. It is evident to every intelligent observer that inebriety with its train of crime and misery is steadily increasing. The victims of alcohol are more numerous today than at any former period. The politicians' plan of licensing "for the public good" has proved itself a curse. <RH, November 8, 1881 par. 13>

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 is 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, November 8, 1881 par. 14>

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 prepared 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, November 8, 1881 par. 15>

## **November 29, 1881 The Advent Faith.**

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**By Mrs. E. G. White.**  
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"Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." "But wilt thou know, O vain man, that faith without works is dead?" "Ye see then how that by works a man is justified, and not by faith only." <RH, November 29, 1881 par. 1>

We profess to be pilgrims and strangers on earth, journeying to a better country, even an heavenly. If we are indeed but sojourners here, traveling to a land where none but the holy can dwell, we shall make it our first business to become acquainted with that country; we shall make diligent inquiry as to the preparation needed, the manners and character which we must have, in order to become citizens there. Jesus, the King of that land, is pure and holy. He has commanded his followers, "Be ye holy; for I am holy." If we are hereafter to associate with Christ and sinless angels, we must here obtain a fitness for such society. <RH, November 29, 1881 par. 2>

This is our work,--our all-important work. Every other consideration is of minor consequence. Our conversation, our deportment, our every act, should be such as to convince our family, our neighbors, and the world, that we expect soon to remove to a better country. More than this, our godly example should keep ever before their minds the preparation needed by all who would enter that blessed home. Our acts must correspond with our faith, and faith will then be made perfect. We should not engage in the work of preparation merely as a duty, a necessity, but as a privilege which we are happy in accepting. Those whose faith is daily confirmed and strengthened by their works, will become acquainted with self-denial in restricting appetite, controlling ambitious desires, bringing every thought and feeling into harmony with the divine will. They will beware lest they be brought into the bondage of sin by conforming to a worldly standard, and thus, before many witnesses, denying their faith. <RH, November 29, 1881 par. 3>

The land to which we are traveling is in every sense far more attractive than was the land of Canaan to the children of Israel. They were led by the hand of God. Christ himself gave them a description of the country in which they were to find a home; for he wished to place before them every incentive to press on with hope and courage. They were brought where they could look over into the land of Canaan, and behold its pleasant landscapes, its wooded hills and fertile fields, and were permitted to eat of its rich fruit. But at the same time the difficulties to be encountered were not concealed from them. There was earnest effort before them if they possessed the land. They had need of courage and

constant faith. If they would trust in God, his presence and power would be with them, and would at last bring them off victorious over all their enemies. But they become discouraged as the spies tell them of giants, warlike nations, and high-walled cities, which they must encounter. They doubt, hesitate, and propose to go back to Egypt. By their unbelief they doom themselves to suffering, humiliation, and defeat, and at last die in the wilderness. <RH, November 29, 1881 par. 4>

What stayed their progress just in sight of the goodly land? The difficulties before them were not so great as they had previously encountered. The great obstacle was in themselves. It was their own willful unbelief that turned them back. They were unwilling to risk anything upon the promises of God. The land was good; but the giants were mighty, and the walls of the cities high. They lost sight of the great advantages to be gained in possessing Canaan. They ceased conversing about the good land and its blessings, and permitted their minds to dwell upon the trials and difficulties lying between them and the desired haven. <RH, November 29, 1881 par. 5>

The more they conversed upon these things, the greater the difficulties appeared, and the more determined their opinion that the conditions imposed upon them were such as they could not meet; that the Lord was unreasonable and severe with them. Satan presented matters before them in the worst light, and they felt that they were an abused people. They appealed to their own sympathies, and forgot the wondrous works of God in their behalf. They lost faith in God at the very time when it should have been strongest. When the Lord was about to manifest to them his great power and goodness, to make his name glorious in the earth, and exalt his people as a nation favored and honored of Heaven, they became discouraged. They knew that whenever they had trusted in God he had mightily wrought for them. Yet their unbelief strengthened into rebellion; their own perverse wills obstructed the way, making walls before them higher than had been built by their enemies. <RH, November 29, 1881 par. 6>

The history of the children of Israel is written as a warning to us, "upon whom the ends of the world are come." We are standing, as it were, upon the very borders of the heavenly Canaan. We may, if we will, look over on the other side, and behold the attractions of the goodly land. If we have faith in the promises of God, we shall show in conversation and in deportment that we are not living for this world, but are making it our first business to prepare for that holy land. <RH, November 29, 1881 par. 7>

The dangers and difficulties before us are increasing as we near the heavenly rest. Satan is filled with deadly hatred against all who are seeking to gain the land which was once his home. His envy has lost none of its bitterness since he was excluded from the brightness and glory of Heaven. Before his fall an enemy to Christ, seeking to rob him of his honor and glory, he is no less his enemy now. He has determined to take the world captive. He sees that his time is short, that a mightier than he will soon take away his power, and he will make one last mighty effort against Christ and his church. <RH, November 29, 1881 par. 8>

Now is the time for the friends of Jesus to be decided, faithful, and valiant for the Captain of their salvation. Now is the time to show who are the true Calebs, who will not deny that the walls are high, the giants mighty, but who believe that this very fact will make the victory more glorious. There are great difficulties and trials before us. It will require strong courage and persevering effort to go forward. But all now depends on our faith in the Captain who has led us safely thus far. Shall we let unbelief come in now? Shall we weakly yield to distrust and fear? Shall we compromise with the world, and turn away from the heavenly Canaan? Shall we make extensive plans for this life, as did the inhabitants of the old world, planting, building, marrying, and giving in marriage? <RH, November 29, 1881 par. 9>

The solemn message for this time has a certain sound which we all should heed. The signs of the times tell us that the end of all things is at hand. Prophecies fulfilled have become facts of history, clearly defining our position. We are standing upon the verge of the eternal world. Because iniquity abounds, the love of many is waxing cold. Instead of this, love for God, love for purity, truth, and holiness, should be increasing in our hearts. The increase of wickedness around us should awaken in us more earnest zeal and stronger determination. The faith of God's true people, manifested, as was Noah's, by their works, should stand as a beacon of warning to the world. If our works do not correspond with our profession, we present to the world a false light, and thus lure them on to destruction. <RH, November 29, 1881 par. 10>

Our Lord forewarned his people that iniquity would abound in the last days, and would have a paralyzing influence upon true godliness. Wickedness is seen and heard and felt all around us. It seems to permeate the very atmosphere, and affects the faith and love of God's professed people. It is difficult to hold fast Christian integrity. The fact is, much which is current in our day as Christianity is indebted for its very existence to the absence of persecution. When the test of fiery trial comes, a great proportion of these who profess the faith will show that their religion was hollow formalism. Instead of being strengthened and confirmed by opposition, their faith grows feeble and becomes extinct. <RH, November 29, 1881 par. 11>

The days in which we live are days of peril. Carelessness, levity, love of pleasure and selfish gratification, are seen in the lives of very many professed Christians. Is this the time for Seventh-day Adventists to lose their faith and grow cold and formal? God forbid! Shall we turn traitor at the very moment when God would be most glorified by our steadfast

adherence to principle? Shall we turn from the heavenly attractions now, when we can almost see the glories on the other shore? We are living in the most important period of earth's history. By maintaining our allegiance to God, we may bear the noblest testimony for Christ and the truth. <RH, November 29, 1881 par. 12>

The true Christian will cling to the promises of God more firmly now than ever before. His heart is where he has laid up his treasure--in Heaven. When right principles are despised and forsaken, then the true and loyal will show their warmest zeal and deepest love; then they will stand most firmly for truth, unpopular though it be. The true soldier will be ready to fight the battles of the Lord when his enemies appear strongest; and it is then that the victory will be most complete and triumphant. <RH, November 29, 1881 par. 13>

Brethren and sisters of like precious faith, shall we give heed to the last warning message? Is this a time to use the Lord's money in ministering to our pride and ambition?--a time to add land to land, or to build grand houses for ourselves and our children?--a time to lay up our treasures and fix our affections here? The Lord is coming. In his great mercy he has delivered us from the darkness of error, and has permitted the bright beams of truth to shine into our souls. We should manifest our gratitude by so reflecting the light from Heaven, in our words and works, that others may be led to believe the truths we advocate. Let us beware that we be not swept away by the current of worldliness, thus saying to unbelievers, "The time is not. Be not alarmed. My Lord delayeth his coming." Let us be consistent; let our works correspond with our profession of faith.

"The Lord is coming--let this be  
The herald note of jubilee." <RH, November 29, 1881 par. 14>

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## December 6, 1881 Simplicity in Dress.

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By Mrs. E. G. White.  
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"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." <RH, December 6, 1881 par. 1>

Human reasoning has ever sought to evade or set aside the simple, direct instructions of the word of God. In every age, a majority of the professed followers of Christ have disregarded those precepts which enjoin self-denial and humility, which require modesty and simplicity of conversation, deportment, and apparel. The result has ever been the same,--departure from the teachings of the gospel leads to the adoption of the fashions, customs, and principles of the world. Vital godliness gives place to a dead formalism. The presence and power of God, withdrawn from those world-loving circles, are found with a class of humbler worshipers, who are willing to obey the teachings of the Sacred Word. Through successive generations, this course has been pursued. One after another, different denominations have risen, and, yielding their simplicity, have lost, in a great measure, their early power. <RH, December 6, 1881 par. 2>

As we see the love of fashion and display among those who profess to believe present truth, we sadly ask, Will the people of God learn nothing from the history of the past? There are few who understand their own hearts. The vain and trifling lovers of fashion may claim to be followers of Christ; but their dress and conversation show what occupies the mind and engages the affections. Their lives betray their friendship for the world, and it claims them as its own. <RH, December 6, 1881 par. 3>

How can one that has ever tasted the love of Christ be satisfied with the frivolities of fashion? My heart is pained to see those who profess to be followers of the meek and lowly Saviour, so eagerly seeking to conform to the world's standard of dress. Notwithstanding their profession of godliness, they can hardly be distinguished from the unbeliever. They do not enjoy a religious life. Their time and means are devoted to the one object of dressing for display. <RH, December 6, 1881 par. 4>

Pride and extravagance in dress is a sin to which woman is especially prone. Hence the injunction of the apostle relates directly to her: "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." <RH, December 6, 1881 par. 5>

We see steadily gaining ground in the church an evil which the word of God condemns. What is the duty of those in authority, in regard to this matter? Will the influence of the church be what it should be, while many of its members obey the dictates of fashion, rather than the clearly expressed will of God? How can we expect the presence and aid of

the Holy Spirit, while we suffer these things to exist among us? Can we remain silent while the teachings of Christ are set aside by his professed followers? These things bring grief and perplexity to those who have the oversight of the church of God. Will not my Christian sisters themselves reflect candidly and prayerfully upon this subject? Will they not seek to be guided by the word of God? The extra time spent in the making up of apparel according to the fashions of the world should be devoted to close searching of heart and the study of the Scriptures. The hours that are worse than wasted in preparing unnecessary adornings, might be made more valuable than gold if spent in seeking to acquire right principles and solid attainments. My heart aches as I see young ladies professing to be followers of Christ who are practically ignorant of his character and his will. These youth have been satisfied to feed on husks. The glittering tinsel of the world appears more valuable to them than the eternal riches. The mental powers, that might be developed by thought and study, are suffered to lie dormant, and the affections are undisciplined, because the outward apparel is considered of more consequence than spiritual loveliness or mental vigor. <RH, December 6, 1881 par. 6>

Will the followers of Christ seek to obtain the inward adorning, the meek and quiet spirit which God pronounces of great price, or will they squander the few short hours of probation in needless labor for display? The Lord would have woman seek constantly to improve both in mind and heart, gaining intellectual and moral strength that she may lead a useful and happy life,--a blessing to the world and an honor to her Creator. <RH, December 6, 1881 par. 7>

I would ask the youth of today who profess to believe present truth, wherein they deny self for the truth's sake. When they really desire an article of dress, or some ornament or convenience, do they lay the matter before the Lord in prayer to know if his Spirit would sanction this expenditure of means? In the preparation of their clothing, are they careful not to dishonor their profession of faith? Can they seek the Lord's blessing upon the time thus employed? It is one thing to join the church, and quite another thing to be united to Christ. Unconsecrated, world-loving professors of religion are one of the most serious causes of weakness in the church of Christ. <RH, December 6, 1881 par. 8>

In this age of the world, there is an unprecedented rage for pleasure. Dissipation and reckless extravagance everywhere prevail. The multitudes are eager for amusement. The mind becomes trifling and frivolous, because it is not accustomed to meditation, or disciplined to study. Ignorant sentimentalism is current. God requires that every soul shall be cultivated, refined, elevated, and ennobled. But too often every valuable attainment is neglected for fashionable display and superficial pleasure. Women permit their souls to be starved and dwarfed by fashion, and thus they become a curse to society, rather than a blessing. <RH, December 6, 1881 par. 9>

I have seen poor families struggling under a weight of debt, and yet the children were not trained to deny themselves to remove this burden. They had never learned to practice self-denial in order to aid their parents. In one family where I visited, the daughters expressed a desire for an expensive piano. Gladly would the parents have gratified this wish, but they were embarrassed with debt. The daughters knew this, and had they been taught to practice self-denial, they would not have given their parents the pain of denying their wishes. But although told that it would be impossible, they did not permit the matter to end there. The desire was expressed again and again, thus continually adding to the heavy burden of the parents. On another visit I saw the coveted instrument of music in the house, and some hundreds of dollars were added to the burden of debt. I hardly knew whom to blame most, the indulgent parents or the selfish children. Both are guilty before God. <RH, December 6, 1881 par. 10>

This one case will illustrate many. These young persons, although they profess to be Christians, have never taken the cross of Christ; for the very first lesson to be learned is the lesson of self-denial. Said our Saviour, "If any man will come after me, let him deny himself and take up his cross, and follow me." In no way can we become disciples of Christ, except by complying with this condition. <RH, December 6, 1881 par. 11>

We must know more of Jesus and his love than of the fashions of the world. In the name of my Master, I call upon the youth to study the example of Christ. When you wish to make an article, you carefully study the pattern, that you may reproduce it as nearly as possible. Now set to work to copy the Divine Exemplar. Your eternal interest demands that you possess the Spirit of Christ. You cannot be like Jesus, and cherish pride in your heart. You cannot give any place to envy or jealousy. You must consider it beneath the character of a Christian to harbor resentful thoughts or indulge in recrimination. Let the law of kindness be sacredly observed. Never comment upon the character or the acts of others in a manner to injure them. In no case make their failures or defects the subject of ridicule or unkind criticism. You lessen your own influence by so doing, and lead others to doubt your sincerity as a Christian. Let peace and love dwell in your soul, and ever cherish a forgiving spirit. <RH, December 6, 1881 par. 12>

I repeat, Study the fashions less, and the character of Jesus more. The greatest and holiest of men was also the meekest. In his character, majesty and humility were blended. You will find this to exist today in the greatest minds. The Majesty of Heaven came to earth, veiling his divinity with humanity. He had the command of worlds, he could summon the hosts of Heaven at his will; yet he for our sakes became poor, that we through his poverty might be made rich. The attractions of this world, its glory and its pride, had no fascination for him. Meekness and humility he makes

prominent in the cluster of Christian graces. He would have his disciples study these divine attributes, and seek to possess them. "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." <RH, December 6, 1881 par. 13>

Of how little value are gold or pearls or costly array, in comparison with the meekness and loveliness of Christ. Natural loveliness consists in symmetry, or the harmonious proportion of parts, each with the other; but spiritual loveliness consists in the harmony or likeness of our souls to Jesus. This will make its possessor more precious than fine gold, even the golden wedge of Ophir. The grace of Christ is indeed a priceless adornment. It elevates and ennobles its possessor, and reflects beams of glory upon others, attracting them also to the Source of light and blessing. <RH, December 6, 1881 par. 14>

Said the apostle Paul, "Our conversation is in Heaven; from whence also we look for the Saviour." While others are dwarfing the intellect, hardening the heart, and robbing their Maker by devoting themselves to the service of the world, the true Christian is lifting his soul above the follies and vanities of earth, seeking God for pardon, peace, and righteousness; for glory, immortality, and eternal life. And he seeks not in vain. His fellowship is with the Father, and with his Son, Jesus Christ. Through this close intercourse with God, the soul becomes transformed. By beholding we are changed into the divine image, while those who seek only to gratify the desires of the unconsecrated heart, will float with the current of worldliness and fashion. They talk of what they love the most, give study and thought to that, until by beholding they are changed to the same image. Their conformity to worldly customs holds them in captivity to Satan, the god of this world. "His servants ye are to whom ye yield yourselves servants to obey." <RH, December 6, 1881 par. 15>

The dress worn by many of our sisters testifies against them,--professors in name, but lovers of the world by practice. We propose that the means which is needlessly expended in dress and display, be made to flow in a different channel. Let all that has heretofore been expended to obliterate the line of demarkation between Christians and the world be now used to provide food and clothing for the Lord's poor, and to send the truth to those who are in darkness. Means are needed for the various enterprises connected with the work of God. Our sisters can do much to supply this want. If saved with care, the means that has been worse than wasted in the indulgence of pride, will amount to more than they imagine. My sisters, dress as Christians should dress,-- simply, plainly; adorn yourselves as becometh women professing godliness, with good works. Let your tea and coffee money flow into the Lord's treasury. Let the means expended for every other hurtful indulgence of appetite also be placed there. You can do much for the cause of God by practicing self-denial in what seems to you little things. God will bless you in this work. <RH, December 6, 1881 par. 16>

We have each an individual responsibility. No friend or neighbor can be a criterion for us. Jesus is the only safe pattern. Have you not, my sisters, given to the world a wrong example in your dress and in your selfish indulgence? Will you not have to render an account to God for the influence you have exerted in favor of needless adornment and display? Our faith must be tested in this world. Christ overcame in our behalf, and thus made it possible for us also to overcome. We must endure trial and temptation here, and then, if faithful, we shall receive the crown. "Blessed is the man that endureth temptation; for when he is tried, he shall receive a crown of life." We shall be exposed to manifold temptations, but these, if rightly borne, will refine and purify us, even as gold is purified in the fire. Yet when exposed to the allurements of the world, that which we had thought to be gold, proves to be but dross. Our Redeemer sees the situation, and he counsels all to buy of him gold tried in the fire; which is true faith and genuine love, the grace that will not be destroyed by fierce temptations. <RH, December 6, 1881 par. 17>

The apostle exhorts Christians, "Examine yourselves, whether ye be in the faith; prove your own selves." Compare your character with the mirror of God's word, see if that law condemns you. If so, wash your robe of character in the blood of the Lamb. Whether we do or do not try ourselves by God's law, we may be sure that he will try us. He will bring us through the furnace. Trials do not come upon us to inform God of what we are, for his eye reads the intents and purposes of the heart; but it is for our own enlightenment, that we may learn our own defects, and remedy them before it is too late. We cannot tell what we are, whether our graces are true or false, until brought to the test. <RH, December 6, 1881 par. 18>

The life of Christ was one continuous experience of privation, self-denial, and sorrow. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Seeing that our Saviour has endured all this for us, what will we endure for him? Will we show our love and gratitude by self-denial in obeying his words, and manifesting his spirit? There is work to be done for the Master. How many souls might be saved, if each professed follower of Christ would do all that lay in his power to do! My brother, my sister, there are all around us the poor, who may receive from you the words of Christ, after you have fed and clothed them. There are the sick, whom it is your duty to visit. There are sorrowing ones to be comforted and prayed for. If the Lord has blessed you with this world's goods, it is not that you may greedily hoard it, or expend it in the indulgence of pride. Remember that he will one day say, "Give an account of thy stewardship." Let us invest our means in the bank of Heaven by using it to supply the wants of the needy or to advance the cause of God. Then the



Master at his coming, having found us faithful over a few things, will make us each ruler over "many things" in the kingdom of glory. <RH, December 6, 1881 par. 19>

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## December 13, 1881 Longevity, and Habits of Life.

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By Mrs. E. G. White.  
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The book of Genesis gives quite a definite account of social and individual life during the first twenty-five hundred years of man's history, and yet we have no account of an infant born blind, deaf, crippled, deformed, or imbecile. There is not an instance upon record in that book, of a natural death in infancy, childhood, or early manhood. There is no account of men and women dying of disease. Obituary notices in the book of Genesis run thus: "And all the days of Adam were nine hundred and thirty years, and he died." "And all the days of Seth were nine hundred and twelve years, and he died." Concerning others, the record states, "He lived to a good old age, and he died." It was so rare for a son to die before the father that such an occurrence was considered worthy of record. "And Haran died before his father Terah." Yet Haran himself was a father before his death. <RH, December 13, 1881 par. 1>

The violation of physical law, and human suffering as the consequence, has so long prevailed, that many look upon the present state of sickness, suffering, debility, and premature death, as the appointed lot of humanity. But God did not create the race in its present feeble condition. This is not the work of Providence, but the work of man. It was brought about by violation of the laws of God. Through the temptation of appetite, Adam and Eve first fell from their holy and happy estate. Through the same temptation have the race become enfeebled. They have permitted appetite and passion to take the throne, and to bring into subjection reason and conscience. <RH, December 13, 1881 par. 2>

Man came from the hand of his Creator perfect in organization, and beautiful in form. The fact that he has for six thousand years withstood the ever-increasing weight of disease and crime, is conclusive proof of the power of endurance with which he was first endowed. And although the antediluvians generally gave themselves up to sin without restraint, it was more than two thousand years before the violation of natural law was sensibly felt. Had Adam originally possessed no greater physical power than men now have, the race would ere this have become extinct. <RH, December 13, 1881 par. 3>

With few exceptions, the patriarchs from Adam to Noah lived nearly a thousand years. Upon succeeding generations the burden of disease and suffering continued to rest more heavily, and the length of life greatly diminished. So rapidly had the race degenerated at the time of Christ's first advent, that from every town, city, and village, the sick were brought to him to be healed. Since that time, physical deterioration has steadily progressed. And because of the continued violation of the laws of life, the years of man have been shortened, so that the present generation are passing off to the grave at an earlier age than that at which the antediluvians came upon the stage of active life. <RH, December 13, 1881 par. 4>

Not only has disease been transmitted from generation to generation, but parents bequeath to their children their own wrong habits, their perverted appetites, and corrupt passions. Men are slow to learn wisdom from the history of the past. The strange absence of principle that characterizes the present generation, the disregard of the laws of life and health, is astonishing. Although a knowledge of these things can be readily obtained, a deplorable ignorance prevails. With the majority, the principal anxiety is, "What shall I eat? what shall I drink? and wherewithal shall I be clothed?" Notwithstanding all that has been said and written upon the importance of health and the means to preserve it, appetite is the great law which governs men and women generally. <RH, December 13, 1881 par. 5>

What can be done to stay the tide of disease and crime that is sweeping our race down to ruin and to death? As the great cause of the evil is to be found in the indulgence of appetite and passion, so the first and great work of reform must be to learn and practice the lessons of temperance and self-control. To effect a permanent change for the better in society, the education of the masses must begin in early life. The habits formed in childhood and youth, the tastes acquired, the self-control gained, the principles inculcated from the cradle, are almost certain to determine the future of the man or woman. The crime and corruption occasioned by intemperance and lax morals might be prevented by the proper training of the youth. <RH, December 13, 1881 par. 6>

One of the greatest aids in perfecting pure and noble characters in the young, strengthening them to control appetite and refrain from debasing excesses, is sound physical health. And, on the other hand, these very habits of self-control are essential to the maintenance of health. <RH, December 13, 1881 par. 7>

It is of the highest importance that men and women be instructed in the science of human life, and the best means of

preserving and acquiring health. Especially is youth the time to lay up a stock of knowledge to be put in daily practice through life. Youth is the time to establish good habits, to correct wrong ones already contracted, to gain and to hold the power of self-control, and to lay the plan, and accustom one's self to the practice, of ordering all the acts of life with reference to the will of God and the welfare of our fellow-creatures. Youth is the sowing time, that determines the harvest both of this life and the life beyond the grave. <RH, December 13, 1881 par. 8>

The youth of our time should be patiently instructed by both parents and teachers in the laws of health, and the means provided for its restoration when once impaired. Jesus did not ignore the claims of the body. He had respect for the physical condition of man, and went about healing the sick and restoring their faculties to those suffering from their loss. How incumbent, then, is it upon us to preserve the natural health with which God has endowed us, and to avoid dwarfing or weakening our powers. <RH, December 13, 1881 par. 9>

Parents should impress upon their children the fact that all their powers are from God; that he has claims upon every faculty; that in sinning against their bodies, by abusing health in any manner, they sin against God, and slight one of his choicest blessings. God gives us health to use in his service; and the greater physical strength we possess, and the stronger our powers of endurance, the more we should do for the Master. Instead of abusing and overtaxing our strength, we should sacredly preserve it for his use. <RH, December 13, 1881 par. 10>

The young should be shown that they are not at liberty to do as they please with their lives. Now is their day of trust, and by and by will come their day of reckoning. God will not hold them guiltless for treating lightly his precious gifts; the world's Redeemer has paid an infinite price for them, and their lives and talents belong to him; and they will finally be judged according to the faithful or unfaithful stewardship of the capital which God has intrusted to their care. They should be taught that the greater their endowment of means and opportunities, the more heavily does the responsibility of God's work rest upon them, and the more are they required to do. If the youth are thus brought up to feel their responsibility to their Creator, and the important trust given them in their own lives, they will hesitate to plunge into the vortex of dissipation and crime that swallows up so many of the promising young men of our age. <RH, December 13, 1881 par. 11>

Parents, let the work of reform begin at home; train up the child to habits of industry, and serious reflection; present life to him as a grave reality; show him his duty to his God, his neighbor, and himself; inculcate moral and religious principles; give him a suitable education, the means of earning an honest living; let him know you are ever ready to give him tender sympathy and sound advice, to help him if he stumbles, and to encourage him onward; and he will not be likely to go far astray, or miss of being a blessing to the world. <RH, December 13, 1881 par. 12>

In conclusion, let all, both old and young, give diligent heed to the words of the Lord penned by the wise man three thousand years ago: "My son, forget not my law; but let thine heart keep my commandments. For length of days, and long life, and peace shall they add to thee. Let not mercy and truth forsake thee. Bind them about thy neck; write them upon the table of thine heart. So shalt thou find favor and good understanding in the sight of God and man." <RH, December 13, 1881 par. 13>

## **December 20, 1881 Witnesses for Christ.**

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**By Mrs. E. G. White.**  
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"Ye shall be witnesses unto me," were the parting words of our Saviour to his disciples, ere the cloud received him from their sight. In his absence, they were to be his representatives in the world. How faithfully they fulfilled their high commission, is testified by their life of self-denial for their Master's cause; by their joyful, triumphant witness for Christ and the truth in the face of torture, imprisonment, and death. <RH, December 20, 1881 par. 1>

These words of Jesus have lost none of their force through the lapse of ages. Our Saviour calls for faithful witnesses in these days of hypocrisy and religious formalism. But how few, even among the professed ambassadors for Christ, are ready to give a faithful, personal testimony for their Master. Many can tell what the great and good men of generations past have done, and dared, and suffered, and enjoyed. They become eloquent in setting forth the power of the gospel which has enabled others to rejoice in trying conflicts, and to stand firm against fierce temptations. But while so earnest in bringing forward other Christians as witnesses for Jesus, they seem to have no fresh, timely experience of their own to relate. <RH, December 20, 1881 par. 2>

Ministers of Christ, what have you to say for yourselves? What soul-conflicts have you experienced that have been for your good, for the good of souls, and for the glory of God? You who profess to be proclaiming the last solemn message to the world, what is your experience in the knowledge of the truth and its effect upon your own hearts? Will

your character testify for Christ? Can you speak of the refining, ennobling, sanctifying influence of the truth as it is in Jesus? What have *you* seen, and what have *you* known, of the power of Christ? <RH, December 20, 1881 par. 3>

This is the kind of witness for which the Lord calls, and for which churches are suffering. The spirit of Christ--true faith, that works by love and purifies the heart--is a priceless jewel, rare indeed in this degenerate age. "If ye love me," says the Saviour, "keep my commandments." Do we obey the law of God, or are we cherishing idols in our hearts? How many manifest their love by willing obedience, making the service of Christ their first consideration, and worldly things secondary? <RH, December 20, 1881 par. 4>

Unbelievers sometimes look upon our faith as unattractive, cold, and forbidding. There is reason for this. Ministers of the gospel present to the people the theory of truth, while He who is the Truth and the Life is left in the background. Some preachers are more zealous to make a good argument upon doctrinal points, than to present a self-denying, crucified Saviour to the people. <RH, December 20, 1881 par. 5>

A minister may gain a reputation for ability and shrewdness, and yet not be the acknowledged witness of Christ. He may talk of the truth, and boast of the truth, while yet his heart has not felt its sanctifying power. Self is exalted, and the glory of God forgotten. If true piety and the influence of the Holy Spirit are wanting, a minister's labors will be an injury to the people and to the cause of truth. He does not preach Christ from an experimental knowledge of him, but, parrot-like, he repeats what he has learned from others. The Lord addresses to this class the question, "What hast thou to do to declare my statutes?" <RH, December 20, 1881 par. 6>

Lift up Jesus,--lift him up before the people; dwell upon his matchless love. But the heart must first be imbued with that love, in order to speak it, to preach it, to pray it, to live it. We must have personal communion with Christ, in order to reveal him to the people. The graces of his Spirit, the loveliness of his character, must be shining forth in the characters of his witnesses. <RH, December 20, 1881 par. 7>

How many cling with tenacious grasp to their self termed dignity, which is only self-esteem. These seek to honor themselves, instead of waiting in humbleness of heart for Christ to honor them. In conversation, more time is spent in talking of self than in exalting the riches of the grace of Christ. These persons teach others just how to perfect a Christian character, but they do not these things themselves. They have not learned of Him who says, "I am meek and lowly of heart." <RH, December 20, 1881 par. 8>

True holiness and humility are inseparable. The nearer the soul comes to God, the more completely is it humbled and subdued. When Job heard the voice of the Lord out of the whirlwind, he exclaimed, "I abhor myself, and repent in dust and ashes." It was when Isaiah saw the glory of the Lord and heard the cherubim crying, "Holy, holy, holy is the Lord of hosts," that he cried out, "Woe is me, for I am undone!" Daniel, when visited by the holy messenger, says, "My comeliness was turned in me to corruption." Paul, after he was caught up into the third Heaven and heard things that it was not lawful for a man to utter, speaks of himself as "less than the least of all saints." It was the beloved John, that leaned on Jesus' breast, and beheld his glory, who fell as one dead before the angel. The more closely and continuously we behold our Saviour, the less shall we see to approve in ourselves. <RH, December 20, 1881 par. 9>

There is a feverish love of pleasure at this time, a fearful increase of licentiousness, a contempt for all authority. Not only worldlings, but professed Christians also, are governed by inclination rather than duty. The words of Christ are sounding down through the ages, "Watch and pray." Says Paul, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Therefore let us not sleep, as do others; but let us watch and be sober." The signs of the times are pointing us to the near approach of our Lord. Is it indeed true that the end of this world's history is near? that Christ is at the door? Are we preparing for the great judgment scene? <RH, December 20, 1881 par. 10>

Where are our responsible men at this crisis? Are they living like men who wait for their Lord? Are there not men in the ministry who are indifferent and careless? Are there any among us who are eating and drinking with the drunken? Inebriates are not the special ones here meant; all are included whose senses are so confused and benumbed by the spirit of the times that eternal things are not realized. If there was ever a time when men of God should stand aloof from the corruptions of the world, it is now. The Lord is at hand. Let the trumpet have a certain sound. Let the people be warned. <RH, December 20, 1881 par. 11>

"Ye are my witnesses," saith the Lord. A living Christian will have a living testimony to bear. If you have been following Jesus step by step, you will have something right to the point to relate of the way he has led you. You can tell how you tested his promise, and found the promise true. You can point to the living spots in your experience, without going back for years into the past. Would that we could oftener hear the simple, earnest testimony of heart conflicts and victories:-- <RH, December 20, 1881 par. 12>

"I have been fighting the battles of the Lord, and have made conquests over self. I was sorely assaulted by the great adversary, tempted to neglect prayer, and to seek my own pleasure. I did not faithfully discharge my duty to God. He has bestowed upon me Heaven's richest blessing, in the gift of his Son; yet I made his service secondary to my own.

But I have seen my sin in so doing, and have repented before the Lord. I have battled against self, which was striving for the mastery. The conflict was grievous, but I would not yield to the clamors of the carnal heart. I humbled my soul before God, and wept in penitence before him. My trembling faith grasped the promises, and appropriated them to myself. Jesus revealed himself as a present help in my emergency. I have gained the victory." What a blessed, softening, subduing influence such testimonies would have upon the hard heart of the unconverted or the backslider. God is speaking through clay. Religion seems a reality. <RH, December 20, 1881 par. 13>

At this time of general intemperance and worldliness, every true Christian will have a battle to fight to practice the principles of truth as well as to assent to them. It is genuine, personal experience in the Christian life, the Christian warfare, that ministers of the gospel need. The Captain of our salvation calls for witnesses fresh from the field of action. Those who have been fiercely assaulted by the enemies of truth and the adversary of souls, and who have conducted themselves as did Jesus in his hour of trial, will have a testimony to bear which will thrill the hearts of the hearers. They will indeed be witnesses for Jesus. <RH, December 20, 1881 par. 14>

Brethren, the biographies of good men of the past will not meet the demand for this time. The Saviour whom you profess to love and serve, wants you to have an experience of your own to relate. What do you believe? Is probation soon to close? Is the time at hand when the Judgment shall sit, and the books shall be opened, and we be judged according to our works? <RH, December 20, 1881 par. 15>

Witnesses for Christ will manifest piety at home. Those who fail to do this are denying their faith. Ministers who preach close, practical discourses to the people, should themselves give a practical illustration of the truths taught. Piety in the daily life will give power to the public testimony. Patience, forbearance, and love will make an impression upon hearts that sermons have failed to reach. Christ is not pleased with the fruit that many bear. He pronounces the tree corrupt, for its character is determined by the fruit. <RH, December 20, 1881 par. 16>

There is a sad lack of tenderness and sympathy among the servants of Christ. They do not love as brethren. They are harsh and dictatorial. Especially is their conduct toward the erring destitute of pity or compassion. Said the apostle, "Considering thyself, lest thou also be tempted." We shall surely be judged by our Heavenly Father in the same manner that we have judged others. "With what judgment ye judge, ye shall be judged." "He shall have judgment without mercy that hath showed no mercy." Oh that these hard-hearted, exacting ones would fall upon the Rock and be broken, lest theirs be the terrible alternative, that the Rock shall fall upon them and grind them to powder. <RH, December 20, 1881 par. 17>

Jesus has given us in his life an example of pity and love for the erring. While he fearlessly reproveth sin, he regarded the sinner with compassion. Looking upon the cross of Calvary, where Christ poured out his life to atone for our sins, let us recall his words, "Love one another, as I have loved you." Oh that we all, both ministers and people, might heed the tender entreaty! <RH, December 20, 1881 par. 18>

But while the servant of Christ should seek with all patience and love to save sinners, he should on no account give license to sin. He must not allow his perceptions to be dulled by contact with iniquity, or his judgment to be perverted by the world's opinion. By excusing and palliating sin, we lose a sense of its heinous character. Compassion for the erring should not degenerate into indulgence for transgression. In order to preserve the safe mean, the Christian must add to patience godliness. Then he will see as God sees. <RH, December 20, 1881 par. 19>

The Good Shepherd laid down his life for the sheep. Under-shepherds should watch for souls as they that must give account, remembering that they are to be "ensamples to the flock." He who takes upon himself the responsibility of instructing others in the things of God, should himself be a constant learner in the school of Christ. God will accept the labors of all who obey the Saviour's call, "Follow me." As they continue to follow Jesus, they will become more like him in character. Love to God and man will pervade the life. The thoughts will linger naturally upon heavenly things. The theme of conversation will be the subject of greatest interest, the Christian's hope. The very countenance will express the peace which passeth knowledge. Such a life is the best testimony that can be borne for Christ. <RH, December 20, 1881 par. 20>

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**January 3, 1882 A Happy New Year.**

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**By Mrs. E. G. White**  
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"I wish you a happy New Year," will soon be repeated far and near, by parents and children, brothers and sisters, acquaintances and friends. In a world like ours, this New Year's greeting seems far more appropriate than the Merry

Christmas so lately echoed from lip to lip. On every hand are pale faces, brows furrowed with pain and care, or forms bowed with age. Wherever we turn may be seen the garb of mourning. The suffering, the care-worn, and the aged can no longer be merry. In many a household there is a vacant chair; a beloved child, a husband and father, whose presence gladdened the last Christmas and New Year's festivity, is gone from the circle. A merry Christmas seems a mockery to that bereaved family. <RH, January 3, 1882 par. 1>

But whatever the cares and sorrows of life, whatever the mistakes and errors of the past, the "Happy New Year," when uttered as an expression of love or respect, falls pleasantly upon the ear. And yet, are not these kindly wishes often forgotten with the utterance? How often we fail to carry their import into the daily life, and thus to aid in their fulfillment. The New Year's greeting is frequently uttered by insincere lips, from hearts that would not forego one selfish gratification in order to make other's happy. Recipients of gifts and favors every new year, many accept these as their due. Receiving daily the bounties of Heaven, sunshine and shower, food and raiment, friends and home,--all the unnoted yet priceless blessings of life,--they forget the claims of the Giver; forget that God has left them a legacy in his poor; and that Christ, the Majesty of Heaven, identifies himself with suffering humanity in the person of his saints. <RH, January 3, 1882 par. 2>

Says our Saviour, "It was I whom you neglected. While your wardrobe was supplied with costly apparel, I had no comfortable clothing; while you feasted, I was hungry; while you were absorbed in pleasure, I was sick, a stranger, and uncared for. Let those who would have a happy new year, seek to honor God and make all around them happy. Let them share the gifts of Providence with those more needy, and bring to the Lord their offerings of gratitude, their sin-offerings, and their free-will offerings. <RH, January 3, 1882 par. 3>

Let us review our own course during the past year, and compare our life and character with the Bible standard. Have we withheld from our gracious Benefactor that which he claims from us in return for all the blessings he has granted? Have we neglected to care for the poor, and comfort the sorrowing? Here, then, is work for us. <RH, January 3, 1882 par. 4>

Upon many, God has bestowed his gifts with a lavish hand. Will they make corresponding returns? Some of these persons, when in poverty, were faithful in the smallest trust committed to them. They would sooner deny themselves of the comforts, or even the necessities of life, than to withhold their offerings from the Lord's treasury. God has rewarded their faithfulness by prosperity. But now a change comes over the recipients of his bounty. Their wants increase faster than their income, and they no longer return to God the portion which is his due. Thus is developed that same spirit of covetousness which proved the ruin of Judas. <RH, January 3, 1882 par. 5>

Let us each bring our souls to task. Let us see if we have brought all our offerings to God. I would do this for myself as an individual. It may be that I have been remiss during the past year. I know not when or where, but to make sure that I have done my whole duty, I will at the first of the year bring an offering to God to be appropriated as may seem best, to some one of the branches of his work. If any of you, my brethren and sisters, are convicted that you have failed to render to God the things that are his; if you have not kindly considered the wants of the poor; or if you have withheld from any man his due, I entreat you to repent before the Lord, and to restore fourfold. Strict honesty toward God and men will alone meet the divine requirements. Remember that if you have defrauded a neighbor in trade, or in any manner deprived him of his own, or if you have robbed God in tithes and offerings, it is all registered in the books of Heaven. <RH, January 3, 1882 par. 6>

Many are bemoaning their backsliding, their want of peace and rest in Christ, when the past year's record shows that they have separated themselves from God by their departure from strict integrity. When they will faithfully examine their hearts, when they will open their eyes to see the selfishness of their motives,--then their prayer will be, "Create in me a clean heart O God; and renew a right spirit within me." God requires us to have a pure heart and clean hands. Let those who have committed wrong give proof of their repentance by seeking to make full restitution, let them in their after-life give evidence of a genuine reformation, and they will assuredly enjoy the peace of Heaven. <RH, January 3, 1882 par. 7>

Let us enter upon the new year with a clean record. Let faults be corrected. Let bitterness and malice be uprooted. Let right triumph over wrong. Let envy and jealousy between brethren be put away. Heartfelt, honest confession will heal grave difficulties. Then, with the love of God in the soul, there may flow from sincere lips the greeting, "I wish you a happy New Year." <RH, January 3, 1882 par. 8>

Many who were with us at the beginning of 1881 are not here to welcome 1882. We ourselves may not live to see another year. Shall we not seek to improve the little time allotted us? Will not the church of Christ turn from their backslidings? Will they not cast aside their idols, repent of their love of the world, overcome their selfish greed, and open the door of the heart to bid the Saviour welcome? May the beginning of this year be a time that shall never be forgotten,--a time when Christ shall come in among us, and say, "Peace be unto you." <RH, January 3, 1882 par. 9>

Brethren and sisters, I wish you, one and all, a happy New Year.

"We live in deeds, not years; in thought, not breath;  
In feelings, not in figures on the dial.  
We should count time by heart-throbs when they beat  
For man, for duty. He most lives  
Who thinks most, feels noblest, acts the best." <RH, January 3, 1882 par. 10>

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## January 10, 1882 Thoughts on Education.

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By Mrs. E. G. White.  
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No work ever undertaken by man requires greater care and skill than the proper training and education of youth and children. There are no influences so potent as those which surround us in our early years. Says the wise man, "Train up a child in the way he should go, and when he is old, he will not depart from it." The nature of man is three-fold, and the training enjoined by Solomon comprehends the right development of the physical, intellectual, and moral powers. To perform this work aright, parents and teachers must themselves understand "the way the child should go." This embraces more than a knowledge of books or the learning of the schools. It comprehends the practice of temperance, brotherly-kindness, and godliness; the discharge of our duty to ourselves, to our neighbors and to God. <RH, January 10, 1882 par. 1>

The training of children must be conducted on a different principle from that which governs the training of irrational animals. The brute has only to be accustomed to submit to its master; but the child must be taught to control himself. The will must be trained to obey the dictates of reason and conscience. A child may be so disciplined as to have, like the beast, no will of its own, his individuality being lost in that of his teacher. Such training is unwise, and its effect disastrous. Children thus educated will be deficient in firmness and decision. They are not taught to act from principle; the reasoning powers are not strengthened by exercise. So far as possible, every child should be trained to self-reliance. By calling into exercise the various faculties, he will learn where he is strongest, and in what he is deficient. A wise instructor will give special attention to the development of the weaker traits, that the child may form a well-balanced, harmonious character. <RH, January 10, 1882 par. 2>

In some schools and families, children appear to be well trained, while under the immediate discipline, but when the system which has held them to set rules is broken up, they seem to be incapable of thinking, acting, or deciding for themselves. Had they been taught to exercise their own judgment as fast and as far as practicable, the evil would have been obviated. But they have so long been controlled by parents or teachers as to wholly rely upon them. He who seeks to have the individuality of his scholars merged in his own, so that reason, judgment, and conscience shall be subject to his control, assumes an unwarranted and fearful responsibility. Those who train their pupils to feel that the power lies in themselves to become men and women of honor and usefulness, will be the most permanently successful. Their work may not appear to the best advantage to careless observers, and their labor may not be valued so highly as that of the instructor who holds absolute control; but the after-life of the pupils will show the results of the better plan of education. <RH, January 10, 1882 par. 3>

Both parents and teachers are in danger of commanding and dictating too much, while they fail to come sufficiently into social relation with their children or their scholars. They maintain too great a reserve, and exercise their authority in a cold, unsympathizing manner, which tends to repel instead of winning confidence and affection. If they would oftener gather the children about them, and manifest an interest in their work, and even in their sports, they would gain the love and confidence of the little ones, and the lesson of respect and obedience would be far more readily learned; for love is the best teacher. A similar interest manifested for the youth will secure like results. The young heart is quick to respond to the touch of sympathy. <RH, January 10, 1882 par. 4>

Let it never be forgotten that the teacher must *be* what he desires his pupils to *become*. Hence, his principles and habits should be considered as of greater importance than even his literary qualifications. He should be a man who fears God, and feels the responsibility of his work. He should understand the importance of physical, mental, and moral training, and should give due attention to each. He who would control his pupils must first control himself. To gain their love, he must show by look and word and act that his heart is filled with love for them. At the same time, firmness and decision are indispensable in the work of forming right habits, and developing noble characters. <RH, January 10, 1882 par. 5>

Physical training should occupy an important place in every system of education. It is the duty of parents and teachers

to become acquainted with the human organism and the laws by which it is governed, and so far as possible, to secure to their children and pupils that greatest of all earthly blessings, "a sound mind in a sound body." Myriads of children die annually, and many more are left to drag out a life of wretchedness, perhaps of sin, because of the ignorance or neglect of parents and teachers. <RH, January 10, 1882 par. 6>

Many a mother spends hours and even days in needless work merely for display, and yet has no time to obtain the information necessary that she may preserve the health of her children. She trusts their bodies to the doctor, and their souls to the minister, that she may go on undisturbed in her worship of fashion. To become acquainted with the wonderful mechanism of the human frame, to understand the dependence of one organ upon another, for the healthful action of all, is a work in which she has no interest. Of the mutual influence of mind and body, she knows little. The mind itself, that wonderful endowment which allies the finite with the infinite, she does not understand. <RH, January 10, 1882 par. 7>

For generations, the system of popular education, for children especially, has been destructive to health, and even to life itself. Five and even six hours a day young children have passed in school-rooms not properly ventilated nor sufficiently large for the healthful accommodation of the scholars. The air of such rooms soon becomes poisonous to the lungs that inhale it. And here the little ones, with their active, restless bodies, and no less active and restless minds, have been kept unoccupied during the long summer days, when the fair world without called them to gather health and happiness with the birds and flowers. Many children have at best but a slight hold on life. Confinement in school makes them nervous and diseased. Their bodies become dwarfed from want of exercise and the exhausted condition of the nervous system. If the lamp of life goes out, parents and teachers are far from suspecting that they themselves had ought to do with quenching the vital spark. The sad bereavement is looked upon as a special dispensation of Providence, when the truth is, inexcusable ignorance and neglect of nature's laws had destroyed the life of these children. God designed them to live, in the enjoyment of health and vigor, to develop pure, noble, and lovely characters, to glorify him in this life and to praise him forever in the future life. <RH, January 10, 1882 par. 8>

Who can estimate the lives that have been wrecked by cultivating the intellectual to the neglect of the physical powers? The course of injudicious parents and teachers in stimulating the young mind by flattery or fear, has proved fatal to many a promising pupil. Instead of urging them on with every possible incentive, a judicious instructor will rather restrain the too active mind until the physical constitution has become strong enough to sustain mental effort. <RH, January 10, 1882 par. 9>

That the youth may have health and cheerfulness, which are dependent upon normal physical and mental development, care must be given to the proper regulation of study, labor, and amusement. Those who are closely confined to study to the neglect of physical exercise, are injuring the health by so doing. The circulation is unbalanced, the brain having too much blood and the extremities too little. Their studies should be restricted to a proper number of hours, and then time should be given to active labor in the open air. <RH, January 10, 1882 par. 10>

Little children should be permitted to run and play out of doors, enjoying the fresh, pure air, and the life-giving sunshine. Let the foundation of a strong constitution be laid in early life. Parents should be the only teachers of their children, until they are eight or ten years of age. Let the mother have less care for the artificial, let her refuse to devote her powers to the slavery of fashionable display, and find time to cultivate in herself and her children a love for the beautiful things of nature. Let her point them to the glories spread out in the heavens, to the thousand forms of beauty that adorn the earth, and then tell them of Him who made them all. Thus she can lead their young minds up to the Creator, and awaken in their hearts reverence and love for the Giver of every blessing. The fields and hills--nature's audience chamber--should be the school-room for little children. Her treasures should be their text-book. The lessons thus imprinted upon their minds will not be soon forgotten. <RH, January 10, 1882 par. 11>

God's works in nature have lessons of wisdom and gifts of healing for all. The ever-varying scenes of the recurring seasons constantly present fresh tokens of his glory, his power, and his love. Well were it for older students, while they labor to acquire the arts and learning of men, to also seek more of the wisdom of God,--to learn more of the divine laws, both natural and moral. In obedience to these are life and happiness, in this world and in the world to come. <RH, January 10, 1882 par. 12>

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**January 24, 1882 The Light of the World.**

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**By Mrs E. G. White**  
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"I am the light of the world." The feast of tabernacles had just passed when our Saviour uttered these words in the temple at Jerusalem. Around the court were the golden lamps whose brilliant light had illuminated the city. Pointing to these, and beyond them to the glorious sun just risen in full-orbed splendor above the Mount of Olives, he declares himself to be the light of men. <RH, January 24, 1882 par. 1>

Jesus sought to make every object around him the medium of divine truth. As the day previous he had likened the Spirit's power to the refreshing, life-giving water, so now he compared himself to the all-pervading light, the source of life and gladness to nature and to man. The only light that can illuminate the darkness of a world lying in sin must come from Christ, and this light is granted to all who will receive it. "For," said the great Teacher, "he that followeth me shall not walk in darkness, but shall have the light of life." <RH, January 24, 1882 par. 2>

Those who receive the divine radiance are in turn to become light-bearers to the world. Thus our Saviour taught his disciples: "Ye are the light of the world. A city that is set on a hill cannot be hid." It is not merely the conviction of the mind, it is not the acceptance of a theory, however correct, that can make us Christians. It is the indwelling of Christ in the soul, the development of his spirit in the life. The Christian experience is a constant effort to conform the human will to the will of Christ, and to form the character according to the divine model. <RH, January 24, 1882 par. 3>

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Religion is not to be held as a precious treasure, jealously hoarded, and enjoyed only by the possessor. True religion cannot be thus held; for such a spirit is contrary to the very principle of the gospel. "Freely ye have received, freely give," are the words of our Master; and again he bids us, "Love one another as I have loved you." If Christ is dwelling in the heart, it is impossible to conceal the light of his presence; it is impossible for that light to grow dim. It will grow brighter and brighter, as day by day the mists of selfishness and sin that envelop the soul are dispelled by its bright beams. <RH, January 24, 1882 par. 4>

The world lies in darkness. There are all around us souls going down to ruin and to death. As Christ sheds the light of his love upon his followers, they are to reflect this light upon others. God's word declares that the children of this world are wiser in their day and generation than the children of light. The zeal and steadfastness of the light-house keeper, in his efforts to save men from temporal destruction, put to shame the faith and devotion of many a professed Christian. <RH, January 24, 1882 par. 5>

"The watchman at Calais light-house was boasting of the brilliancy of his lantern, which can be seen ten leagues out at sea, when a visitor said to him, <RH, January 24, 1882 par. 6>

"You speak with enthusiasm, sir, and that is well. I like to hear men tell what they are sure they have and know; but what if one of the lights should chance to go out?" <RH, January 24, 1882 par. 7>

"Never, never! Absurd, impossible!" replied the sensitive watchman, in consternation at the mere supposition of such a thing. 'Why, sir,' he continued, and pointed to the ocean, 'Yonder, where nothing can be seen, there are ships going by to every port in the world. If, tonight, one of my burners were out, within six months would come a letter, perhaps from India, perhaps from Australia, perhaps from some port I never heard of before,--a letter, saying that on such a night, at such an hour, at such a minute, the light at Calais burned low and dim; that the watchman neglected his post; that vessels were consequently put in jeopardy on the high seas. Ah, sir,' and his face shone with the intensity of his thought, 'sometimes, in the dark nights, and in the stormy weather, I look out upon the sea and feel as if the eye of the whole world were looking at my light. Go out? Burn dim? That flame flicker low or fail? No, sir, never!' <RH, January 24, 1882 par. 8>

"Shall Christians, shining for tempted sinners, allow their light to fail? Forever out upon life's billowy sea, are souls we see not, strange sailors in the dark, passing by, struggling, it may be, amid the surges of temptation. Christ is the light, and the Christian is appointed to reflect the light. The ocean is vast, its dangers are many, and the eyes of far-away voyagers are turned toward the Calais light-house--the church of Jesus Christ. The church is set to be the light of the world. Are its revolving lamps all trimmed and brightly burning?" <RH, January 24, 1882 par. 9>

Think of this, professed Christians! A failure to let your light shine, a neglect to obtain heavenly wisdom that you may have light from God, may cause the loss of a soul! What is the life lost at sea, in comparison with the eternal life which may be lost through your unfaithfulness? Can you endure the thought? Can you go on from day to day indifferent and careless, as though there were no God and no hereafter; as though you were not Christ's servant; as though you had no blood-bought privileges? It is of the highest consequence that you stand at your post, like the faithful watchman, that your light may shine out before others. You should be so impressed with the importance of your work that to the question, "What if your light should go out?" your whole soul would respond, "Never, never! for then souls would be lost!" <RH, January 24, 1882 par. 10>

You may never know the result of your influence from day to day, but be sure that it is exerted for good or evil. Many who have a kind heart and good impulses, permit their attention to be absorbed in worldly business or pleasure, while the souls that look to them for guidance drift on to hopeless wreck. Such persons may make a high profession, and may



stand well in the opinion of men, even as Christians, but in the day of God, when our works shall be compared with the divine law, then it will be found that they have not come up to the standard. Others who saw their course fell a little below them; and still others fell below the latter class, and thus the work of degeneracy went on. <RH, January 24, 1882 par. 11>

Throw a pebble into the lake, and a wave is formed, and another, and another; and as they increase, the circle widens, until they reach the very shore. Thus our influence, though apparently insignificant, may continue to extend far beyond our knowledge or control. It is as impossible for us to determine the result as it was for the watchman to see the ships that were scattered upon the sea. <RH, January 24, 1882 par. 12>

We are dealing with stern realities. Our life record will be what we make it. What are we now doing with our God-given abilities and privileges? Are we making the very most of the blessings that are granted us here? Are we abiding in Christ, and is he in us? Is our light, kindled at the divine altar, shining out as a guide to tempest-tossed souls upon the sea of life?

"Let the lower lights be burning!  
Send a gleam across the wave!  
Some poor fainting, struggling seaman  
You may rescue, you may save." <RH, January 24, 1882 par. 13>

## February 28, 1882 Should Christians Dance?

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By Mrs. E. G. White.  
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[The following expression of my views on the subject of dancing, was written in answer to a letter asking counsel upon this point. As the principles stated are of general application, I here give my reply, for the benefit of other inquirers.] <RH, February 28, 1882 par. 1>

Dear Sister in Christ,--

You inform me in your letter that you have been recently converted from error to truth. You now see and acknowledge the claims of God's law. You see the true Sabbath plainly brought to view in the fourth commandment, and have begun to keep it. You feel a joy that you never experienced before. In all this I rejoice with you. Then you ask if it is sinful to attend dancing parties. You say that this amusement possesses great attractions for you, but if sinful you will relinquish it. <RH, February 28, 1882 par. 2>

Before answering this question directly, I ask you to consider briefly the position and work of God's people at the present day. John the Revelator, looking down the stream of time, beheld the third angel flying in the midst of heaven, crying, "Here are they that keep the commandments of God and the faith of Jesus." From the prophecies we learn that this heavenly messenger represents a class of religious teachers who are instructing the people to obey the law of God and to look for his Son from Heaven. The solemn message of the third angel must be given by those who see and feel its truthfulness. The world are going on careless and Godless in the way of error. Ministers are saying from their pulpits, "Be not troubled. Christ will not come for thousands of years. All things continue as they were from the beginning." Others pour contempt upon the law of God, declaring that it is a yoke of bondage. But while professed Christians are asleep, Satan is manifesting intense earnestness and persevering zeal. His hellish work will soon be ended, his power be chained; therefore he has come down in great wrath, to "deceive, if possible, even the very elect." Is this a time for us to unite with the ungodly in levity and worldly pleasure? Will they be more inclined to accept the solemn truths we hold, when they see us in the theater or the ball-room? <RH, February 28, 1882 par. 3>

Infidelity runs riot. Professed Christians not only disclaim all faith in the warnings of future judgments upon the world, but they deny the record of past judgments. There are not wanting those who declare that the flood is a myth and the book of Genesis a fable. But not so did our Saviour. He refers to Noah as a real person, to the flood as a fact, to the characteristics of that generation as prefiguring the characteristics of ours. In the days before the flood, it is written that "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence." Here is a picture drawn by one inspired of God; and such, it is declared, will be the state of the world prior to Christ's second coming. In the days of Noah, men found their highest enjoyment in the gratification of sensual desires. This world was their all. "Eat,

drink, and be merry," was the cry echoed from lip to lip. The same insane love of pleasure, the same all-absorbing spirit of worldliness, characterize the people of this age. How little do they consider that their deeds and words are passing into judgment, and that every sin must have its retribution in the future! <RH, February 28, 1882 par. 4>

There was a God to call to account the inhabitants of the antediluvian world. There is a God to try the deeds of the men of this generation, and to give every man according to his works. The faithful sentinels for God have a work to do, to keep these things vividly before the people. Every lay member of the church has also a duty, to show that there is a reality in the truth, that we are indeed living in the last days, and the Lord is at the door. The words of the great apostle are addressed directly to us: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." The great question for us to settle is, What part are we to act in this fearfully important period? Shall we yield to the indulgence of worldliness and pride, or engage in mirth and revelry? <RH, February 28, 1882 par. 5>

The true Christian will not desire to enter any place of amusement or engage in any diversion upon which he cannot ask the blessing of God. He will not be found at the theater, the billiard hall, or the bowling saloon. He will not unite with the gay waltzers, or indulge in any other bewitching pleasure that will banish Christ from the mind. To those who plead for these diversions, we answer, We cannot indulge in them in the name of Jesus of Nazareth. The blessing of God would not be invoked upon the hour spent at the theater or in the dance. No Christian would wish to meet death in such a place. No one would wish to be found there when Christ shall come. When we come to the final hour, and stand face to face with the record of our lives, shall we regret that we have attended so few parties of pleasure? that we have participated in so few scenes of thoughtless mirth? Shall we not, rather, bitterly regret that so many precious hours have been wasted in self-gratification,--so many opportunities neglected, which, rightly improved, would have secured for us immortal treasures? <RH, February 28, 1882 par. 6>

It has become customary for professors of religion to excuse almost any pernicious indulgence to which the heart is wedded. By familiarity with sin, they become blinded to its enormity. Many who claim to be children of God, gloss over sins which his word condemns, by linking some purpose of church charity with their Godless carousals. Thus they borrow the livery of Heaven to serve the devil in. Souls are deceived, led astray, and lost to virtue and integrity by these fashionable dissipations. <RH, February 28, 1882 par. 7>

In many religious families, dancing and card-playing are made a parlor pastime. It is urged that these are quiet home amusements, which may be safely enjoyed under the parental eye. But a love for these exciting pleasures is thus cultivated, and that which was considered harmless at home will not long be regarded dangerous abroad. It is yet to be ascertained that there is any good to be obtained from these amusements. They do not give vigor to the body nor rest to the mind. They do not implant in the soul one virtuous or holy sentiment. On the contrary, they destroy all relish for serious thought and for religious services. It is true that there is a wide contrast between the better class of select parties and the promiscuous and degraded assemblies of the low dance-house. Yet all are steps in the path of dissipation. <RH, February 28, 1882 par. 8>

The amusement of dancing, as conducted at the present day, is a school of depravity, a fearful curse to society. If all in our great cities who are yearly ruined by this means could be brought together, what histories of wrecked lives would be revealed. How many who now stand ready to apologize for this practice, would be filled with anguish and amazement at the result. How can professedly Christian parents consent to place their children in the way of temptation, by attending with them such scenes of festivity? How can young men and young women barter their souls for this infatuating pleasure? <RH, February 28, 1882 par. 9>

The great mass of mankind are engrossed in the things of this life, and divine truth can find no abiding-place in their hearts. And yet all the blessings which the world can give fail to satisfy the wants of the soul. There is a nameless longing for something which they have not, a peace and rest that is not born of earth. It was thus with the worshipers in the temple of old; amid the imposing ceremonies, the dazzling display, the music and rejoicing, they were still unsatisfied. Then how welcome the call that fell upon their ears, "If any man thirst, let him come unto me and drink." It was the same message that had gladdened the heart of the Samaritan woman, at Jacob's well, --"Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." Christ alone can satisfy that sense of want in the human soul. His gracious invitation reaches down even to our time. From the Fountain of life the cry still goes forth to a lost world, "Come unto me and drink." <RH, February 28, 1882 par. 10>

Thousands of our race would compass sea and land to gain possessions which at best must soon perish, and yet they turn away with indifference from the proffer of eternal riches. The Saviour's loving invitations, his earnest pleadings and faithful instruction, fall upon dull ears and hard hearts. To many who have time and opportunity to gain a knowledge of the truth and of its Author, Christ will say, "Ye would not come to me, that ye might have life." <RH,

February 28, 1882 par. 11>

My sister, when you carefully study the life of Christ as recorded in Bible history, and when he is revealed to you as he is, by the Holy Spirit, then you will be convinced for yourself that dancing has no place in the Christian's life. When you feel a desire to engage in this amusement, go in imagination to Gethsemane, and behold the anguish which Christ endured for us. See the world's Redeemer wrestling in superhuman agony, the sins of the whole world upon his soul. Hear his prayer, borne upon the sympathizing breeze, "O my Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done." The hour of darkness has come. Christ has entered the shadow of his cross. Alone he must drink the bitter cup. Of all earth's children whom he has blessed and comforted, there is not one to console him in this dreadful hour. He is betrayed into the hands of a murderous mob. Faint and weary, he is dragged from one tribunal to another. His own nation are his accusers, the Romans his executioners. And thus He who knew not the taint of sin, pours out his life as a malefactor upon Calvary. <RH, February 28, 1882 par. 12>

This history should stir every soul to its depths. It was to save us that the Son of God became a man of sorrows and acquainted with grief. He was wounded for our transgressions, and with his stripes we are healed. God holds us each responsible for the soul estimated of such value. Let a sense of the infinite sacrifice made for our redemption be ever with you, and the ball-room will lose its attractions. <RH, February 28, 1882 par. 13>

Not only did Christ die as our sacrifice, but he lived as our example. In his human nature he stands, complete, perfect, spotless. To be a Christian is to be Christlike. Our entire being, soul, body, and spirit, must be purified, ennobled, sanctified, until we shall reflect his image and imitate his example. My sister, such is the work before us as Christians. We need not fear to engage in any pursuit or pleasure that will aid us in this work. But it is our duty to shun everything that would divert our attention or lessen our zeal. In this light, is it hard to decide on which side dancing should be placed? <RH, February 28, 1882 par. 14>

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## **March 21, 1882 The Home and the School.**

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**By Mrs. E. G. White.**  
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It is the boast of the present age that never before did men possess so great facilities for the acquirement of knowledge, or manifest so general an interest in education. Yet despite this vaunted progress, there exists an unparalleled spirit of insubordination and recklessness in the rising generation; mental and moral degeneracy are well-nigh universal. Popular education does not remedy the evil. The lax discipline in many institutions of learning has nearly destroyed their usefulness, and in some cases rendered them a curse rather than a blessing. This fact has been seen and deplored, and earnest efforts have been made to remedy the defects in our educational system. There is urgent need of schools in which the youth may be trained to habits of self-control, application, and self-reliance, of respect for superiors and reverence for God. With such training, we might hope to see the young prepared to honor their Creator and to bless their fellow-men. <RH, March 21, 1882 par. 1>

It was to secure these objects that our own College at Battle Creek was founded. But those who endeavor to accomplish such a work, find that their undertaking is fraught with many and grave difficulties. The evil which underlies all others, and which often counteracts the efforts of the best instructors, is to be found in the home discipline. Parents do not see the importance of shielding their children from the gilded temptations of this age. They do not exercise proper control themselves, and hence do not rightly appreciate its value. <RH, March 21, 1882 par. 2>

Many fathers and mothers err in failing to second the efforts of the faithful teacher. Youth and children, with their imperfect comprehension and undeveloped judgment, are not always able to understand all the teacher's plans and methods. Yet when they bring home reports of what is said and done at school, these are discussed by the parents in the family circle, and the course of the teacher is criticised without restraint. Here the children learn lessons that are not easily unlearned. Whenever they are subjected to unaccustomed restraint, or required to apply themselves to hard study, they appeal to their injudicious parents for sympathy and indulgence. Thus a spirit of unrest and discontent is encouraged, the school as a whole suffers from the demoralizing influence, and the teacher's burden is rendered much heavier. But the greatest loss is sustained by the victims of parental mismanagement. Defects of character which a right training would have corrected, are left to strengthen with years, to mar and perhaps destroy the usefulness of their possessor. <RH, March 21, 1882 par. 3>

As a rule, it will be found that the students most ready to complain of school discipline are those who have received a

superficial education. Having never been taught the necessity of thoroughness, they regard it with dislike. Parents have neglected to train their sons and daughters to the faithful performance of domestic duties. Children are permitted to spend their hours in play, while father and mother toil on unceasingly. Few young persons feel that it is their duty to bear a part of the family burden. They are not taught that the indulgence of appetite, or the pursuit of ease or pleasure, is not the great aim of life. <RH, March 21, 1882 par. 4>

The family circle is the school in which the child receives its first and most enduring lessons. Hence parents should be much at home. By precept and example, they should teach their children the love and the fear of God; teach them to be intelligent, social, affectionate, to cultivate habits of industry, economy, and self-denial. By giving their children love, sympathy, and encouragement at home, parents may provide for them a safe and welcome retreat from many of the world's temptations. <RH, March 21, 1882 par. 5>

"No time," says the father, "I have no time to give to the training of my children, no time for social and domestic enjoyments." Then you should not have taken upon yourself the responsibility of a family. By withholding from them the time which is justly theirs, you rob them of the education which they should have at your hands. If you have children, you have a work to do, in union with the mother, in the formation of their characters. Those who feel that they have an imperative call to labor for the improvement of society, while their own children grow up undisciplined, should inquire if they have not mistaken their duty. Their own household is the first missionary field in which parents are required to labor. Those who leave the home garden to grow up to thorns and briars, while they manifest great interest in the cultivation of their neighbor's plot of ground, are disregarding the word of God. <RH, March 21, 1882 par. 6>

I repeat, it is the lack of love and piety, and the neglect of proper discipline at home, that creates so much difficulty in schools and colleges. There is a fearful state of coldness and apathy among professed Christians. They are unfeeling, uncharitable, unforgiving. These evil traits, first indulged at home, exert their baleful influence in all the associations of daily life. If the spirit of kindness and courtesy were cherished by parents and children, it would be seen also in the intercourse between teacher and pupil. Christ should be an honored guest in the family circle, and his presence is no less needed in the class-room. Would that the converting power of God might soften and subdue the hearts of parents and children, teachers and students, and transform them into the likeness of Christ. <RH, March 21, 1882 par. 7>

Fathers and mothers should carefully and prayerfully study the characters of their children. They should seek to repress and restrain those traits that are too prominent, and to encourage others which may be deficient, thus securing harmonious development. This is no light matter. The father may not consider it a great sin to neglect the training of his children; but thus does God regard it. Christian parents need a thorough conversion upon this subject. Guilt is accumulating upon them, and the consequences of their actions reach down from their own children to children's children. The ill-balanced mind, the hasty temper, the fretfulness, envy, or jealousy, bear witness to parental neglect. These evil traits of character bring great unhappiness to their possessors. How many fail to receive from companions and friends the love which they might have, if they were more amiable. How many create trouble wherever they go, and in whatever they are engaged! <RH, March 21, 1882 par. 8>

Children have claims which their parents should acknowledge and respect. They have a right to such an education and training as will make them useful, respected, and beloved members of society here, and give them a moral fitness for the society of the pure and holy hereafter. The young should be taught that both their present and their future well-being depend to a great degree on the habits they form in childhood and youth. They should be early accustomed to submission, self-denial, and a regard for others' happiness. They should be taught to subdue the hasty temper, to withhold the passionate word, to manifest unvarying kindness, courtesy, and self-control. Fathers and mothers should make it their life-study that their children may become as nearly perfect in character as human effort, combined with divine aid, can make them. This work, with all its importance and responsibility, they have accepted, in that they have brought children into the world. <RH, March 21, 1882 par. 9>

Parents must see that their own hearts and lives are controlled by the divine precepts, if they would bring up their children in the nurture and admonition of the Lord. They are not authorized to fret and scold and ridicule. They should never taunt their children with perverse traits of character, which they themselves have transmitted to them. This mode of discipline will never cure the evil. Parents, bring the precepts of God's word to admonish and reprove your wayward children. Show them a "thus saith the Lord" for your requirements. A reproof which comes as the word of God is far more effective than one falling in harsh, angry tones from the lips of parents. <RH, March 21, 1882 par. 10>

Wherever it seems necessary to deny the wishes or oppose the will of a child, he should be seriously impressed with the thought that this is not done for the gratification of the parents, or to indulge arbitrary authority, but for his own good. He should be taught that every fault uncorrected will bring unhappiness to himself, and will displease God. Under such discipline, children will find their greatest happiness in submitting their own will to the will of their Heavenly Father. <RH, March 21, 1882 par. 11>

Some parents--and some teachers, as well--seem to forget that they themselves were once children. They are dignified, cold, and unsympathetic. Wherever they are brought in contact with the young,--at home, in the day-school, the Sabbath-school, or the church,--they maintain the same air of authority, and their faces habitually wear a solemn, reproving expression. Childish mirth or waywardness, the restless activity of the young life, finds no excuse in their eyes. Trifling misdemeanors are treated as grave sins. Such discipline is not Christlike. Children thus trained fear their parents or teachers, but do not love them; they do not confide to them their childish experiences. Some of the most valuable qualities of mind and heart are chilled to death, as a tender plant before the wintry blast. <RH, March 21, 1882 par. 12>

Smile, parents; smile, teachers. If your heart is sad, let not your face reveal the fact. Let the sunshine from a loving, grateful heart light up the countenance. Unbend from your iron dignity, adapt yourselves to the children's needs, and make them love you. You must win their affection, if you would impress religious truth upon their heart. <RH, March 21, 1882 par. 13>

Jesus loved the children. He remembered that he was once a child, and his benevolent countenance won the affections of the little ones. They loved to play around him, and to stroke that loving face with their innocent hands. When the Hebrew mothers brought their babes to be blessed by the dear Saviour, the disciples deemed the errand of too little importance to interrupt his teachings. But Jesus read the earnest longing of those mothers' hearts, and checking his disciples, he said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of Heaven." <RH, March 21, 1882 par. 14>

Parents, you have a work to do for your children which no other can do. You cannot shift your responsibilities upon another. The fathers' duty to his children cannot be transferred to the mother. If she performs her own duty, she has burden enough to bear. Only by working in unison, can the father and mother accomplish the work which God has committed to their hands. <RH, March 21, 1882 par. 15>

That time is worse than lost to parents and children which is devoted to the acquirement of wealth, while mental improvement and moral culture are neglected. Earthly treasures must pass away; but nobility of character, moral worth, will endure forever. If the work of parents be well done, it will through eternity testify of their wisdom and faithfulness. Those who tax their purses and their ingenuity to the utmost to provide for their households costly apparel and dainty food, or to maintain them in ignorance of useful labor, will be repaid only by the pride, envy, willfulness, and disrespect of their spoiled children. <RH, March 21, 1882 par. 16>

The young need to have a firm barrier built up from their infancy between them and the world, that its corrupting influence may not affect them. Parents must exercise increasing watchfulness, that their children be not lost to God. If it were considered as important that the young possess a beautiful character and amiable disposition as it is that they imitate the fashions of the world in dress and deportment, we would see hundreds where there is one today coming upon the stage of active life prepared to exert an ennobling influence upon society. <RH, March 21, 1882 par. 17>

The parents' work of education, instruction, and discipline underlies every other. The efforts of the best teachers must often bear little fruit, if fathers and mothers fail to act their part with faithfulness. God's word must ever be their guide. We do not endeavor to present a new line of duty. We set before all the teachings of that word by which our work must be judged, and we inquire, Is this the standard which we as Christian parents are endeavoring to reach? <RH, March 21, 1882 par. 18>

## March 28, 1882 Where Are We Drifting?

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By Mrs. E. G. White.  
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Seventh-Day Adventists profess to believe that the day of this world's history is far spent, and the night is at hand. Should we then manifest greater earnestness and zeal in the service of God as the end draws nigh, 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 to God. If when we first heard the message of warning we endeavored to live in accordance with our faith, if the convictions of the Holy Spirit led us to shun the habits and fashions of the world, should we not be more earnest and zealous and faithful now that we are so much nearer the great consummation? <RH, March 28, 1882 par. 1>

The apostle Paul looking down to our day, declares, "It is high time to awake out of sleep; for now is our salvation

nearer than when we believed." And again, "The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting, and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." These words plainly set forth our duty. Every year is shortening our probation, and bringing us nearer the coming of our Lord. We should now put forth every energy to prepare for the great event. This life at the longest is represented as a vapor, which soon passes away. Its treasures, its honors, and its joys are transitory and uncertain. If we live for God and the immortal future, we shall secure all that is worth the having. <RH, March 28, 1882 par. 2>

Only by our life can we prove to the world the genuineness of our solemn faith. But if the coming of Christ is indeed nearer than when we believed, why has there been such a change in the conduct of many? Why are they so careless, so indifferent to the teachings of God's word, so regardless of his claims upon them? Why are they seeking to unite with those whose influence would divert their minds from God, and from a preparation for eternity? It is the love of the world that leads to the neglect of eternal interests. "Let us therefore cast off the works of darkness, and let us put on the armor of light." This is our work. Let us not be diverted from it by the world's allurements, nor disheartened by its revilings. "Now is our salvation nearer than when we believed." We have not long to work. Our time, our talents, are too precious to be buried in the world. <RH, March 28, 1882 par. 3>

A great responsibility rests upon all who have received the light of truth, and especially upon those to whom the people look for instruction and guidance. Those who occupy positions of responsibility in our institutions are exerting an influence scarcely less potent and wide-spread than that of our ministers. They should be men and women of moral worth and of deep and living experience in the things of God. By their influence and example they are either proclaiming to the world the truths we hold or declaring these truths to be of none effect. <RH, March 28, 1882 par. 4>

The fearful effect of a worldly, unconsecrated influence at the head of the work is felt by our own people throughout the land. An instance of this came under my own notice not long since. A sister who had spent some weeks at one of our institutions in Battle Creek, said that she felt much disappointed in what she saw and heard there. She had thought to find a people far in advance of the younger churches, both in knowledge of the truth and in religious experience. Here she hoped to gain much instruction which she could carry to her sisters in the faith in a distant State. But she was surprised and pained at the lightness, the worldliness, and lack of devotion which she met on every hand. <RH, March 28, 1882 par. 5>

Before accepting the truth, she had followed the fashions of the world in her dress, and had worn costly jewelry and other ornaments; but upon deciding to obey the word of God, she felt that its teachings required her to lay aside all extravagant and superfluous adorning. She was taught that Seventh-day Adventists did not wear jewelry, gold, silver, or precious stones, and that they did not conform to worldly fashions in their dress. When she saw among those who profess the faith such a wide departure from Bible simplicity, she felt bewildered. Had they not the same Bible which she had been studying, and to which she had endeavored to conform her life? Had her past experience been mere fanaticism? Had she misinterpreted the words of the apostle, "The friendship of the world is enmity with God, for whosoever will be a friend of the world is the enemy of God"? <RH, March 28, 1882 par. 6>

Mrs. D., a lady occupying a position in the institution, was visiting at Sr.-----'s room one day, when the latter took out of her trunk a gold necklace and chain, and said she wished to dispose of this jewelry and put the proceeds into the Lord's treasury. Said the other, "Why do you sell it? I would wear it if it was mine." "Why," she replied Sr.-----, "when I received the truth, I was taught that all these things must be laid aside. Surely they are contrary to the teachings of God's word." And she cited her hearer to the words of the apostles, Paul and Peter, upon this point, "In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but, as becometh women professing godliness, with good works." "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit." <RH, March 28, 1882 par. 7>

In answer, the lady displayed a gold ring on her finger, given her by an unbeliever, and said she thought it no harm to wear such ornaments. "We are not so particular," said she, "as formerly. Our people have been over- scrupulous in their opinions upon the subject of dress. The ladies of this institution wear gold watches and gold chains, and dress like other people. It is not good policy to be singular in our dress; for we cannot exert so much influence." <RH, March 28, 1882 par. 8>

We inquire, Is this in accordance with the teachings of Christ? Are we to follow the word of God, or the customs of the world? Our sister decided that it was safest to adhere to the Bible standard. Will Mrs. D. and others who pursue a similar course be pleased to meet the result of their influence, in that day when every man shall receive according to his works? <RH, March 28, 1882 par. 9>

God's word is plain. Its teachings cannot be mistaken. Shall we obey it, just as he has given it to us, or shall we seek

to find how far we can digress and yet be saved? Would that all connected with our institutions would receive and follow the divine light, and thus be enabled to transmit light to those who walk in darkness. <RH, March 28, 1882 par. 10>

Conformity to the world is a sin which is sapping the spirituality of our people, and seriously interfering with their usefulness. It is idle to proclaim the warning message to the world, while we deny it in the transactions of daily life. I have received letters of inquiry concerning some of these things. One brother states that a few years ago he had money to build a new house, but a call came for means to sustain our institutions. He felt that these institutions were the Lord's and he said to his wife, "It is true that our house is old and decaying; we need a plain, healthful house; but if you will agree to it, I will send this money to meet the call for means, and we will live on as we have done. Our house is inconvenient, and not always comfortable, but Jesus had not where to lay his head. If the Lord of glory could leave the royal mansions for a life of toil and poverty, those for whom he suffered and died should not complain of hardships. We have far more than he had." <RH, March 28, 1882 par. 11>

"Not long since," says our brother, "the question of having a new house again came up. Again we prayed about it. We saw in the paper that our institutions were in debt. We could send this time easier than before; for that came rather hard on us. Now, we thought, we are several years nearer the end than when we sent our first offering. We will not indulge ourselves, and let our institutions suffer." <RH, March 28, 1882 par. 12>

He adds: "I cannot harmonize with the experience I have had the course of some at Battle Creek. Those who are expounding the word of God to others are building large, expensive dwellings like the worldlings around them. What does this mean? I am not sorry that I put into the cause what I did; but I cannot interpret these things. Unbelievers taunt me with them, and laugh at my faith. Are not some of our brethren saying, 'My Lord delayeth his coming'? If they really believed that time is short, would they invest so much in their dwellings? One house is finished very fancifully, at considerable expense, and yet the owner is preaching that Christ is soon coming. What shall we do when our responsible men give us such an example? Please answer through the Review. Persons question me about these matters every day, and I am at loss how to answer." <RH, March 28, 1882 par. 13>

My brother, tell them that however the professed followers of Christ may depart from his instructions, "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." You ask if Sr. White's testimony from God does not reprove these things. I answer, It does. The Lord has given warning and reproof to prevent this very state of things. The testimonies of God's word and of his Spirit have alike been disregarded. This is why there is such backsliding among us,--so little of the life and power of true godliness. <RH, March 28, 1882 par. 14>

It may be necessary for our brethren at Battle Creek to build more commodious houses than they would need elsewhere; for there are several hundred students to find homes among them. But we have no apology to offer for those who are expending in the indulgence of worldliness and pride the means which God has intrusted to their hands. As a people we should be distinct from the world. We should be separating ourselves more and more from that state of things which Christ describes as characteristic of a former age, and which made that people ripe for the vengeance of God. The world before the flood were wholly engrossed in the things of this life, in the gratification of their own desires. Just such a condition existed in Sodom before its destruction. How dangerous, how presumptuous, then, for us to enter the same path which has led so many to ruin! <RH, March 28, 1882 par. 15>

Let none think to find, even at the great heart of the work, a faultless people. Christ himself has taught us that the gospel net gathers of every kind, and these are not wholly separated until the Judgment. Those who seek to maintain the standard of spirituality in that large church have difficulties to encounter of which our smaller churches know little. We must expect to be thrown in contact with unconsecrated and world-loving professors of godliness. But none need stumble over the example of even their brethren in the faith. We have one unerring Pattern. Says Christ, "He that followeth me shall not walk in darkness, but shall have the light of life." <RH, March 28, 1882 par. 16>

## **April 4, 1882 Our Publications.**

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**By Mrs. E. G. White.**  
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Some things of grave importance have not been receiving due attention at our Offices of publication. Men in responsible positions should have worked up plans whereby our books could be circulated, and not lie on the shelves, falling dead from the press. Our people are behind the times, and are not following the opening providence of God.

<RH, April 4, 1882 par. 1>

Many of our publications have been thrown into the market at so low a figure that the profits are not sufficient to sustain the Office and keep good a fund for continual use. And those of our people who have no special burden of the various branches of the work at Battle Creek and at Oakland, do not become informed in regard to the wants of the cause, and the capital required to keep the business moving. They do not understand the liability to losses, and the expense every day occurring to such institutions. They seem to think that everything moves off without much care or outlay of means, and therefore they will urge the necessity of the lowest figures on our publications, thus leaving scarcely any margin. And after the prices have been reduced to almost ruinous figures, they manifest but a feeble interest in increasing the sales of the very books on which they have asked such low prices. The object gained, their burden ceases, when they ought to have an earnest interest and a real care to press the sale of the publications, thereby sowing the seeds of truth, and bringing means into the Offices to invest in other publications. <RH, April 4, 1882 par. 2>

There has been, on the part of ministers, a very great neglect of duty in not interesting the churches in the localities where they labor, in regard to this matter. When once the prices of books are reduced, it is a very difficult matter to get them again upon a paying basis, as men of narrow minds will cry speculation, not discerning that no one man is benefited, and that God's instrumentalities must not be crippled for want of capital. Books that ought to be widely circulated are lying useless in our Offices of publication, because there is not interest enough manifested to get them circulated. <RH, April 4, 1882 par. 3>

The press is a power; but if its products fall dead for want of men who will execute plans to widely circulate them, its power is lost. While there has been a quick foresight to discern the necessity of laying out means in facilities to multiply books and tracts, plans to bring back the means invested, so as to reproduce other publications, have been neglected. The power of the press with all its advantages is in their hands, and they can use it to the very best account, or they can be half asleep, and through inaction, lose the advantages which they might gain. They can extend the light, by judicious calculation, in the sale of books and pamphlets. They can send them into thousands of families who now sit in the darkness of error. <RH, April 4, 1882 par. 4>

With other publishers, there are regular systems of introducing into the market books of no vital interest. "The children of this world are wiser in their generations than the children of light." Golden opportunities occur almost daily where the silent messengers of truth might be introduced into families and to individuals; but no advantage is taken of these opportunities by the indolent, thoughtless ones. Living preachers are few. There is only one where there should be a hundred. Many are making a great mistake in not putting their talents to use in seeking to save the souls of their fellow-men. Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns. The public mind must be agitated. God says, Let light be sent out into all parts of the field. He designs that men shall be channels of light, bearing it to those who are in darkness. <RH, April 4, 1882 par. 5>

Missionaries are wanted everywhere. In all parts of the field canvassers should be selected, not from the floating element in society, not from men and women who are good for nothing else, and have made a success of nothing; but they should be persons of good address, of tact, keen foresight and ability. Such are needed to make a success as colporteurs, canvassers, and agents. Men suited to this work undertake it; but some injudicious minister will flatter them that their gift should be employed in the desk instead of simply working as colporteurs. Thus the work of the colporter is belittled. They are influenced to get a license to preach, and the very ones who might have been trained to make good missionaries to visit families at their homes, and talk and pray with them, are caught up to make poor ministers, and the field where so much labor is needed, and where so much good might be accomplished for the cause, is neglected. The efficient colporter, if his work is faithfully done, should have a sufficient remuneration for his services as well as the minister. <RH, April 4, 1882 par. 6>

If there is one work more important than another, it is that of getting before the public our publications, which will lead men to search the Scriptures. Missionary work--introducing our publications into families, conversing, and praying with and for them--is a good work, and one which will educate men and women to do pastoral labor. <RH, April 4, 1882 par. 7>

Every one is not fitted for this work. Those of the best talent and ability, who will take hold of the work understandingly and systematically, and carry it forward with persevering energy, are the ones who should be selected. There should be a most thoroughly organized plan; and this should be faithfully carried out. Churches in every place should feel the deepest interest in the tract and missionary work. <RH, April 4, 1882 par. 8>

The volumes of Spirit of Prophecy, and also the Testimonies, should be introduced into every Sabbath-keeping family, and the brethren should know their value, and be urged to read them. It was not the wisest plan to place these books at a low figure, and have only one set in a church. They should be in the library of every family, and read again and again. Let them be kept where they can be read by many, and let them be worn out in being read by all the neighbors. <RH, April 4, 1882 par. 9>

There should be evening readings, in which one should read aloud to those assembled at the winter fireside. There is



but little interest manifested to make the most of the light given of God. Much of it is concerning family duties, and instruction is given to meet almost every case and circumstance. Money will be expended for tea, coffee, ribbons, ruffles, and trimmings, and much time and labor spent in preparing the apparel, while the inward work of the heart is neglected. God has caused precious light to be brought out in publications, and these should be owned and read by every family. Parents, your children are in danger of going contrary to the light given of Heaven, and you should both purchase and read the books, for they will be a blessing to you and yours. <RH, April 4, 1882 par. 10>

You should lend Spirit of Prophecy to your neighbors, and prevail upon them to buy copies for themselves.

Missionaries for God, you should be earnest, active, vigorous workers. <RH, April 4, 1882 par. 11>

Many are going directly contrary to the light which God has given to his people, because they do not read the books which contain the light and knowledge in cautions, reproofs, and warnings. The cares of the world, the love of fashion, and the lack of religion, have turned the attention from the light God has so graciously given, while books and periodicals containing error are traveling all over the country. Skepticism and infidelity are increasing everywhere. Light, so precious, coming from the throne of God, is hid under a bushel. God will make his people responsible for this neglect. An account must be rendered to him for every ray of light he has let shine upon our pathway, whether it has been improved to our advancement in divine things, or rejected because it was more agreeable to follow inclination.

<RH, April 4, 1882 par. 12>

We now have great facilities for spreading the truth, but our people are not coming up to the privileges given them. They do not see and realize the necessity in every church of using their abilities in saving souls. They do not realize their duty to obtain subscribers for our periodicals, including our health journal, and to introduce our books and pamphlets. Men should be at work who are willing to be taught as to the best way of approaching individuals and families. Their dress should be neat, but not foppish, and their manners such as not to disgust the people. There is a great want of true politeness among us as a people. This should be cultivated by all those who take hold of the missionary work. <RH, April 4, 1882 par. 13>

Our publishing houses should show marked prosperity. Our people can sustain them, if they will show a decided interest to work our publications into the market. But, should as little interest be manifested in the year to come as has been shown in the year past, there will be but small margin to work upon. <RH, April 4, 1882 par. 14>

The wider the circulation of our publications, the greater will be the demand for books that make plain the Scriptures of truth. Many are becoming disgusted with the inconsistencies, errors, and the apostasy of the churches, and with the festivals, fairs, lotteries, and numerous inventions to extort money for church purposes. There are many who are seeking for light in the darkness. If our papers, tracts, and books, expressing the truth in plain Bible language, could be widely circulated, many would find that they are just what they want. But many of our brethren act as if the people were to come to them or send to our Offices to obtain publications, when thousands do not know that they exist. <RH, April 4, 1882 par. 15>

God calls upon his people to act like living men, and not be indolent, sluggish, and indifferent. We must carry the publications to the people, and urge them to accept, showing them that they will receive much more than their money's worth. Exalt the value of the books you offer. You cannot regard them too highly. <RH, April 4, 1882 par. 16>

Ministers are not doing one-half what they might do to educate the people for whom they labor upon all points of truth and duty; and as a consequence, the people are spiritless and inactive. The stake and scaffold are not appointed for this time to test the people of God, and for this very reason the love of many has waxed cold. When trials arise, grace is proportioned for the emergency. We must individually consecrate ourselves on the very spot where God has said he would meet us.--*From Testimony No. 29.* <RH, April 4, 1882 par. 17>

## May 16, 1882 "Will a Man Rob God?"

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By Mrs. E. G. White.  
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The Lord, by the prophet Malachi, asks the question, "Will a man rob God?" He would seem to imply that such a crime could not be possible. But despite the heinous character of the offense, he adds, "Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." The fact that this solemn charge is brought against the professed people of God, should lead us to earnest self-examination, watchfulness, and prayer, lest we be included in its condemnation. <RH, May 16, 1882 par. 1>

The Bible does not condemn the rich man because he is rich; it does not declare the acquisition of wealth to be a sin,

nor does it say that money is the root of all evil. On the contrary, the Scriptures state that it is God who gives the power to get wealth. And this ability is a precious talent if consecrated to God and employed to advance his cause. The Bible does not condemn genius or art; for these come of the wisdom which God gives. We cannot make the heart purer or holier by clothing the body in sackcloth, or depriving the home of all that ministers to comfort, taste, or convenience.

<RH, May 16, 1882 par. 2>

The Scriptures teach that wealth is a dangerous possession only when placed in competition with the immortal treasure. It is when the earthly and temporal absorbs the thoughts, the affections, the devotion which God claims, that it becomes a snare. Those who are bartering the eternal weight of glory for a little of the glitter and tinsel of earth, the everlasting habitations for a home which can be theirs but a few years at best, are making an unwise choice. Such was the exchange made by Esau, when he sold his birthright for a mess of pottage; by Balaam, when he forfeited the favor of God for the rewards of the king of Midian; by Judas, when for thirty pieces of silver he betrayed the Lord of glory.

<RH, May 16, 1882 par. 3>

It is the love of money that the word of God denounces as the root of all evil. Money itself is the gift of God to men, to be used with fidelity in his service. God blessed Abraham, and made him rich in cattle, in silver, and in gold. And the Bible states, as an evidence of divine favor, that God gave David, Solomon, Jehoshaphat, Hezekiah, very much riches and honor.

<RH, May 16, 1882 par. 4>

Like other gifts of God, the possession of wealth brings its increase of responsibility, and its peculiar temptations. How many who have in adversity remained true to God, have fallen under the glittering allurements of prosperity. With the possession of wealth, the ruling passion of a selfish nature is revealed. The world is cursed today by the miserly greed and the self-indulgent vices of the worshipers of mammon.

<RH, May 16, 1882 par. 5>

The wealthy are tempted to employ their means in self-indulgence, in the gratification of appetite, in personal adornment, or in the embellishment of their homes. For these objects professed Christians do not hesitate to spend freely, and even extravagantly. But when solicited to give to the Lord's treasury, to build up his cause, and to carry forward his work in the earth, many demur. The countenance that was all aglow with interest in plans for self-gratification, does not light up with joy when the cause of God appeals to their liberality. Perhaps, feeling that they cannot well do otherwise, they dole out a limited sum, far smaller than they freely spend for needless indulgence. But they manifest no real love for Christ, no earnest interest in the salvation of precious souls. What marvel that the Christian life of this class is at best but a dwarfed and sickly existence! Unless such persons change their course, their light will go out in darkness.

<RH, May 16, 1882 par. 6>

The end of all things is at hand; and what is done for the salvation of souls must be done quickly. For this reason we are establishing institutions for the dissemination of the truth through the press, for the education of the young, and for the recovery of the sick. But the selfish and money-loving inquire "What is the use of all this, when time is so short? Is it not a contradiction of our faith to spend so much in publishing houses, schools, and health institutions?" We ask in reply, If time is to continue but a few years, why invest so much in houses and lands, or in needless and extravagant display, while so meager a sum is devoted to the work of preparation for the great event before us?

<RH, May 16, 1882 par. 7>

My brother, in no way can you more profitably employ your means than in aiding our various institutions. With God's blessing, the power of the press can hardly be over-estimated. It has been truly called the right arm of our strength. Let the publishing houses be sustained, and the message of truth be sent out to all the nations of the earth.

<RH, May 16, 1882 par. 8>

Schools have been established that our youth and children may receive the education and discipline needed to prepare them for the searching test so soon to come to every soul. In these schools the Bible should be made one of the principal subjects of study. Attention should be given to the development of both the moral and the intellectual powers. We hope that in these schools many earnest workers may be prepared to carry the light of truth to those who sit in darkness.

<RH, May 16, 1882 par. 9>

In a health institution we provide a place where the sick can enjoy the benefit of nature's remedial agents, instead of depending upon deadly drugs. And many who thus find relief, will be ready to yield to the influence of the truth.

<RH, May 16, 1882 par. 10>

To advance this work, means are needed. Let all who have the ability come to our help. Here is an opportunity for those, who, possessing a competence, have no children to claim their love and care. Some of these are aged persons. Brethren, what will you do with the means which God has intrusted to you? Are you content to let it remain invested in houses and lands, in bonds and bank stock? We have a work to do for God,--a solemn and important work. We are to give the last message of warning to the world. The various instrumentalities are crippled for want of the financial assistance which God has put it in your power to render. We are not doing the good which we might do, with your co-operation.

<RH, May 16, 1882 par. 11>

There are young men among us who can exert a good influence, and who should be encouraged to enter the ministry.

But the want of means prevents us from offering them such a support that they need not sacrifice time, health, and even life itself, in the work of the gospel. Faithful workmen can earn good wages in the various departments of secular labor, mental or physical. Is not the work of disseminating truth, and leading souls to Christ, of more importance than any temporal consideration? Are not those who faithfully engage in this work justly entitled to at least an equal compensation? We show our appreciation of the heavenly in contrast to the earthly, by our estimate of the relative value of labor for moral and for physical good. <RH, May 16, 1882 par. 12>

Wealth is a great blessing if used according to the will of God. But the selfish heart can make the possession of wealth a heavy curse. Those are not to be envied who shut up their sympathies within their own hearts. They are strangers to true happiness. The ones who obtain the most real enjoyment in this life are those who use God's bounty and do not abuse it; who live to a purpose, to bless their fellow-men and to glorify God. <RH, May 16, 1882 par. 13>

We should feel that it is not only a duty but a pleasure to aid in the advancement of the highest, holiest work committed to men,--the work of presenting to the world the riches of goodness, mercy, and truth. If the stewards of God do their duty, there is no danger that wealth will increase so rapidly as to prove a snare; for it will be used with practical wisdom and Christlike liberality. <RH, May 16, 1882 par. 14>

However large, however small the possessions of any individual, let him remember that it is his only in trust. For his strength, skill, time, talents, opportunities, and means, he must render an account to God. This is an individual work; God gives to us, that we may become like him, generous, noble, beneficent, by giving to others. Those who, forgetful of their divine mission, seek only to save or to spend in the indulgence of pride or selfishness, may secure the gains and pleasures of this world; but in God's sight, estimated by their spiritual attainments, they are poor, wretched, miserable, blind, naked. <RH, May 16, 1882 par. 15>

When rightly employed, wealth becomes a golden bond of gratitude and affection between man and his fellow-men, and a strong tie to bind his affections to his Redeemer. The infinite gift of God's dear Son calls for tangible expressions of gratitude from the recipients of his grace. He who receives the light of Christ's love, is thereby placed under the strongest obligation to shed the blessed light upon other souls in darkness. <RH, May 16, 1882 par. 16>

Jesus left the heavenly courts and came down to earth, that he might reach men where they are. He sought them in their wretchedness and debasement. He took their sorrows to his own heart. The King of glory became poor, that we through his poverty might be made rich. He lived a life of toil and humiliation, and suffered a shameful death, that he might exalt men to share his kingdom and his throne. His life is an example to all his followers. <RH, May 16, 1882 par. 17>

God is the rightful owner of the universe. All things belong to him. Every blessing which men enjoy is the result of divine beneficence. He requires that a portion be returned to him, not because he needs our offerings, but that we may show our appreciation of his gifts and our gratitude to the Giver. He justly bids us consecrate to him the first and best of his intrusted capital. If we thus acknowledge his rightful sovereignty and gracious providence, he has pledged his word that he will bless the remainder. But if we fail to bring an offering to God, his curse will rest upon all our possessions. <RH, May 16, 1882 par. 18>

Even when our first parents, in their innocency, were placed in the garden of Eden, God did not give them unlimited control. One prohibition was given to test their loyalty and obedience. But they saw that the forbidden tree was beautiful and attractive, and, as they vainly imagined, "to be desired to make one wise." They appropriated what God had reserved to himself, and his curse fell upon them and upon the earth. <RH, May 16, 1882 par. 19>

We deplore the disloyalty and ingratitude of our first parents, which opened the flood-gates of woe to our world, and yet how many are pursuing a similar course. They are not content with their rightful share of the bounties intrusted to them. The more abundant the gifts of God, the more eager are they to appropriate all to their own use, and the more unwilling to render to him that which he claims as his own. Like our first parents, many reach out their hands for the portion which belongs to God. <RH, May 16, 1882 par. 20>

Let us turn to another scene. Cain and Abel each brought an offering to God. The object presented by each was good in itself, but the Lord accepted the offering of Abel, while he rejected that of Cain. Wherein lay the difference between these offerings? Abel brought the firstling of his flock, Cain the first-fruits of the earth. Abel presented his offering in faith, depending upon the merits of Christ's blood to make it acceptable. He felt that all he had was the Lord's; and he freely gave back to the Giver his own. Cain proudly brought his offering as a gift from himself, not acknowledging that all the blessings he received came through the mercy and love of Christ. He felt that he merited the divine favor, and he accepted the blessings of God as a right. Thus many professed Christians bring their gifts to the Lord's treasury, feeling that they are deserving of special commendation for their liberality, when, in fact, their offerings have fallen far below what the Lord claims as his own. Like Cain they are unwilling to acknowledge that all their blessings have been purchased by the blood of Christ. Like Cain they are rejected of the Lord. <RH, May 16, 1882 par. 21>

When the magnificent temple erected by Solomon was dedicated to the service of God, the monarch prayed, "All things come of thee, and of thine own have we given thee." Such is the spirit in which every acceptable offering must

be presented. <RH, May 16, 1882 par. 22>

"Honor the Lord with thy substance, and with the first-fruits of all thine increase." This command is positive. God's claims must be first met. We are not to consecrate to him what remains of our income after all our real or imaginary wants are satisfied; but before any portion is consumed, we should set apart that which God has specified as his. <RH, May 16, 1882 par. 23>

Many persons will meet all inferior demands and dues, and leave to God only the last gleanings, if there be any. If not, his cause must wait till a more convenient season. Such was not the course pursued by Abraham. Upon his return from a successful military expedition, he was met by Melchizedek, "king of Salem, and priest of the most high God." This holy man blessed Abraham, in the name of the Lord, and the patriarch gave him tithes of all the spoils as a tribute of gratitude to the Ruler of nations. <RH, May 16, 1882 par. 24>

See also the example of another of the heroes of faith. While journeying from his father's home, a lonely, exile, Jacob entered into covenant with God. He entreated the Lord to be gracious unto him, and pledged himself to render in return grateful sacrifice and willing service. "If God will be with me, and will keep me in the way that I go, . . . then shall the Lord be my God, and of all that thou shalt give me, I will surely give the tenth unto thee." <RH, May 16, 1882 par. 25>

Such was the practice of patriarchs and prophets before the establishment of the Jews as a nation. But when Israel became a distinct people, the Lord gave them definite instruction upon this point: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." This law was not to pass away with the ordinances and sacrificial offerings that typified Christ. As long as God has a people upon the earth, his claims upon them will be the same. <RH, May 16, 1882 par. 26>

A tithe of all our increase is the Lord's. He has reserved it to himself to be employed for religious purposes. It is holy. Nothing less than this has he accepted in any dispensation. A neglect or postponement of this duty, will provoke the divine displeasure. If all professed Christians would faithfully bring their tithes to God, his treasury would be full. They would have no occasion to resort to fairs, lotteries, or parties of pleasure, to extort means from worldlings for the support of the gospel. <RH, May 16, 1882 par. 27>

The very same language is used concerning the Sabbath as in the law of the tithe: "The seventh day *is* the Sabbath of the Lord thy God." Man has no right nor power to substitute the first day for the seventh. He may pretend to do this; "nevertheless, the foundation of God standeth sure." The customs and teachings of men will not lessen the claims of the divine law. God has sanctified the seventh day. That specified portion of time, set apart by God himself for religious worship, continues as sacred today as when first hallowed by our Creator. In like manner a tithe of our income is "holy unto the Lord." The New Testament does not re-enact the law of the tithe, as it does not that of the Sabbath; for the validity of both is assumed, and their deep spiritual import explained. <RH, May 16, 1882 par. 28>

God has made an absolute reservation of a specified portion of our time and our means. To ignore these claims is to rob God. Christians boast that their privileges far exceed those of the Jewish age. Shall we then be content to give less to the cause of God than did his ancient people? The tithe was but a part of their liberalities. Numerous other gifts were required besides the free-will offering, or offering of gratitude, which was then, as now, of perpetual obligation. <RH, May 16, 1882 par. 29>

The claims of humanity and religion, the constantly increasing opportunities for usefulness, the providential openings for the truth to be presented to the people, demand of us liberal offerings to the cause of God. The popular churches of the day, being in harmony with the world, receive aid from them in educational and philanthropic enterprises. Our position as observers of the true Sabbath cuts us off from popular sympathy and support. Our institutions receive help only from those who are of the faith. Hence we should feel it our duty to do all in our power to keep the Lord's treasury supplied. While we as a people are seeking faithfully to give to God the time which he has reserved as his own, shall we not also render to him that portion of our means which he claims? <RH, May 16, 1882 par. 30>

## May 30, 1882 Growth in Grace.

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By Mrs. E. G. White.  
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We can never see our Lord in peace, unless our souls are spotless. We must bear the perfect image of Christ. Every thought must be brought into subjection to the will of Christ. As expressed by the great apostle, we must "come into the measure of the stature of the fullness of Christ." We shall never attain to this condition without earnest effort. We must strive daily against outward evil and inward sin, if we would reach the perfection of Christian character. <RH, May 30, 1882 par. 1>

Those who engage in this work will see so much to correct in themselves, and will devote so much time to prayer and to comparing their characters with God's great standard, the divine law, that they will have no time to comment and gossip over the faults or dissect the characters of others. A sense of our own imperfections should lead us to humility and earnest solicitude lest we fail of everlasting life. The words of inspiration should come home to every soul: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" If the professed people of God would divest themselves of their self-complacency and their false ideas of what constitutes a Christian, many who now think they are in the path to Heaven would find themselves in the way of perdition. Many a proud-hearted professor would tremble like an aspen leaf in the tempest, could his eyes be opened to see what spiritual life really is. Would that those now reposing in false security could be aroused to see the contradiction between their profession of faith and their every-day demeanor. <RH, May 30, 1882 par. 2>

To be living Christians, we must have a vital connection with Christ. The true believer can say, "I know that my Redeemer liveth." This intimate communion with our Saviour will take away the desire for earthly and sensual gratifications. All our powers of body, soul, and spirit should be devoted to God. When the affections are sanctified, our obligations to God are made primary, everything else secondary. To have a steady and ever-growing love for God, and a clear perception of his character and attributes, we must keep the eye of faith fixed constantly on him. Christ is the life of the soul. We must be in him and he in us, else we are sapless branches. <RH, May 30, 1882 par. 3>

God must be ever in our thoughts. We must hold converse with him while we walk by the way, and while our hands are engaged in labor. In all the purposes and pursuits of life, we must inquire, What will the Lord have me to do? How shall I please Him who has given his life a ransom for me? Thus may we walk with God, as did Enoch of old; and ours may be the testimony which he received, that he pleased God. <RH, May 30, 1882 par. 4>

To comprehend and enjoy God, is the highest exercise of the powers of man. This may be attained only when our affections are sanctified and ennobled by the grace of Christ: "No man knoweth the Father but the Son, and he to whom the Son will reveal him." In Christ was "God manifested in the flesh, reconciling the world unto himself." In Christ was the brightness of his Father's glory, the express image of his person. Said our Saviour, "He that hath seen me, hath seen the Father." In Christ is the life of the soul. In the outgoings of our hearts to him, in our earnest, affectionate yearnings for his excellence, in our eager searching into his glory, we find life. In communion with him we eat the bread of life. <RH, May 30, 1882 par. 5>

When we allow objects of minor importance to absorb our attention, to the forgetfulness of Christ, turning away from him to accept other companionship, we set out feet in a path which leads away from God and from Heaven. Christ must be the central object of our affections, and then we shall live in him, then we shall have his spirit, and follow his example. <RH, May 30, 1882 par. 6>

If we would walk in the light, we must follow Jesus, the light of life. What constitutes the brightness of Heaven? In what will consist the happiness of the redeemed? Christ is all in all. They will gaze with rapture unutterable upon the Lamb of God. They will pour out their songs of grateful praise and adoration to Him whom they loved and worshiped here. That song they learned and began to sing on earth. They learned to put their trust in Jesus while they were forming characters for Heaven. Their hearts were attuned to his will here. Their joy in Christ will be proportioned to the love and trust which they learned to repose in him here. <RH, May 30, 1882 par. 7>

A living Christian will cultivate gratitude of heart. He will seriously, earnestly recount the blessings of his life and the precious results of all his afflictions. He will recall every occasion upon which the hand of Christ has lifted up a standard for him against the enemy. The great love of Jesus, the infinite sacrifice made for man's redemption, will be an unfailing theme for grateful, humble praise. <RH, May 30, 1882 par. 8>

Those who are learning at the feet of Jesus will surely exemplify by their deportment and conversation the character of Christ. Their spiritual life is sustained in the closet, by secret communion with God. Their experience is marked less with bustle and excitement, than with a subdued and reverent joy. Their love for Christ is a quiet, peaceful, yet all-controlling power. The light and love of an indwelling Saviour are revealed in every word and every act. Outward troubles cannot reach that life which we live by faith on the Son of God. Its richest, purest joys are felt when Christ is the theme of thought and conversation. <RH, May 30, 1882 par. 9>

The life of the soul cannot be sustained, except by the right exercise of the affections Heavenward, Christward, Godward. Repentance and faith in Christ for the forgiveness of sins are essential, but not all that is required. "He that believeth on the Son hath everlasting life." "This is eternal life, to know the only true God, and Jesus Christ"--to know him by faith, to receive him into the affections. To accept Christ as our Saviour, we must see him in his work of atonement, and believe that he is able and willing to do what he has promised. The Christian's life is now but just begun. He must, as exhorted by the apostle, "go on unto perfection." He must bring every thought into captivity to the obedience of Christ. If we believe in Jesus, we will love to think of him, love to talk of him, love to pray to him. He is

supreme in our affections. We love that which Christ loves, and hate that which Christ hates. <RH, May 30, 1882 par. 10>

I have deep anguish of soul as I think that many who have great light and great knowledge of Bible truths, and some even who have taken the responsibility of presenting these truths to others, have yet so little of the love of Jesus in their own hearts. Like the religious teachers whom Christ reproved, they say and do not. They are fruitless branches. A mere profession of godliness is of but little account. A nominal, theoretical belief of the truth is of but little value. The devils also believe, and tremble. We must have that faith that works by love, and purifies the soul. Our experience in spiritual things must deepen and widen. We need more strength daily, and we may obtain it by constant communion with God.

<RH, May 30, 1882 par. 11>

The Christian life is never at a standstill. It is, it must be, progressive. Our love for Christ should become stronger and stronger. If the heart is devoted to Jesus, its love for earthly friends and worldly treasure becomes subordinate rather than supreme. As we by faith drink from the fountain of life, so will our joy and peace increase. Oh that we were more trustful, and firm, and true, that Christ might not be ashamed to call us brethren! <RH, May 30, 1882 par. 12>

My brother, my sister, is your soul in the love of God? Many of you have a twilight perception of Christ's excellence, and your soul thrills with joy. You long for a fuller, deeper sense of the Saviour's love. You long to entwine your affections about him more closely. You are unsatisfied. But do not despair. Give to Jesus the heart's best and holiest affections. Treasure every ray of light. Cherish every desire of the soul after God. Give yourselves the culture of spiritual thoughts and holy communings. Make haste to obtain a fitness for the mansions which Christ has gone to prepare for all that love him. The day is far spent, the night is at hand. Make haste to ripen for Heaven. <RH, May 30, 1882 par. 13>

It is a great, a solemn work to obtain a moral fitness for the society of the pure and the blest. God's word presents the standard to which we are to conform our life and character. We may choose to follow some other standard, which is more in harmony with our own hearts, but we can never thus gain the divine approval. Only by conforming to the word of God, can we hope to come to "the measure of the stature of the fullness of Christ." But we must do this, or we shall never enter Heaven. Without purity and holiness of heart, we cannot win the crown of immortal glory. <RH, May 30, 1882 par. 14>

Many who ought to be teachers, have hardly learned the alphabet of the Christian life. They need constantly that one teach them. They do not grow in holiness, in faith, in hope, in joy, in gratitude. Christ opened the way, at an infinite cost, that we might live a Christian life. He has told us just what that life must be,--consistent, uniform, Christlike,--that at its close we may say with Paul, "I have fought a good fight, I have kept the faith." It was by faith in Christ that the great apostle maintained the consistency and beauty of his course. He suffered opposition, insult, persecution, imprisonment, with a firmness and meekness which none but Christ could impart. Our obligations are no less than were his. Our privileges are great, our opportunities abundant. Great light is shining upon us, but it will become darkness to those who refuse to follow its guidance. <RH, May 30, 1882 par. 15>

Measuring ourselves by the Bible standard will give us no exalted view of our own goodness or greatness. The truths of the gospel and the teachings of the Holy Spirit, will produce in us brokenness of heart, hatred of sin, and an understanding of self. But wishing for holiness of heart and purity of life will not bring us into possession of these blessings. Mourning over religious delinquencies will never make one acquisition. There are thousands of sluggish hypocritical tears, of sighs and groans, that never bring to the soul one cheering beam of light, one manifestation of Christ's approval. <RH, May 30, 1882 par. 16>

It will cost us something to obtain a Christian experience, and to develop a true and noble character. It requires sacrifice and earnest effort, and this is why so little advancement is made by professing Christians. They do not go to the great source of wisdom, because they shrink from the toil, the cost, the inconvenience. They wish to have righteousness put upon them as a garment. But the white-robed throng of the redeemed ones, are those who have washed their robes, and made them white in the blood of the Lamb. Christ has presented the matter as it is: "Agonize to enter in at the strait gate; for many shall seek to enter in, and shall not be able." <RH, May 30, 1882 par. 17>

We have each a daily work to do, to correct our natural defects of character, and to cultivate the Christian graces. Only by the accomplishment of this work, can we hope to share in the reward of the righteous. Said Christ, "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." <RH, May 30, 1882 par. 18>

## June 13, 1882 Home Discipline.

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By Mrs. E. G. White.

The work of parents precedes that of the teacher. They have a home school,--the first grade. If they seek carefully and prayerfully to know and to do their duty, they will prepare their children to enter the second grade,--to receive instructions from the teacher. If parents are so engrossed in the business and pleasures of this life that they neglect the proper discipline of their children, the work of the teacher is not only made very hard and trying, but often rendered wholly fruitless. <RH, June 13, 1882 par. 1>

We never needed close connection with God more than we need it today. One of the greatest dangers that beset God's people has ever been from conformity to worldly maxims and customs. The youth especially are in constant peril. Fathers and mothers should be on their guard against the wiles of Satan. While he is seeking to accomplish the ruin of their children, let not parents flatter themselves that there is no particular danger. Let them not give thought and care to the things of this world, while the higher, eternal interests of their children are neglected. <RH, June 13, 1882 par. 2>

None should permit themselves, through the week, to become so absorbed in their temporal interests, and so exhausted by their efforts for worldly gain, that on the Sabbath they have no strength or energy to give to the service of God. We are robbing the Lord, when we unfit ourselves to worship him upon his holy day. And we are robbing ourselves as well; for we need the warmth and glow of association, as well as the strength to be gained from the wisdom and experience of other Christians. <RH, June 13, 1882 par. 3>

Fathers and mothers should make it a rule that their children attend public worship on the Sabbath, and should enforce the rule by their own example. It is our duty to command our children and our household after us, as did Abraham. By example as well as precept we should impress upon them the importance of religious teaching. All who have taken the baptismal vow have solemnly consecrated themselves to the service of God; they are under covenant obligation to place themselves and their children where they may obtain all possible incentives and encouragement in the Christian life. <RH, June 13, 1882 par. 4>

Those who take upon themselves the name of Christ, should be unmistakably devoted to his cause, and identified with his people. But if all the thoughts and energies are given to temporal affairs, if they have no time, strength, or interest for the service of Christ, they are not his disciples. Their names should be dropped from the church records. Of what benefit to the church are names, without the interest and support of the persons whom the names represent? <RH, June 13, 1882 par. 5>

When the children of Christian parents take delight in skepticism, deeming it a token of manly independence to doubt the Scriptures and sneer at religion; when they excuse their own delinquencies by pointing to the faults of church-members,--let the father and mother inquire if this is not the fruit of their own influence and example. The Lord will work with the efforts of those who seek him with all the heart. If world-loving parents would but labor as earnestly for the salvation of their children as they now labor to promote their temporal interests, they might see them faithful workers in the cause of Christ. We read in the word of God that as the result of apostolic prayers and labors, the Lord added to the church daily such as should be saved. Similar efforts put forth today will produce similar results. <RH, June 13, 1882 par. 6>

Great is the sacrifice by which Christ has purchased his people; great are the privileges set before us in the gospel. A corresponding zeal and devotion are in return required from us. The great apostle writes to his Corinthian brethren, "I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." And again he bids them, "Be ye followers of God as dear children," and "walk worthy of the vocation wherewith ye are called," "being fruitful in every good work, and increasing in the knowledge of God." But where is the simplicity and fervent piety which should be seen among those who make so exalted a profession? How much careful thought and study are now given to copying the character of Christ? How do they compare with the attention and interest given to our earthly, temporal affairs? <RH, June 13, 1882 par. 7>

Let the words of Christ come home to the world-loving professors of godliness, "Except ye be converted, and become as little children, ye shall not enter the kingdom of Heaven. Whosoever shall not receive the kingdom of Heaven as a little child, shall in nowise enter therein." We should teach our children lessons of simplicity and trust. We should teach them to love, and fear, and obey their Creator. In all the plans and purposes of life, his glory should be held paramount; his love should be the mainspring of every action. <RH, June 13, 1882 par. 8>

Worldly wisdom, intellectual ability, mental training, will not give the knowledge requisite for an entrance into Christ's kingdom. The wise and prudent of this world cannot comprehend it. The wisdom of this world is foolishness with God. <RH, June 13, 1882 par. 9>

Children are committed to their parents as a precious trust, which God will one day require at their hands. We should give to their training more time, more care, and more prayer. They need more of the right kind of instruction. The word of God should be the man of our counsel, the guide and instructor of old and young. Parents can, if they will, interest

their children in the varied knowledge found in its sacred pages. Children will learn to love that which the parents love. Those who would interest their sons and daughters in Bible study, and impress its truths upon their minds, must themselves feel its ennobling, sanctifying influence. They must exemplify its sacred principles in daily life. <RH, June 13, 1882 par. 10>

If we desire our children to love and reverence God, we must talk of his goodness, his majesty, and his power, as displayed in the works of creation and in the sacred word. If we desire them to love and imitate the character of Christ, we must tell them of the sacrifice which he made for our redemption, of the humility and self-denial, the matchless love and sympathy, displayed in his life on earth, and then tell them that this is the pattern which we are to follow. We should tell them often the wonderful story of the Saviour's life; of his early youth, when he was subject to such temptations as they have to meet; of his obedience and filial love, as he toiled in the workshop at Nazareth, aiding his father to bear the burdens of life. We should tell them of his generous, self-denying course, his spotless purity, his love for little children, his compassion for the sorrowing and the sinful. <RH, June 13, 1882 par. 11>

When children err, parents should take time to read to them tenderly from the word of God such admonitions as are particularly applicable to their case. When they are tried, tempted, or discouraged, cite them to its precious words of comfort, and gently lead them to put their trust in Jesus. Thus the young mind may be directed to that which is pure and ennobling. And as the great problems of life, and the dealings of God with the human race, are unfolded to the understanding, the reasoning powers are exercised, the judgement enlisted, while lessons of divine truth are impressed upon the heart. Thus parents may be daily molding the characters of their children, that they may have a fitness for the future life. <RH, June 13, 1882 par. 12>

Oh, what a field is committed to parents and teachers! How have they labored in this vineyard of the Lord? It is a sad fact that the most important objects to be secured in the education of the youth, are often neglected as of little moment. The value of the early years in forming right habits, and cherishing firm, pure principles, are appreciated by few. <RH, June 13, 1882 par. 13>

Parents should not pass lightly over the sins of their children. When these sins are pointed out by some faithful friend, the parent should not feel that his rights are invaded, that he has received a personal offense. The habits of every youth and every child affect the welfare of society. The wrong course of one youth may lead many others in an evil way. Parents should not look on in silence while their children are corrupted by some vicious companion. <RH, June 13, 1882 par. 14>

It is for the interest of all, that the youth be subjected to proper restraint. Yet it is often the case that when a God-fearing teacher attempts to correct in a pupil habits which have been fastened by the lax discipline of the parents, he will arouse the indignation of these parents. Not only do they neglect their own divinely-appointed responsibility, but they attempt to hinder the teacher from discharging his duty, and cast upon him the blame for the perversity of their evil-minded children. <RH, June 13, 1882 par. 15>

Some indulgent, ease-loving parents fear to exercise wholesome authority over their unruly sons, lest they run away from home. It would be better for some to do this than to remain at home to live upon the bounties provided by the parents, and at the same time trample upon all authority, both human and divine. It might be a most profitable experience for such children to have to the full that independence which they think so desirable, to learn that it costs exertion to live. Let the parent say to the boy who threatens to run away from home, "My son, if you are determined to leave home rather than comply with just and proper rules, we will not hinder you. If you think to find the world more friendly than the parents who have cared for you from infancy, you must learn your mistake for yourself. When you wish to come to your father's house, to be subject to his authority, you will be welcome. Obligations are mutual. While you have food and clothing and parental care, you are in return under obligation to submit to home rules and wholesome discipline. My house cannot be polluted with the stench of tobacco, with profanity or drunkenness. I desire that angels of God shall come into my home. If you are fully determined to serve Satan, you will be as well off with those whose society you love, as you will be at home." <RH, June 13, 1882 par. 16>

Such a course would check the downward career of thousands. But too often children know that they may do their worst, and yet an unwise mother will plead for them, and conceal their transgressions. Many a rebellious son exults because his parents have not the courage to restrain him. They may expostulate, as did Eli, but they do not enforce obedience. Such parents are encouraging their children in dissipation, and are dishonoring God by their unwise indulgence. It is these rebellious, corrupt youth that form the most difficult element to control in schools and colleges. <RH, June 13, 1882 par. 17>

Sin should be faithfully reprov'd, and right discipline promptly and firmly enforced. Yet harsh dealing will not help the wrong-doer to see his error or to reform. Let all needed reproof or correction be given in the spirit which actuated our Saviour. Let firmness and decision be blended with sympathy and love. By wise management, the wayward, stubborn youth may be transformed. Parents, to accomplish such work, you need Christ-like patience and self-command. Do not irritate by a sharp word or an angry look. Be calm; and let your heart often ascend in prayer to God



for grace and wisdom. Angels will come to your side, and help you to raise up a standard against the enemy. <RH, June 13, 1882 par. 18>

Make your children feel that you love them, and desire to do them good. Encourage every effort to do right. Show them that you have confidence in them. Remember that your example will be the most impressive lesson which you can give. Your courtesy and self-control will have greater influence upon the characters of your children than mere words could have. <RH, June 13, 1882 par. 19>

You must yourselves labor for the spiritual welfare of those under your care. You should not seek to lay this burden upon others. You cannot transfer to others your responsibility. Converse with your children upon personal religion. Learn just where they stand. Pray with them and for them singly. Jesus won men by personal contact, his heart reaching the hearts of the people. We must work as Christ worked. Improve every opportunity. Make religion the vital question of life. Teach your children that every worldly consideration should be made second to their eternal interests. <RH, June 13, 1882 par. 20>

Remember that your sons and daughters are younger members of God's family. He has committed them to your care, to train and educate for Heaven. You must render an account to him for the manner in which you discharge your sacred trust. <RH, June 13, 1882 par. 21>

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## June 20, 1882 Workers for God.

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By Mrs. E. G. White.  
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To every man God has intrusted talents for wise improvement. If rightly used, these talents will reflect glory to the Giver. But the most precious gifts of God may be perverted, and thus become a curse rather than a blessing. No man can even once devote his God-given powers to the service of worldliness or pride without placing himself on the enemy's ground, weakening his own soul, and misleading others. <RH, June 20, 1882 par. 1>

Some who possess qualities which might render them highly useful to the cause of God, possess also serious defects of character, which they do not make sufficient effort to overcome. They seem almost powerless to resist the spirit and influence of the world. Some endeavor to change their surroundings in the hope of finding an easier path; but while they shun one temptation, they place themselves in the way of another. It is of little avail to change our position in order to escape temptation, unless God marks out our way and indicates our duty. The trouble is not so much in the surroundings as in the weakness of the man. <RH, June 20, 1882 par. 2>

Those who have not a living connection with God, are actuated by a desire to exalt self. It is this desire which has opened the way for an irreligious influence to bear sway among us. Many have not pure, noble conceptions of truth and duty. Worldly customs and practices are introduced because the hearts of unconsecrated ministers and church-members still cling to the love of the world. These persons are not qualified to teach the truth, for they do not present to the world the safe standard. Words, however true and forcible, will have but little effect, if contradicted by the daily life. <RH, June 20, 1882 par. 3>

No man can exert an influence for Christ, unless he is a decided and consistent Christian. Those who love and cherish the pure principles of Bible religion, will not be found weak in moral power. Under the elevating, ennobling influence of the Holy Spirit, the tastes and inclinations become pure and holy. Nothing will take so strong a hold upon the affections, nothing reaches so fully down to the deepest motives of action, nothing exerts so potent an influence upon the life, and gives so great firmness and stability to the character, as the religion of Christ. It is this which is lacking in the church. Many will be found wanting in the day of final accounts, because they did not possess real godliness. <RH, June 20, 1882 par. 4>

Pure religion leads its possessor ever upward, inspiring him with noble purposes, teaching him propriety of deportment, and imparting a becoming dignity to every action. True religion is possessed by few. The mass of mankind do not cordially embrace or faithfully practice its principles. At the last day the curse of God will rest upon many who had flattered themselves that they were in favor with him. "If the light that is in thee be darkness, how great is that darkness." God forbid that those who profess to teach the sacred, solemn truth that the end of all things is at hand, and who claim to be the repositories of the divine law, should cherish a love for pleasure, and look to the world for favor and approbation! Christ gives them no such example. <RH, June 20, 1882 par. 5>

We should beware that we do not, by our trifling and indifferent course, belittle and disgrace our holy work. There is need of thoughtful men,--men who will not be satisfied with superficial knowledge or experience, and who will not be

unsettled by every passing temptation. Men are needed of firm and earnest purpose, men whose highest aim is to do good, to gather souls to Christ. Talkative, restless, self-commending men, who stretch out their hands to the world, and whom the world is ever seeking to win to her embrace, are not the ones who will honor God at this important crisis.

<RH, June 20, 1882 par. 6>

The Lord has given man capacity for continual improvement, and has granted him all possible aid in the work. Through the provisions of divine grace, we may attain almost to the excellence of the angels. What shall be said of those who, having had many years of experience in the truth, and many precious advantages for growth in grace, are yet inclined toward the world, and find pleasure in its amusements and display? Instead of going on from strength to strength, they are, little by little, departing from God, and losing their spiritual life. <RH, June 20, 1882 par. 7>

"Watch and pray, lest ye enter into temptation," is the admonition of our Saviour. A cunning and cruel foe attends our steps, and is working every moment, with all his strength and skill, to turn us out of the right way. He succeeds best when employing such instrumentalities as best conceal himself. He often appears as an angel of light, and those who have not walked in the light of Heaven, those who have not followed Christ in his humiliation, are deceived and ensnared by his devices. <RH, June 20, 1882 par. 8>

Talent can never take the place of piety, nor can the applause of men recommend us to the favor of God. What the majority of professed Christians need, is genuine conversion. If the heart is right, the actions will be right. An earthly, debasing influence marks the character and the life of those whose hearts do not glow with the fire of true goodness. Too many profess to be followers of Christ, and feel at liberty to follow their own judgment, and indulge the desires of their own hearts. He who would advance in the Christian life, must put his own hands and heart to the work. Friends may exhort and counsel, to urge him onward and upward; Heaven may pour its choicest blessings upon him; he may have all possible assistance on the right hand and on the left, and yet all will be in vain, unless he shall put forth earnest effort to help himself. He himself must engage in the warfare against sin and Satan, or he will fail of everlasting life.

<RH, June 20, 1882 par. 9>

Unbending principle will mark the course of those who sit at the feet of Jesus and learn of him. But alas! how many are to be found who are today engaging earnestly in the service of Christ, tomorrow equally earnest in uniting with worldlings in their frivolous amusements. They veer with every wind of temptation. Let the world hold out its bait,--fame or honor, pleasure or gain,--and there is no sacrifice of feeling or conscience that will not be made to gain the prize. Can Christ trust such men to give to the world the light of his truth? Never! Under favorable circumstances they may seem to lead a consistent life; but let temptation entice, and they venture upon the enemy's ground, and worst of all, lead others in the same path. Unsound at heart, they are unsound in life. When a crisis comes, when firmness is most required, they are found on the wrong side. He who has once yielded to temptation has become spiritually weak, and he will yield more readily the second time. Every repetition of the sin weakens his power of resistance, blinds his eyes, and stifles conviction. Every seed of indulgence sown, produces a harvest. "That which ye sow, ye shall also reap." <RH, June 20, 1882 par. 10>

Satan trembles when the voice of God speaks through his instruments, giving cautions and warnings, and rebuking sin. The startling announcement, "Thou art the man," stirs the soul of the guilty. He may for a time put forth earnest efforts to subdue his favorite sin,--ambition, pride, love of display, emulation, avarice, or any other evil trait,--but it is too often the case that his zeal soon flags, and he falls back into his former error. When again reproved, he is rarely impressed as before. Having once stifled conviction, he finds it more easy to repeat the same course. He is hardening his heart against the convictions of the Holy Spirit. A further rejection of the truth places him where a far mightier influence will be ineffectual to stir the sluggish soul, and make an abiding impression. <RH, June 20, 1882 par. 11>

The Lord sends us warning, counsel, and reproof, that we may have opportunity to correct our errors before they become second-nature. But if we refuse to be corrected, God does not interfere to counteract the tendencies of our own course of action. He works no miracle that the seed sown may not spring up and bear fruit. That man who manifests an infidel hardihood or a stolid indifference to divine truth, is but reaping the harvest which he has himself sown. Such has been the experience of many. They listen with stoical indifference to the truths which once stirred their very souls. They sowed neglect, indifference, and resistance to the truth; and such is the harvest which they reap. The coldness of ice, the hardness of iron, the impenetrable, unimpressible nature of rock--all these find a counterpart in the character of many a professed Christian. It was thus that the Lord hardened the heart of Pharaoh. God spoke to the Egyptian king by the mouth of Moses, giving him the most striking evidences of divine power; but the monarch stubbornly refused the light which would have brought him to repentance. God did not send a supernatural power to harden the heart of the rebellious king, but as Pharaoh resisted the truth, the Holy Spirit was withdrawn, and he was left to the darkness and unbelief which he had chosen. <RH, June 20, 1882 par. 12>

By persistent rejection of the Spirit's influence, men cut themselves off from God. He has in reserve no more potent agency to enlighten their minds. No revelation of his will can reach them in their unbelief. <RH, June 20, 1882 par. 13>

Would that I could lead every professed follower of Christ to see this matter as it is. We are all sowing either to the flesh or to the Spirit, and we reap the harvest from the seed we sow. In choosing our pleasures or employments, we should seek only those things that are excellent. The trifling, the worldly, the debasing, should have no power to control the affections or the will. The great apostle declared that he kept his body under, and this discipline must be maintained by every follower of Christ. <RH, June 20, 1882 par. 14>

The bondage of worldly habits and customs is so pleasing to the natural heart that it has become well-nigh universal. Few can be found who are willing to deny self that they may walk in the light of Heaven. It is because they know not Christ and obey not the truth, that professed Christians can accept as their portion the pleasures of sense and the changing fashions of a fickle world. Not one of those who have come out from the world, in obedience to the injunctions of Christ, can find pleasure in its amusements or its display. Many are saying by their course of action, that the line of demarkation between Christians and the world must not be too distinct. They conform to the customs and unite in the pursuits of the lovers of pleasure, in order to retain their friendship, and exert an influence to win them to the truth. The plea is not new. The same work has been often attempted since the opposing forces of good and evil first existed in the world. The result has ever been the same. Conformity to worldly customs converts the church to the world. It never converts the world to Christ. "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God." How can the loyal subjects of the Great King be in harmony with his bitterest foe? When the professed people of God choose the fellowship of the world, what marvel that the presence and blessing of Christ is shut out from the church? <RH, June 20, 1882 par. 15>

In the fear of God, whom I love and whom I serve, I call upon the followers of Christ to come out from the world. If they would but be men of principle, in determination, in moral power, there are many who might become polished instruments in the hand of Christ. But if they at times yield themselves to the control of Satan, they cannot be trusted. He who does not himself resist inclination, or who has not a proper understanding of Christian obligation, would be an unsafe guide to others. One injudicious act may exert an influence which the most earnest effort will be powerless to counteract. <RH, June 20, 1882 par. 16>

Good qualities, superior talents, are a curse rather than a blessing, when they are not consecrated to God. The greater the gifts, the more dangerous their influence to lead away from Christ. Those who present to others the solemn, searching truths for this time, should exemplify these truths in their own life. To preach what we do not practice, is but to confirm sinners in their impenitence. The most earnest exhortations to walk in the light will be unheeded, if the speaker himself neglects to follow the light which Christ has given. <RH, June 20, 1882 par. 17>

By disregarding the teachings of God's word, many have dulled their keen perception of Christian consistency. Having no real connection with God, they mistake good impulses for religion. Said Christ to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." When the love of Jesus is abiding in the soul, many who are now but withered branches will become as the cedars of Lebanon, "whose root is by the great waters." The cedar is noted for the firmness of its roots. Not content to cling to the earth with a few weak fibers, it thrusts its rootlets, like a sturdy wedge, into the cloven rock, and reaches down deeper and deeper for strong holds to grasp. When the tempest grapples with its boughs, that firm-set tree cannot be uprooted. What a goodly cedar might not every follower of Christ become, if he were but rooted and grounded in the truth, firmly united to the Eternal Rock. <RH, June 20, 1882 par. 18>

The people of God cannot conform to the world, and yet enjoy his love and be sanctified through the truth. They may bear the outward semblance of the cedar, but their roots strike no deeper than the surface sand. When the tempest falls, they will be uprooted. Others, who have been content to follow their example, will perish in like manner. <RH, June 20, 1882 par. 19>

My brethren and sisters, be careful what influence you exert upon the cause of God. Be careful what example you set before the youth. Satan and his angels are putting forth their utmost efforts to efface from the minds of the young every impression made by the Holy Spirit. Let the professed people of God beware that they do not aid the great deceiver in his work. Only those who are firm, true, devoted, living Christians, can be a help to the cause of God. <RH, June 20, 1882 par. 20>

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## June 27, 1882 Shall We Consult Spiritualist Physicians?

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By Mrs. E. G. White.  
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"Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick; and he sent messengers,

and said unto them, Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover of this disease. But the angel of the Lord said unto Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, 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." <RH, June 27, 1882 par. 1>

This narrative most strikingly displays the divine displeasure against those who turn from God to Satanic agencies. A short time previous to the events above recorded, the kingdom of Israel had changed rulers. Ahab had fallen under the judgment of God, and had been succeeded by his son Ahaziah, a worthless character, who did only evil in the sight of the Lord, walking in the ways of his father and mother, and causing Israel to sin. He served Baal, and worshiped him, and provoked the Lord God of Israel to anger, as his father Ahab had done. But judgments followed close upon the sins of the rebellious king. A war with Moab, and then the accident by which his own life was threatened, attested the wrath of God against Ahaziah. <RH, June 27, 1882 par. 2>

How much had the king of Israel heard and seen in his father's time, of the wondrous works of the Most High! What terrible evidence of his severity and jealousy had God given apostate Israel! Of all this, Ahaziah was cognizant; yet he acts as though these awful realities, and even the fearful end of his own father, were only an idle tale. Instead of humbling his heart before the Lord, he ventured upon the most daring act of impiety which marked his life. He commands his servants, "Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover of this disease." <RH, June 27, 1882 par. 3>

The idol of Ekron was supposed to give information, through the medium of its priests, concerning future events. It had obtained such general credence that it was resorted to by large numbers from a considerable distance. The predictions there uttered, and the information given, proceeded directly from the prince of darkness. It is Satan who created, and who maintains the worship of idols, to divert the minds of men from God. It is by his agency that the kingdom of darkness and falsehood is supported. <RH, June 27, 1882 par. 4>

The history of King Ahaziah's sin and punishment has a lesson of warning which none can disregard with impunity. Though we do not pay homage to heathen gods, yet thousands are worshiping at Satan's shrine as verily as did the king of Israel. The very spirit of heathen idolatry is rife today, though under the influence of science and education it has assumed a more refined and attractive form. Every day adds sorrowful evidence that faith in the sure word of prophecy is fast decreasing, and that in its stead superstition and Satanic witchery are captivating the minds of men. All who do not earnestly search the Scriptures, and submit every desire and purpose of life to that unerring test, all who do not seek God in prayer for a knowledge of his will, will surely wander from the right path, and fall under the deception of Satan. <RH, June 27, 1882 par. 5>

The heathen oracles have their counterpart in the spiritualistic mediums, the clairvoyants and fortune-tellers of today. The mystic voices that spoke at Ekron and Endor are still by their lying words misleading the children of men. The prince of darkness has but appeared under a new guise. The mysteries of heathen worship are replaced by the secret associations and seances, the obscurities and wonders, of the sorcerers of our time. Their disclosures are eagerly received by thousands who refuse to accept light from God's word or from his Spirit. While they speak with scorn of the magicians of old, the great deceiver laughs in triumph as they yield to his arts under a different form. <RH, June 27, 1882 par. 6>

His agents still claim to cure disease. They attribute their power to electricity, magnetism, or the so-called "sympathetic remedies." In truth, they are but channels for Satan's electric currents. By this means he casts his spell over the bodies and souls of men. <RH, June 27, 1882 par. 7>

I have from time to time received letters both from ministers and lay-members of the church, inquiring if I think it wrong to consult spiritualist and clairvoyant physicians. I have not answered these letters, for want of time. But just now the subject is again urged upon my attention. So numerous are these agents of Satan becoming, and so general is the practice of seeking counsel from them, that it seems needful to utter words of warning. <RH, June 27, 1882 par. 8>

God has placed it in our power to obtain a knowledge of the laws of health. He has made it our duty to preserve our physical powers in the best possible condition, that we may render to him acceptable service. Those who refuse to improve the light and knowledge that has been mercifully placed within their reach, are rejecting one of the means which God has granted them to promote spiritual as well as physical life. They are placing themselves where they will be exposed to the delusions of Satan. <RH, June 27, 1882 par. 9>

Not a few, in this Christian age and Christian nation, resort to evil spirits, rather than trust to the power of the living God. 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 hands of Satan as if he were standing by her side. In how many instances is the future life of the child controlled by a Satanic power, which it seems impossible to break. <RH, June 27, 1882 par. 10>

Many are unwilling to put forth the needed effort to obtain a knowledge of the laws of life and the simple means to be employed for the restoration of health. They do not place themselves in right relation to life. When sickness is the result of their transgression of natural law, they do not seek to correct their errors, and then ask the blessing of God, but they resort to the physicians. If they recover health, they give to drugs and doctors all the honor. They are ever ready to idolize human power and wisdom, seeming to know no other God than the creature,--dust and ashes. <RH, June 27, 1882 par. 11>

I have heard a mother pleading with some infidel physician to save the life of her child; but when I entreated her to seek help from the Great Physician who is able to save to the uttermost all who come unto him in faith, she turned away with impatience. Here we see the same spirit that was manifested by Ahaziah. <RH, June 27, 1882 par. 12>

It is not safe to trust to physicians who have not the fear of God before them. Without the influence of divine grace, the hearts of men are "deceitful above all things, and desperately wicked." Self-aggrandizement is their aim. Under the cover of the medical profession, what iniquities have been concealed; what delusions supported! The physician may claim to possess great wisdom and marvelous skill, when his character is abandoned, and his practice contrary to the laws of life. The Lord our God assures us that he is waiting to be gracious; he invites us to call upon him in the day of trouble. How can we turn from him to trust in an arm of flesh? <RH, June 27, 1882 par. 13>

Go with me to yonder sick-room. There lies a husband and father, a man who is a blessing to society and to the cause of God. He has been suddenly stricken down by disease. The fire of fever seems consuming him. He longs for pure water to moisten the parched lips, to quench the raging thirst, and cool the fevered brow. But no; the doctor has forbidden water. The stimulus of strong drink is given, and adds fuel to the fire. The blessed, Heaven-sent water, skillfully applied, would quench the devouring flame, but it is set aside for poisonous drugs. <RH, June 27, 1882 par. 14>

For a time, nature wrestles for her rights, but at last, overcome, she gives up the contest, and death sets the sufferer free. God desired that man to live, to be a blessing to the world; Satan determined to destroy him, and through the agency of the physician he succeeded. How long shall we permit our most precious lights to be thus extinguished? <RH, June 27, 1882 par. 15>

Ahaziah sent his servants to inquire of Baal-zebub, at Ekron; but instead of a message from the idol, he hears the awful denunciation from the God of Israel, "Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." It was Christ that bade Elijah speak these words to the apostate king. Jehovah Immanuel had cause to be greatly displeased at Ahaziah's impiety. What had Christ not done to win the hearts of sinners, and to inspire them with unwavering confidence in himself? For ages he had visited his people with manifestations of the most condescending kindness and unexampled love. From the times of the patriarchs, he had shown how his "delights were with the sons of men." He had been a very present help to all who sought him in sincerity. "In all their afflictions, he was afflicted, and the angel of his presence saved them. In his love and in his pity he redeemed them." Yet Israel had revolted from God, and turned for help to the Lord's worst enemy. <RH, June 27, 1882 par. 16>

The Hebrews were the only nation favored with a knowledge of the true God. When the king of Israel sent to inquire of a pagan oracle, he proclaimed to the heathen that he had more confidence in their idols than in the God of his people, the Creator of the heavens and the earth. In the same manner do those who profess to have a knowledge of God's word 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 such a course on the part of a wicked, idolatrous king, how can he regard a similar course pursued by those who profess to be his servants? <RH, June 27, 1882 par. 17>

Why is it that men are so unwilling to trust Him who created man, who can, by a touch, a word, a look, heal all manner of disease? Who is more worthy of our confidence than the One who made so great a sacrifice for our redemption? If the professed followers of Christ would, with purity of heart, exercise as much faith in the promises of God as they repose in Satanic agencies, they would realize in soul and body the life-giving power of the Holy Spirit. Christ condescended to take our nature, that he might reach to the very depths of human woe and degradation, to elevate and ennoble our race. With such evidence of his incomparable love, how can any turn from the God of light, the God of power, and give heed to Satan, the author of all our woes? <RH, June 27, 1882 par. 18>

God has granted to this people great light, yet we are not placed beyond the reach of temptation. Who among us are seeking help from the gods of Ekron? Look on this picture--not drawn from imagination. In how many, even among Seventh-day Adventists, may its leading characteristics be seen? An invalid-- apparently very conscientious, yet bigoted and self-sufficient--freely avows his contempt for the laws of health and life, which divine mercy has led us as a people to accept. His food must be prepared in a manner to satisfy his morbid cravings. Rather than sit at a table where wholesome food is provided, he will patronize restaurants, because he can there indulge appetite without restraint. A fluent advocate of temperance, he disregards its foundation principles. He wants relief, but refuses to obtain it at the price of self-denial. <RH, June 27, 1882 par. 19>

That man is worshiping at the shrine of perverted appetite. He is an idolater. The powers which, sanctified and

ennobled, might be employed to honor God, are weakened and rendered of little service. An irritable temper, a confused brain, and unstrung nerves are among the results of his disregard of nature's laws. He is inefficient, unreliable. <RH, June 27, 1882 par. 20>

Whoever has the courage and honesty to warn him of danger, thereby incurs his displeasure. The slightest remonstrance or opposition is sufficient to rouse his combative spirit. But now an opportunity is presented to seek help from one whose power comes through the medium of witchcraft. To this source he applies with eagerness, freely expending time and money in hope of securing the proffered boon. He is deceived, infatuated. The sorcerer's power is made the theme of praise, and others are influenced to seek his aid. Thus the God of Israel is dishonored, while Satan's power is revered and exalted. <RH, June 27, 1882 par. 21>

In the name of Christ, I would address his professed followers: Abide in the faith which you have received from the beginning. Shun profane and vain babblings. Instead of putting your trust in witchcraft, have faith in the living God. Cursed is the path that leads to Endor or to Ekron. The feet will stumble and fall that venture upon the forbidden ground. There is a God in Israel, with whom is deliverance for all that are oppressed. Righteousness is the habitation of his throne. <RH, June 27, 1882 par. 22>

There is danger in departing in the least from the Lord's instruction. When we deviate from the plain path of duty, a train of circumstances will arise that seem irresistibly to draw us farther and farther from the right. Needless intimacies with those who have no respect for God will seduce us, ere we are aware. Fear to offend worldly friends will deter us from expressing our gratitude to God or acknowledging our dependence upon him. We must keep close to the word of God. We need its warnings and encouragement, its threatenings and promises. We need the perfect example given only in the life and character of our Saviour. <RH, June 27, 1882 par. 23>

Angels of God will preserve his people while they walk in the path of duty; but there is no assurance of such protection for those who deliberately venture upon Satan's ground. An agent of the great deceiver will say and do anything to gain his object. It matters little whether he calls himself a spiritualist, an "electric physician," or a "magnetic healer." By specious pretenses he wins the confidence of the unwary. He pretends to read the life-history and to understand all the difficulties and afflictions of those who resort to him. Disguising himself as an angel of light, while the blackness of the pit is in his heart, he manifests great interest in women who seek his counsel. He tells them that all their troubles are due to an unhappy marriage. This may be too true, but such a counselor does not better their condition. He tells them that they need love and sympathy. Pretending great interest in their welfare, he casts a spell over his unsuspecting victims, charming them as the serpent charms the trembling bird. Soon they are completely in his power, and sin, disgrace, and ruin are the terrible sequel. <RH, June 27, 1882 par. 24>

These workers of iniquity are not few. Their path is marked by desolated homes, blasted reputations, and broken hearts. But of all this the world knows little; still they go on making fresh victims, and Satan exults in the ruin he has wrought. <RH, June 27, 1882 par. 25>

The visible and the invisible world are in close contact. Could the veil be lifted, we would see evil angels pressing their darkness around us, and working with all their power to deceive and destroy. Wicked men are surrounded, influenced, and aided by evil spirits. The man of faith and prayer has yielded his soul to Divine guidance, and angels of God bring to him light and strength from Heaven. <RH, June 27, 1882 par. 26>

No man can serve two masters. Light and darkness are no more opposites than are the service of God and the service of Satan. The prophet Elijah presented the matter in the true light when he fearlessly appealed to apostate Israel: "If the Lord be God, serve him; but if Baal, then serve him." <RH, June 27, 1882 par. 27>

Those who give themselves up to the sorcery of Satan, may boast of great benefit received thereby, 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 disregard 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. <RH, June 27, 1882 par. 28>

Our only safety consists in preserving the ancient landmarks. "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 27, 1882 par. 29>

## July 11, 1882 The Primal Object of Education.

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By Mrs. E. G. White.

"Education," says Webster, "is properly to draw forth, and implies not so much the communication of knowledge as

the discipline of the intellect, the establishment of the principles, and the regulation of the heart." By a misconception of the true nature and objects 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 the principles is neglected in the effort to secure intellectual culture, or when eternal interests are overlooked in the eager desire for temporal advantage. <RH, July 11, 1882 par. 1>

The great object of life is well defined in the old-time catechism, "to glorify God and to enjoy him forever." To make the possession of worldly honor or riches our ruling motive, is unworthy of one who has been redeemed by the blood of Christ. It should rather be our aim to gain knowledge and wisdom that we may become better Christians, and be prepared for greater usefulness, rendering more faithful service to our Creator, and by our example and influence leading others also to glorify God. <RH, July 11, 1882 par. 2>

Here is something real, something tangible. Not only words, but deeds, not only the affections of the heart, but the service of the life, must be devoted to our Maker. To bring man back to harmony with God, to so elevate and ennoble his moral nature that he may again reflect the image of the Creator, is the great purpose of all the education and discipline of life. So important was this work, that our Saviour left the courts of Heaven, and came in person to earth, that he might teach men how to obtain a moral fitness for the higher life. For thirty years he dwelt as a man among men, passed through the experiences of human life as a child, a youth, a man, endured the severest trials, that he might present a living illustration of the truths he taught. For three years as a teacher sent from God he instructed the children of men; then, leaving the work to chosen co-laborers, he ascended to Heaven. But his interest in it has not abated. From the courts above, he watches with the deepest solicitude the progress of the cause for which he gave his life. <RH, July 11, 1882 par. 3>

The character of Christ is the one perfect pattern which we are to copy. Repentance and faith, the surrender of the will, and the consecration of the affections to God, are the means appointed for the accomplishment of this work. To obtain a knowledge of this divinely ordained plan should be our first study, to comply with its requirements our first effort. Solomon declares that "the fear of the Lord is the beginning of wisdom." Concerning its value and importance he declares, "Wisdom is the principal thing, therefore get wisdom, and with all thy getting, get understanding." "For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her." <RH, July 11, 1882 par. 4>

He who is following Divine guidance has found the only true source of happiness, and has gained the power of imparting happiness to all around him. No man can really enjoy life without religion. Love to God purifies and ennobles every taste and every desire, intensifies every affection, and brightens every worthy pleasure. It enables men to appreciate and enjoy all that is true, and good, and beautiful. <RH, July 11, 1882 par. 5>

He who is seeking with diligence to acquire the wisdom of human schools, should remember that another school also claims him as a student. Christ was the greatest teacher the world ever saw. He brought to man knowledge direct from Heaven. The lessons which he has given us are what we need for both the present and the future state. He sets before us the true aims of life, and how we may secure them. <RH, July 11, 1882 par. 6>

In the school of Christ, students never graduate. Among the pupils are both the old and the young. Those who give heed to the instructions of the Divine Teacher, constantly advance in wisdom, refinement, and nobility of soul, and thus they are prepared to enter that higher school, where advancement will continue throughout eternity. <RH, July 11, 1882 par. 7>

Infinite Wisdom sets before us the great lessons of life,--the lessons of duty and of happiness. These are often hard to learn, but without them we can make no real progress. They may cost us effort and tears, and even agony, but we must not falter or grow weary. We shall at last hear the Master's call, "Child, come up higher." <RH, July 11, 1882 par. 8>

It is in this world, amid its trials and temptations, that we are to gain a fitness for the society of the pure and the holy. Those who become so absorbed in less important studies that they cease to learn in the school of Christ, are meeting with an infinite loss. They insult the Divine Teacher by their rejection of the provisions of his grace. The longer they continue in their course, the more hardened are they in sin. Their retribution will be proportioned to the infinite value of the blessings they have spurned. <RH, July 11, 1882 par. 9>

Those who consider it brave and manly to treat the claims of God with indifference or contempt, are thereby betraying their own folly and ignorance. While they boast their freedom and independence, they are really in bondage to sin and Satan. <RH, July 11, 1882 par. 10>

The religion of Christ lifts man above every debasing, groveling vice. Linked to the Infinite One, partakers of the Divine nature, we are clothed with a perfect panoply against the shafts of evil. <RH, July 11, 1882 par. 11>

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. While religious principle is held paramount, every advance step taken in the acquirement of knowledge or in the culture of the intellect, is a step toward

the assimilation of the human with the Divine, the finite with the Infinite. <RH, July 11, 1882 par. 12>

The mind gradually adapts itself to the subjects upon which it is allowed to dwell. If occupied with common-place matters only, to the exclusion of grand and lofty themes, it will become dwarfed and enfeebled. If never required to grapple with difficulties, it will after a time almost lose the power of growth. As an educator, the Holy Scriptures are without a rival. Nothing will so impart strength and vigor to all our faculties as requiring them to grasp the stupendous truths of revelation. <RH, July 11, 1882 par. 13>

The Bible is the most comprehensive and the most instructive history that men possess. It came fresh from the fountain of eternal truth; and a Divine hand has preserved its purity through all the ages. Its bright rays shine into the far-distant past, where human research seeks vainly to penetrate. In God's word only we find an authentic account of creation. Here we behold the power that laid the foundation of the earth, and that stretched out the heavens. In this word only can we find a history of our race unsullied by human prejudice or human pride. <RH, July 11, 1882 par. 14>

In the word of God the mind finds subjects for the deepest thought, the loftiest aspirations. Here we may hold communion with patriarchs and prophets, and listen to the voice of the Eternal as he speaks with men. Here we behold the Majesty of Heaven, as he humbled himself to become our substitute and surety, to cope singlehanded with the powers of darkness, and to gain the victory in our behalf. A reverent contemplation of such themes as these cannot fail to soften, purify, and ennoble the heart, and at the same time to inspire the mind with new strength and vigor. <RH, July 11, 1882 par. 15>

A clear conception of what God is, and what he requires us to be, will lead to humility. He who studies aright the sacred word will learn that human intellect is not omnipotent. He will learn that without the help which none but God can give, human strength and wisdom are but weakness and ignorance. <RH, July 11, 1882 par. 16>

But that which, above all other considerations, should lead us to prize the Bible, is that in it is revealed to men the will of God. Here we learn the object of our creation, and the means by which that object may be attained. We learn how to improve wisely the present life, and how to secure the future life. No other book can satisfy the questionings of the mind or the cravings of the heart. By obtaining a knowledge of God's word, and giving heed thereto, men may rise from the lowest depths of degradation to become the sons of God, and the associates of sinless angels. <RH, July 11, 1882 par. 17>

In the varied scenes of nature also are lessons of divine wisdom for all who have learned to commune with God. The pages that opened in undimmed brightness to the gaze of the first pair in Eden, bear now a shadow. A blight has fallen upon the fair creation. And yet, wherever we turn are traces of the primal loveliness. Wherever we may turn, we hear the voice of God, and behold his handiwork. <RH, July 11, 1882 par. 18>

From the solemn roll of the deep-toned thunder and old ocean's ceaseless roar, to the glad songs that make the forests vocal with melody, Nature's ten thousand voices speak his praise. In earth, and air, and sky, with their marvelous tint and color, varying in gorgeous contrast or softly blended in harmony, we behold his glory. The everlasting hills tell us of his power. The trees wave their green banners in the sunlight, and point us upward to their Creator. The flowers that gem the earth with their beauty, whisper to us of Eden, and fill us with longings for its unfading loveliness. The living green that carpets the brown earth, tells us of God's care for the humblest of his creatures. The caves of the sea and the depths of the earth reveal his treasures. He who placed the pearls in the ocean and the amethyst and chrysolite among the rocks, is a lover of the beautiful. The sun rising in the heavens is the representative of Him who is the life and light of all that he has made. All the brightness and beauty that adorns the earth and lights up the heavens, speaks of God. <RH, July 11, 1882 par. 19>

Shall we, in the enjoyment of the gifts, forget the Giver? Let them rather lead us to contemplate his goodness and his love. Let all that is beautiful in our earthly home remind us of the crystal river and green fields, the waving trees and the living fountains, the shining city and the white-robed singers, of our heavenly home,--that world of beauty which no artist can picture, no mortal tongue describe. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." <RH, July 11, 1882 par. 20>

To dwell forever in this home of the blest, to bear in soul, body, and spirit, not the dark traces of sin and the curse, but the perfect likeness of our Creator, and through ceaseless ages to advance in wisdom, in knowledge and holiness, ever exploring new fields of thought, ever finding new wonders and new glories, ever increasing in capacity to know and to enjoy and to love, and knowing that there is still beyond us joy and love and wisdom infinite,--such is the object to which the Christian hope is pointing, for which Christian education is preparing. To secure this education, and to aid others to secure it, should be the object of the Christian's life. <RH, July 11, 1882 par. 21>

## July 18, 1882 The First Prophecy.



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**By Mrs. E. G. White.**  
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"I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." <RH, July 18, 1882 par. 1>

In this first prophecy contained in the Scriptures is found an intimation of redemption. Though a part of the sentence pronounced upon the serpent, it was uttered in the hearing of our first parents, and hence must be regarded as a promise. While it announces war between Satan and man, it declares that the power of the great adversary will finally be broken. <RH, July 18, 1882 par. 2>

Adam and Eve stood as criminals before their God, awaiting the sentence which transgression had incurred. But before they hear of the thorn and the thistle, the sorrow and anguish which should be their portion, and the dust to which they should return, they listen to words which must have inspired them with hope. Though they must suffer from the power of their adversary, they might look forward to ultimate victory. <RH, July 18, 1882 par. 3>

God declares, "I will put enmity." This enmity is supernaturally put, and not naturally entertained. When man sinned, his nature became evil, and he was in harmony, and not at variance, with Satan. The lofty usurper, having succeeded in seducing our first parents as he had seduced angels, counted on securing their allegiance and co-operation in all his enterprises against the government of Heaven. There was no enmity between himself and the fallen angels. Whatever discord might exist between them, all were united, as by bands of steel, in their opposition and hatred against God. But when Satan heard that the seed of the woman should bruise the serpent's head, he knew that though he had succeeded in depraving human nature, and assimilating it to his own, yet by some mysterious process, God would restore to man his lost power, and enable him to resist and overcome his conqueror. <RH, July 18, 1882 par. 4>

It is the grace that Christ implants in the soul that creates the enmity against Satan. Without this grace, man would continue the captive of Satan, a servant ever ready to do his bidding. The new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts, enables man to resist the tyrant and usurper. Whenever a man is seen to abhor sin instead of loving it, when he resists and conquers those passions that have held sway within, there is seen the operation of a principle wholly from above. The Holy Spirit must be constantly imparted to man, or he has no disposition to contend against the powers of darkness. <RH, July 18, 1882 par. 5>

The spirit of enmity was most strikingly displayed in the world's reception of Christ. The Son of God came to man with a message of mercy from the Father. He came not to condemn the world--though they were deserving of condemnation, for rebellion was almost universal--but that the world through him might have life. Yet he was despised and hated by the very people he came to bless and save. <RH, July 18, 1882 par. 6>

It was not so much that Christ appeared without worldly wealth, pomp, or grandeur, that the Jews were led to reject him. They saw that he possessed powers which would more than compensate for the lack of these outward advantages. The wonders which he wrought far exceeded the miracles performed by Moses, their great leader. But the purity and holiness of Christ called forth against him the hatred of the ungodly. His life of self-denial and sinless devotion was a perpetual reproof to a proud, sensual people. <RH, July 18, 1882 par. 7>

They could not tolerate the fearless rebukes by which he unmasked hypocrisy and condemned vice. When he exhorted them to put away their iniquities, they turned from him with sneers and execrations. They could not endure the radiance of a sinless character. It too clearly revealed their own defects. As religious teachers, they were envious of his influence with the people, fearing that themselves and their teachings would be overlooked. <RH, July 18, 1882 par. 8>

It was this that evoked enmity against the Son of man. Satan and evil angels join with evil men. All the energies of apostasy conspire against the champion of truth. He was fiercely buffeted by temptations, rent with anguish, lacerated with stripes, pierced by nails, and crowned with thorns. <RH, July 18, 1882 par. 9>

But in all this, Satan gained no real advantage. He could but bruise the heel, while by every act of humiliation or suffering, Christ was bruising the head of his adversary. The anguish that sin has brought was poured into the bosom of the sinless; yet while Christ endured the contradiction of sinners against himself, he was paying the debt for sinful man, and breaking the bondage in which he had been held. Every pang of anguish, every insult, was working out the deliverance of the race. <RH, July 18, 1882 par. 10>

Could Satan have induced Christ to yield to a single temptation, could he have led him by one act or even thought to stain his perfect purity, the prince of darkness would have triumphed over man's surety, and would have gained the whole human family to himself. But while Satan could distress, he could not contaminate. He could cause agony, but not defilement. He made the life of Christ one long scene of conflict and trial, yet with every attack he was losing his hold upon humanity. <RH, July 18, 1882 par. 11>

In the wilderness of temptation, in the garden of Gethsemane, and on the cross, our Saviour measured weapons with

the prince of darkness. His wounds became the trophies of his victory in behalf of the race. When Christ hung in agony upon the cross, while evil spirits rejoiced, and evil men reviled, then indeed his heel was bruised by Satan. But that very act was crushing the serpent's head. "Through death He destroyed him that had the power of death, that is, the devil." This act decided the destiny of the rebel chief, and made forever sure the plan of salvation. In death, he gained the victory over its power; in rising again, he opened the gates of the grave to all his followers. In that last great contest we see fulfilled the prophecy: "It shall bruise thy head; thou shalt bruise his heel." <RH, July 18, 1882 par. 12>

The same enmity exists between the serpent and Christ's followers, as between him and their Master. He who is under the control of Satan submits willingly to the dominion of evil. But where he has received the grace of Christ, he will see the repulsive character of sin, and in strength from above, will resist the serpent. In the spirit of his Master, the converted man will labor for the interests of the Redeemer's kingdom. With all the power of a renewed nature, he will seek to win souls from the thralldom of sin to the purity and holiness of Christ. In so doing he will assuredly arouse the wrath of Satan and his followers. He will draw upon himself the reproach, dislike, and opposition of a large class of worldly acquaintances, who will ridicule him as narrow, bigoted, and austere. <RH, July 18, 1882 par. 13>

Opposition to religion is not limited to any age or to any country. Hatred of the pure principles of truth, and reproach and persecution of its advocates, will exist so long as sin and sinners remain. The followers of Christ and the servants of Satan cannot harmonize. The offense of the cross has not ceased. "All that will live godly in Christ Jesus shall suffer persecution." No man can serve God and be in union with the world. <RH, July 18, 1882 par. 14>

Evil angels are on the track of every Christian, redoubling their efforts to annoy and distress, as they see the prey escaping from their grasp. Angels of God, also, are watching with deep solicitude each struggling soul, ever seeking to inspire with hope, to comfort and sustain. With what gladness do they bear up to Heaven the tidings of victory. Oh that the curtain which shuts the eternal world from our view might be rolled back! Could we but behold the joy in the heavenly courts at the news that one sinner has repented and turned to God, could we hear the anthems of praise ascend before the throne with the music of the angel harpers, we would not be so listless, so indifferent in the work which God has left for us to do. The event which causes angels to rejoice spreads consternation through the hosts of Satan. Every soul that remains true to Christ is another evidence and reminder of the first prophecy. Satan may bruise the heel, but the faithful believer shall bruise the head of the serpent. <RH, July 18, 1882 par. 15>

From righteous Abel falling under his brother's murderous hand, a long line of martyred prophets and holy men, faithful apostles and unnumbered millions of disciples who loved not their lives unto death, testify that Satan's enmity has not abated with the lapse of ages. As the end draws nigh, his wrath increases, and he renews his efforts to destroy God's chosen. Often his greatest victories are gained, not by open, bold attack, but as at first, by deceptive strategy. <RH, July 18, 1882 par. 16>

At the present day, Satan gains power over God's people, by means of those false brethren who, while at heart friends of the world, exert an influence in the church. These are the most efficient workers that the great deceiver can employ. They are constantly seeking to lessen the enmity between the church of Christ and his deadliest foe. They supply the connecting link whereby he can unite the church and the world. Here lies our present danger,--a danger against which we must constantly guard. While we should make all possible effort to save souls, deeming no self-denial or sacrifice too great to effect this purpose, we must at the same time maintain our allegiance to God. <RH, July 18, 1882 par. 17>

Without supreme love to God, we cannot glorify him. Those who walk in darkness cannot discern the excellence of heavenly things. No man can serve mammon, and yet build up the Redeemer's kingdom. Whatever diverts our affections from God or destroys our confidence in him, thereby becomes an idol. God calls for the whole heart. No reserve must be made. Said our Saviour, "He that is not with me is against me." We cannot safely disregard one injunction of God's word, to compromise with the enemies of Christ and the truth. <RH, July 18, 1882 par. 18>

Prophets and apostles have clearly set forth the exalted privilege of that people whom the Lord has set apart to himself, and through whom he would communicate to the world: "Ye are a chosen generation, 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." <RH, July 18, 1882 par. 19>

A neglect to maintain this position is the reason why there is so little of the power of godliness with us as a people. God has made us the repositories of his law, and has intrusted us with truths in advance of every other people upon the earth; yet we are not obeying the injunction to come out from the world and be separate. We cannot in any degree form a union with the ungodly without becoming contaminated by their unholy customs. "Whosoever will be the friend of the world, is the enemy of God." The separation must be final, complete, unmistakable. <RH, July 18, 1882 par. 20>

Christ is the head of the church. The members of his body follow the directions of the Head, just as the members of the human body obey the impulses of the mind. <RH, July 18, 1882 par. 21>

He has ever required his people to keep themselves free from every unholy influence. In his infinite love he has provided the unsearchable riches of his grace, that they may be enabled to maintain the warfare against the hosts of sin.

Through that grace they may render obedience to every command, and receive the fulfillment of every promise. I speak understandingly when I say that in these days of pride and world-loving it is impossible for us to realize what might have been the character and position of the church, had she been true to her holy calling. <RH, July 18, 1882 par. 22>

As he draws near to God, the Christian gains a clearer knowledge of the divine character and requirements; he attains to a higher degree of holiness, and as a result, the line of distinction between himself and the world is more clearly marked. When the people of God will stand firmly and fearlessly on the holy ground of their solemn faith, not seeking to assimilate to the world, they will enjoy the presence of the Lord as in earlier years. <RH, July 18, 1882 par. 23>

Wherever we turn, we behold sorrowful evidence that the hearts of men are at enmity with God. Behold what moral darkness enshrouds the world, what skepticism, what indifference, what deadly hate, what filthy lusts, what infidelity, what downright atheism! How can we successfully resist the tide of evil? The preaching of the word produces little impression. Unless God's power is sent to our aid, our efforts will be fruitless. <RH, July 18, 1882 par. 24>

Thousands are as unmoved by the warnings of God's word as the tenants of the grave. "Having eyes, they see not, and having ears, they hear not." The inhabitants of the earth are rushing on in their course of rebellion, as if eager to show defiance of their Maker. We must take hold by living faith upon the promises of God. His Spirit must speak through us, if we would reach the hearts of the people. We have no time to confer with self, no time to be careless or indifferent now. The day of God hasteth greatly; while the world and the popular churches are asleep, those who have received the truth should not yield to slumber. <RH, July 18, 1882 par. 25>

Satan is marshalling his forces for the last great struggle, "to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." If we would be true to God, we cannot escape the conflict. But we are not left in doubt as to the issue. Beyond the smoke and heat of the battle, we behold "them that had gotten the victory" standing on Mount Zion with the Lamb. And still there come to us down through the ages, those words of our Saviour, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." <RH, July 18, 1882 par. 26>

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## **August 15, 1882 Preparation for the Camp-Meeting.**

Our annual camp-meetings are of great importance, and all who possibly can should attend them. They should feel that the Lord requires this of them. If God's people neglect the privileges which he has provided for them to become strong in him, they will grow weaker and weaker and have less and less desire to consecrate all to him'. The object of these holy convocation meetings is that the brethren may be separated from business cares and burdens, and devote a few days exclusively to seeking the Lord. But some of these 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, August 15, 1882 par. 1>

Often the stomach is over-burdened 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, August 15, 1882 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, August 15, 1882 par. 3>

The Lord speaks; enter into your closet, and in silence commune with our 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, August 15, 1882 par. 4>

The words of the prophet Ezekiel are applicable to the people who profess the truth at this time: "Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face; should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I the Lord will answer him that cometh, according to the multitude of his idols." <RH, August 15, 1882 par. 5>

If we love the things of the world and have pleasure in unrighteousness, or fellowship with the unfruitful works of darkness, we have put the stumbling-block of our iniquity before our face, and have set up idols in our heart. And unless by determined effort we put them away, we shall never be acknowledged as the sons and daughters of God. <RH, August 15, 1882 par. 6>

Here is a work for families to engage in before coming up to our holy convocations. Let the preparation for eating and dressing be a secondary matter, but let deep heart-searching commence at home. Pray three times a day, and like Jacob be importunate. 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, August 15, 1882 par. 7>

For your soul's sake, and 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. Oh, 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 you will enjoy. It will be to your soul even as the gate of Heaven. <RH, August 15, 1882 par. 8>

The same work of humiliation and heart-searching should also go on in the church, so that all differences and alienations among brethren may be laid aside before appearing before the Lord at these annual gatherings. Set about this work in earnest, and rest not until it is accomplished; for if you come up to the meeting with your doubts, your murmurings, your disputings, you bring evil angels into the camp, and carry darkness wherever you go. <RH, August 15, 1882 par. 9>

Because this preparation is neglected, these yearly meetings have accomplished but little. The ministers are seldom prepared to labor for God. There are many speakers,--those who can say sharp, crank things, going out of their way to whip other churches and ridicule their faith,--but there are but few earnest laborers for God. These sharp, self-important speakers, profess to have truth in advance of every other people, but their manner of labor and their religious zeal in no way correspond with their profession of faith. <RH, August 15, 1882 par. 10>

I looked to see the humility of soul that should ever sit as a fitting garment upon our ministers, but it was not upon them. I looked for the deep love for souls that the Master said they should possess, but they had it not. I listened for the earnest prayers offered with tears and anguish of soul because of the impenitent and unbelieving in their own homes and in the church, but heard them not. I listened for the appeals made in the demonstration of the Spirit, but these were missing. I looked for the burden-bearers who in such a time as this should be weeping between the porch and the altar, crying, Spare thy people, Lord, and give not thine heritage to reproach; but I heard no such supplications. A few earnest humble ones were seeking the Lord. At some of these meetings one or two ministers felt the burden, and were weighed down as a cart beneath sheaves. But a large majority of the ministers had no more sense of the sacredness of their work than children. <RH, August 15, 1882 par. 11>

These yearly gatherings should be meetings of earnest labor. Ministers should seek a heart preparation before entering upon the work of helping others, for the people are far in advance of many of the ministers. They should untiringly wrestle in prayer until the Lord blesses them. When the love of God is burning on the altar of their hearts, they will not preach to exhibit their own smartness, but to present Christ who taketh away the sins of the world. <RH, August 15, 1882 par. 12>

In the early church, Christianity was taught in its purity; its precepts were given by the voice of inspiration; its ordinances were uncorrupted by the device of men. The church revealed the spirit of Christ, and appeared beautiful in its simplicity. Its adorning was the holy principles and exemplary lives of its members. Multitudes were won to Christ,

not by display or learning, but by the power of God which attended the plain preaching of his word. But the church has become corrupt. And now there is greater necessity than ever that ministers should be channels of light. <RH, August 15, 1882 par. 13>

There are many flippant talkers of Bible truth, whose souls are as barren of the Spirit of God as were the hills of Gilboa of dew and rain. But what we need is men who are thoroughly converted themselves, and can teach others how to give their hearts to God. The power of godliness has almost ceased to be in our churches. And why is this? The Lord is still waiting to be gracious; he has not closed the windows of Heaven. We have separated ourselves from him. We need to fix the eye of faith upon the cross, and believe that Jesus is our strength, our salvation. <RH, August 15, 1882 par. 14>

As we see so little burden of the work resting upon ministers and people, we inquire, When the Lord comes, shall he find faith on the earth? It is faith that is lacking. God has an abundance of grace and power awaiting our demand. But the reason we do not feel our great need of it is because we look to ourselves and not to Jesus. We do not exalt Jesus and rely wholly upon his merits. <RH, August 15, 1882 par. 15>

Would that I could impress upon ministers and people the necessity of a deeper work of grace in the heart, and more thorough preparation to enter into the spirit and labor of our camp-meetings, that they may receive the greatest possible benefit from the meeting. These yearly gatherings may be seasons of special blessing, or they may be a great injury to spirituality. Which shall they be to you, dear reader? It remains for each to decide for himself.

**Mrs. E. G. White.** <RH, August 15, 1882 par. 16>

## **October 10, 1882 Christian Work.**

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**By Mrs. E. G. White**  
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God works with the efforts of his people for the salvation of souls. Wise generalship is as much needed in advancing the cause of Christ as in directing the movements of an army. There is much close thinking to be done. We must not enter into the Lord's work hap-hazard, and expect success. <RH, October 10, 1882 par. 1>

Mechanics, lawyers, merchants, men of all trades and professions, educate themselves for their business, that they may become masters of it. Should the followers of Christ be less intelligent? Should they, while professedly engaged in his service, be ignorant of the ways and means to be employed? The enterprise of gaining everlasting life is above every earthly consideration. In leading souls to Jesus, there must be a knowledge of human nature and a study of the human mind. It requires much careful thought and fervent prayer to know how to approach men and women upon the great subjects that concern their eternal welfare. <RH, October 10, 1882 par. 2>

"The children of this world are wiser in their generation than the children of light." Businessmen and politicians study courtesy. It is their policy to make themselves as attractive as possible. They study to render their address and manners such that they may have the greatest influence over the minds of those about them. They use their knowledge and ability as skillfully as possible in order to gain this object. Should not the followers of Christ manifest at least equal wisdom, in a work infinitely more important? There are some persons who will come through every discouragement, and surmount every obstacle in order to gain the truth. But how many more might be rejoicing in its light, if those who have received it were doing all in their power to win their fellow-men! <RH, October 10, 1882 par. 3>

After souls have been converted to the truth, they need watchful attention, help, and encouragement. They should not be left alone, a prey to Satan's temptations; they need to be educated in regard to their duties, to be kindly dealt with, to be led along, visited and prayed with. These souls need the meat apportioned to every man in due season. <RH, October 10, 1882 par. 4>

Without the needed help, some become discouraged and linger by the way, and are left for wolves to devour. Satan is upon the track of all. He sends his agents forth to gather back to his ranks the souls that he has lost. There should be more fathers and mothers to take these newly converted ones to their hearts, and encourage them and pray for them. <RH, October 10, 1882 par. 5>

Preaching is a small part of the work to be done for the salvation of souls. God's Spirit convicts sinners of the truth, and he places them in the arms of the church. The ministers may do their part, but they can never perform the work that the church should do. God requires his church to care for those who are young in faith and experience, to go to them, not for the purpose of gossiping with them, but to pray, to speak to them words that are "like apples of gold in pictures of silver." <RH, October 10, 1882 par. 6>

We all need to study character and manner, that we may know how to deal judiciously with different minds, that we may use our best endeavors to help them to a correct understanding of the word of God, and to a true Christian life. We

should read the Bible with them, and draw their minds away from temporal things to their eternal interests. <RH, October 10, 1882 par. 7>

It is the duty of God's children to be missionaries for him, to become acquainted with those who need help. If one is fiercely assailed by temptation, his case should be taken up carefully and managed wisely; for his eternal interest is at stake, and the words and acts of those laboring for him may be a savor of life unto life or of death unto death. By patient and judicious labor, many a wanderer may be brought back to the fold of Christ; many a doubting and wavering one may be bound with strong cords to Christ, and led to trust in God. <RH, October 10, 1882 par. 8>

Oh, when a work like this is done, all the heavenly host rejoice; for a precious soul has been rescued from Satan's snare and saved from death! Shall we not work intelligently for the salvation of souls? Christ paid the price of his own life for them; and shall his followers ask, "Am I my brother's keeper? Shall we not work in unison with the Master?" <RH, October 10, 1882 par. 9>

Earnest effort should be put forth to interest the children in the great truths of the word of God. Our Sabbath-schools should be made efficient and attractive. The public schools have of late years greatly improved their methods of teaching. Object lessons, pictures, and blackboards are used to make difficult lessons clear to the youthful mind. Just so many present truth be simplified and made intensely interesting to the active minds of children. <RH, October 10, 1882 par. 10>

Parents who could be approached in no other way, are frequently reached through their children. Sabbath-school teachers can instruct the children in the truth, and they will, in turn, take it into the home circle. The modes of teaching which have been adopted with so great success in the public schools, could be employed with similar results in the Sabbath-schools, and be the means of bringing children to Jesus and educating them in Bible truth. This will do far more good than religious excitement of an emotional character that passes off as rapidly as it comes. <RH, October 10, 1882 par. 11>

The love of Christ should be cherished by all his followers. More faith is needed in the work which we believe is to be done before the coming of Christ. There should be more self-denying, self-sacrificing labor in the right direction. There should be thoughtful, prayerful study how to work to the best advantage. Careful plan should be matured. Great results will follow well-directed and intelligent efforts. <RH, October 10, 1882 par. 12>

The prayer and social meetings should be the most interesting gatherings that are held. Plans should be laid, and wisdom sought of God, to conduct these meetings so that they will be interesting and attractive. The people hunger for the bread of life. If they find it at the prayer-meeting, they will go there to receive it. Long, prosy talks and prayers are out of place anywhere, and especially in the social meeting. They weary the angels as well as the people who listen to them. Our prayers should be short, and right to the point. Let the Spirit of God pervade the hearts of the worshipers, and it will sweep away all formality and dullness. <RH, October 10, 1882 par. 13>

In our intercourse as Christians, we lose much by lack of sympathy one with another, by a want of sociability. He who talks of independence, and shuts himself up to himself, is not filling the position that God designed he should. We are all children of God, mutually dependent upon one another for happiness. The claims of God and of humanity are upon us. It is the proper cultivation of the social elements of our nature that brings us in sympathy with our brethren, and affords us happiness in our efforts to bless others. The happiness of Heaven is in the pure communion with holy beings, the harmonious social life with the blessed angels, and with the redeemed who have washed their robes and made them white in the blood of the Lamb. We cannot be happy while we are wrapped up in our interest for ourselves. We should live in this world to win souls to the Saviour. If we injure others, we injure ourselves also. If we bless others, we bless ourselves; for the influence of every good deed is reflected back upon our own hearts. <RH, October 10, 1882 par. 14>

We are in duty bound to help one another. It is not always that we are brought in contact with social Christians, those who are amiable and mild. Many have not received a proper education, their characters are warped, they are hard and gnarled, and seem to be crooked in every way. While we help these to see and correct their defects, we must be careful not to become impatient and irritable over our neighbor's faults. There are disagreeable ones who profess Christ, but the beauty of Christian grace will transform them if they will set diligently about the work of obtaining the meekness and gentleness of Him they follow, remembering that "none of us liveth to himself." <RH, October 10, 1882 par. 15>

Co-workers with Christ--what an exalted position! The Lord calls for workers in his vineyard. We should fear to rob God of the time he claims from us; we should fear to spend it in idleness or in the adornment of the body, appropriating to foolish purposes the precious hours which God has given us to become conversant with our Bibles, to devote to prayer, to labor for the good of our fellow-beings, and to fit ourselves and them for the great events of the future. <RH, October 10, 1882 par. 16>

Mothers spend unnecessary labor upon garments with which to adorn themselves and their children. It is our duty to clothe ourselves and our children neatly, without useless ornament, embroidery, or display, taking care not to foster in them a love of dress that will prove their ruin, but seeking rather to cultivate the Christian graces. We can none of us be

excused from our responsibilities, and in no case can we stand clear before the throne of God unless we do the work that the Master has left for us to do. <RH, October 10, 1882 par. 17>

Missionaries for God are wanted, faithful men and women who will not shirk responsibility. Judicious labor will accomplish good results. There is real work to do. The truth should be brought before people in a careful manner by those who unite meekness with wisdom. We should not hold ourselves aloof from our fellowmen; for their souls are as precious as our own. We can carry the light into their homes, with a softened and subdued spirit plead with the unconverted to give their hearts to Christ, show the professed followers of Jesus that there are higher attainments for them to reach, pray with them when it seems proper, and carefully present to them the special truths for this time. <RH, October 10, 1882 par. 18>

Those who do little for the salvation of others or to keep themselves right before God, will gain but little spiritual power. We need to use continually the strength which we have, that it may increase and develop. As disease is the result of the violation of natural laws, so is spiritual declension the result of a continued transgression of the law of God. We must place ourselves in close connection with Heaven, and carry out the principles of God's law in our everyday lives, in order to be spiritually whole. God has given his servants ability, talents to be used for his glory, not to lie idle or be wasted. He has given them light and knowledge of his will, to be communicated to others; and, in imparting to others, we become living channels of light. If we do not exercise our spiritual strength, we become feeble, as the limbs of the body become powerless when the invalid is compelled to long inaction. It is use that gives power. <RH, October 10, 1882 par. 19>

Nothing will give greater spiritual strength, or more surely increase earnestness and depth of feeling, than visiting and ministering to the sick and the desponding, helping them to see the light and to fasten their faith upon Jesus. There are duties that somebody must do, or souls will be left to perish. Christians will find a blessing in doing these duties, however unpleasant they may be. Christ took the disagreeable task upon himself of coming from the abode of purity and unsurpassed glory to dwell, a man among men, in a world seared and blackened by crime, violence, and iniquity. He did this to save souls; and shall the objects of such amazing love and unparalleled condescension excuse their lives of selfish ease? shall they choose their own pleasure, and follow their own inclinations, and leave souls to perish in darkness? <RH, October 10, 1882 par. 20>

God wants prayerful, faithful workers, who will sow beside all waters. Those who labor thus will be surprised to find how trials, resolutely borne in the name and strength of Jesus, will give firmness to the faith and renew the courage. In the path of humble obedience is safety and power, comfort and hope. The reward will finally be lost by those who do nothing for Jesus. Weak hands will be unable to cling to the Mighty One, feeble knees will fail to support in the day of adversity. Christian workers will receive the glorious prize, and hear the "Well done, good and faithful servant; enter thou into the joy of thy Lord." <RH, October 10, 1882 par. 21>

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## October 17, 1882 Christian Liberality.

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By Mrs. E. G. White.  
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The blessing of God will rest upon those who have the cause of Christ at heart. Free-will offerings, prompted by love to the crucified Redeemer, will bring back blessings to the giver; for God marks and remembers every act of liberality performed by his people. To carry forward the work of God for this time, there must be a constant exercise of faith in him. In business transactions men are willing to venture something, in the hope of gain. Should we be less willing to invest our means in the cause of truth, with the prospect of securing eternal riches? <RH, October 17, 1882 par. 1>

Under the Jewish system, the people were required to cherish a spirit of liberality, both in sustaining the cause of God and in supplying the wants of the needy. At the harvest and the vintage, the first-fruits of the fields--corn, wine, and oil--were to be consecrated as an offering to the Lord. The gleanings and the corners of the fields were reserved for the poor. The first-fruits of the wool when the sheep were shorn, of the grain when the wheat was threshed, were to be offered to the Lord; and at the feast it was commanded that the poor, the widows, the orphans, and the strangers should be invited. At the close of every year all were required to make solemn oath whether or not they had done according to the command of God. <RH, October 17, 1882 par. 2>

This arrangement was made by the Lord to impress upon the people that in every matter he must be first. They were, by this system of benevolence, reminded that their gracious Master was the true proprietor of their fields, their flocks, and their herds, that the God of Heaven sent them sunshine and rain for their seed-time and harvest, and that everything

which they possessed was of his creation. All was the Lord's, and he had made them stewards of his goods. <RH, October 17, 1882 par. 3>

The liberality of the Jews in the construction of the tabernacle evinced a spirit of benevolence which has not been equaled by the people of God at any later date. The Hebrews had just been freed from their long bondage in Egypt, they were wanderers in the wilderness; yet scarcely were they delivered from the armies of the Egyptians who pursued them in their hasty journey, when the word of the Lord came to Moses, "Speak unto the children of Israel that they bring me an offering; of every man that giveth it willingly with his heart, ye shall take my offering." <RH, October 17, 1882 par. 4>

His people had small possessions, and no flattering prospect of adding to them; but an object was before them, to build a tabernacle for God. The Lord had spoken, and they must obey his voice. They withheld nothing. All gave with a willing hand, not a certain amount of their increase, but a large portion of their actual possessions. They devoted it gladly and heartily to the Lord. They honored him by so doing. Was it not all his? Had he not given them all that they possessed? If he called for it, was it not their duty to give back to the lender his own? No urging was needed. The people brought even more than was required; and they were told to desist, for there was already more than could be appropriated. <RH, October 17, 1882 par. 5>

Again, in building the temple, the call for means met with a hearty response. The people did not give reluctantly; they rejoiced in the prospect of a building being erected for the worship of God. They donated more than enough for the purpose. David blessed the Lord before all the congregation, and said, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." Again, in his prayer David gives thanks in these words: "O Lord, our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own." <RH, October 17, 1882 par. 6>

David well understood from whom came all his bounties. Would that those of this day who rejoice in a Saviour's love could realize that their silver and gold is the Lord's, and should be used to promote his glory, not grudgingly retained to enrich and gratify themselves. He has an indisputable right to all that he has lent his creatures. All that they possess is his. <RH, October 17, 1882 par. 7>

There are high and holy objects that require means; thus invested, it will yield to the giver more elevated and permanent enjoyment than if expended in personal gratification or selfishly hoarded for the greed of gain. When God calls for our treasure, whatever the amount may be, the willing response makes the gift a consecrated offering to him, and lays up for the giver a treasure in Heaven that moth cannot corrupt, nor fire consume, nor thieves break in and steal. The investment is safe. The money is placed in bags that have no holes. <RH, October 17, 1882 par. 8>

Can Christians, who boast of a broader light than had the Hebrews, give less freely than they? Can Christians, living near the close of time, be satisfied with their offerings when not half so large as were those of the Jews? Their liberality was to benefit their own nation; the work of God in these last days extends to the entire world. The message of truth is to go to all nations, tongues, and people; its publications, printed in many different languages, are to be scattered abroad like the leaves in autumn. <RH, October 17, 1882 par. 9>

It is written, "Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind;" and again, "He that saith he abideth in him, ought himself also so to walk, even as he walked." Let us inquire, What would our Saviour do in our circumstances? what would be his efforts for the salvation of souls? This question is answered by the example of Christ. He left his royalty, laid aside his glory, sacrificed his riches, and clothed his divinity with humanity, that he might reach men where they were. He laid down his life for sinners. <RH, October 17, 1882 par. 10>

The spirit of liberality is the spirit of Heaven. The spirit of selfishness is the spirit of Satan. Christ's self-sacrificing love is revealed upon the cross. He gave all that he had, and then gave himself, that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle illustrated there is to give, give. This carried out in actual benevolence and good works is the true fruit of the Christian life. The principle of worldlings is to get, get, and thus they expect to secure happiness; but carried out in all its bearings, the fruit is misery and death. <RH, October 17, 1882 par. 11>

To carry the truth to the population of the earth, to rescue them from their guilt and indifference, is the mission of the followers of Christ. Men must have the truth in order to be sanctified through it; and we are the channels of God's light. Our talents, our means, our knowledge, are not merely for our own benefit; they are to be used for the salvation of souls, to elevate man from his life of sin, and bring him, through Christ, to the infinite God. <RH, October 17, 1882 par. 12>

We should be zealous workers in this cause, seeking to lead sinners, repenting and believing, to a divine Redeemer, to impress them with a sense of God's love to man. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What an incomparable love is this! a theme for the most profound meditation! the amazing love of God for a world that did not love him! The thought has a subduing power upon the soul, and brings the mind into captivity to the will of God. Men who are crazy for gain, and are disappointed and unhappy in their pursuit of the world, need the knowledge of this truth to quiet the restless



hungering and thirsting of their souls. <RH, October 17, 1882 par. 13>

Missionaries for God are wanted to carry light to those who sit in the shadow of death. Experienced hands are needed, in the meekness of wisdom and the strength of faith, to lift weary souls to the bosom of a compassionate Redeemer. Oh, selfishness! what a curse! It prevents us from engaging in the service of God. It prevents us from perceiving the claims of duty, which should set our hearts aglow with fervent zeal. <RH, October 17, 1882 par. 14>

Ours is a great work. Yet how many who profess to believe these sacred truths are paralyzed by the sophistry of Satan, doing nothing for God, but rather hindering his cause. When will they act like those who wait for the Lord? When will they show a zeal in accordance with their faith? Many selfishly retain their means, and soothe their conscience with a plan for doing some great thing for the cause of God after their death. They make a will, donating a large sum to the church and its various interests, and then settle down with a feeling that they have done all that is required of them. Wherein have they denied self by this act? They have, on the contrary, exhibited only selfishness. When they have no further use for their money, they propose to give it to God. But they will retain it as long as they can, till they are compelled to relinquish it by a messenger that cannot be turned aside. <RH, October 17, 1882 par. 15>

God has made us all his stewards, and in no case authorized us to neglect our duty or leave it for others to do. The call for means to advance the cause of truth will never be more urgent than now. Our money will never do a greater amount of good than at the present time. Every day of delay in rightly appropriating it, is limiting the period in which it will do good in the saving of souls. If we leave others to accomplish that which God has left for us to do, we wrong ourselves and Him who gave us all we have. How can others do *our* work of benevolence any better than we can do it ourselves? God would have every man an executor of his own will in this matter, during his lifetime. <RH, October 17, 1882 par. 16>

Adversity, accident, or intrigue may cut off forever intended acts of benevolence, when he who has accumulated a fortune is no longer by to guard it. It is sad that so many neglect the golden opportunity to do good in the present, but wait to be cast out of their stewardship before giving back to the Lord the means which he has lent them to be used for his glory. <RH, October 17, 1882 par. 17>

One marked feature in the teachings of Christ is the frequency and earnestness with which he rebuked the sin of covetousness and pointed out the danger of worldly acquisitions and the inordinate love of gain. In the mansions of the rich, in the temple, and in the streets, he warned those who inquired after salvation, "Take heed and beware of covetousness." "Ye cannot serve God and mammon." <RH, October 17, 1882 par. 18>

It is this increasing devotion to money-getting, the selfishness which the desire for gain begets, that deadens the spirituality of the church, and removes the favor of God from her. When the head and hands are constantly occupied with planning and toiling for the accumulation of riches, the claims of God and humanity are forgotten. <RH, October 17, 1882 par. 19>

If God has blessed us with prosperity, it is not that our time and attention should be diverted from him and given to that which he has lent us. The giver is greater than the gift. We have been bought with a price, we are not our own. Have we forgotten that infinite price paid for our redemption? Is gratitude dead in the heart? Does not the cross of Christ put to shame a life of selfish ease and indulgence? <RH, October 17, 1882 par. 20>

What if Christ had left his work, becoming weary in consequence of the ingratitude and abuse that met him on every side! What if he had never reached that period when he said, "It is finished!" What if he had returned to Heaven, discouraged by his reception! What if he had never passed through that soul agony in the garden of Gethsemane that forced from his pores great drops of blood! <RH, October 17, 1882 par. 21>

Christ was joined to his plan of labor to work out redemption for the race, by a love that is without parallel and an unswerving devotion to the Father's will. He toiled for the good of man up to the very hour of his humiliation. He spent his life in poverty and self-denial, for the degraded sinner. In a world that was his own he had no place to lay his weary head. We are reaping the fruits of this infinite self-sacrifice; and yet, when labor is to be done, when our money is wanted to aid the work of the Redeemer in the salvation of souls, we shrink from duty and pray to be excused. Ignoble sloth, careless indifference, and wicked selfishness seal our senses to the claims of God. <RH, October 17, 1882 par. 22>

Oh, must Christ, the Majesty of Heaven, the King of glory, bear the heavy cross, and wear the thorny crown, and drink the bitter cup, while we recline at ease, glorify ourselves, and forget the souls he died to redeem by his precious blood? No; let us give while we have the power. Let us do while we have the strength. Let us work while it is day. Let us devote our time and our means to the service of God, that we may have his approbation, and receive his reward. <RH, October 17, 1882 par. 23>

**November 7, 1882 Christian Character.**

By Mrs. E. G. White.

The word of God not only sets forth the great principles of truth and duty which should govern our lives, but it presents also, for our encouragement, the history of many who have exemplified these principles. Men "subject to like passions as we are," have fought with temptation, and conquered in the strength of an Almighty Helper. Under difficulties greater than we are called to meet, men have been true to duty and to God. <RH, November 7, 1882 par. 1>

Except the one perfect Pattern, there is not described in the sacred pages a single character more worthy of emulation than that of the prophet Daniel. Exposed in youth to all the allurements of a royal court, he became a man of unbending integrity and fervent devotion to God. He was subjected to the fierce temptations of Satan, yet his character was not vacillating, nor his course changeable. He was firm where many would be yielding; he was true where they would be false; he was strong where they would be weak. Daniel was a lofty cedar of Lebanon. The angel of the Lord addressed this faithful prophet, "O man greatly beloved, thy prayer is heard." Would that the faith, integrity, and devotion of the prophet Daniel might live in the hearts of God's people of today. Never were these noble qualities more needed in the world than now. Never was there greater need of men who will stand firmly and fearlessly for God and the right. <RH, November 7, 1882 par. 2>

In the records of those who have done and suffered for the name of Jesus, there is no name that shines with a brighter or purer luster than the name of Paul, the apostle to the Gentiles. The love of Jesus, glowing in his heart, made him self-forgetful, self-denying. He had seen the risen Christ, and the Saviour's image was impressed upon his soul, and shone forth in his life. With faith, courage, and fortitude, that would not be daunted by danger or stayed by obstacles, he pressed his way from land to land to spread the knowledge of the cross. When summoned to stand before the judgment-seat of Nero, and forsaken by his brethren, he was at first thought almost dismayed. Then he gathered courage, as he looked upward to the Source of strength. Though human help forsook him, he declares, "The Lord stood by me, and strengthened me." He placed his hand in the hand of Jesus, and fearlessly went forward to a martyr's death. <RH, November 7, 1882 par. 3>

Such noble characters have been; such noble characters will be. None can hide them; none need misinterpret them. They are living epistles, known and read of all men, By the beauty of true goodness shining forth in the life of these chosen men, others were charmed, and were filled with a desire to imitate them. All who seek to reach the Bible standard will stimulate others also to press forward to higher attainments. One whom God is teaching will animate others by his ardent, active efforts for the honor of Christ, and his undying love for souls. In another, a Christ-like meekness and gentleness of spirit will be most apparent. Another will influence many by his fervent charity, his brotherly kindness and Christian courtesy. Still another will manifest such humility and brokenness of heart as will lead the proud and stubborn to self-abasement. <RH, November 7, 1882 par. 4>

Are the professed followers of Christ thus exemplifying the principles of their faith? Where are the deep, living, holy experiences which men of God were wont to recount? Has the standard of Christianity been lowered to suit the present backslidden condition of God's professed people? No; that standard remains just where God placed it. Holy men of ages past were required to give up all for Christ, to cherish his spirit, and to imitate his example. Nothing less than this will he accept now: <RH, November 7, 1882 par. 5>

The Christian will begin and end the day with God. His speech will not be frivolous or aimless. He does not indulge in idle jesting or malicious gossip. The peace of God rules in his heart. The power of divine grace strengthens every noble purpose, softens every harsh trait. In his life and character is seen that firm, undaunted principle with which worldliness dares not tamper. Such men are recognized by the world as followers of Christ. They have learned of him. The Sun of Righteousness shines into the heart, and lights up the countenance. Every faculty is strengthened, developed, by the influence of divine grace. Such Christians have an experience that is of some value. <RH, November 7, 1882 par. 6>

It is the absence of personal religion, of a daily, living experience in the things of God, that creates such coldness and stupor in the church. We have enjoyed great light and many privileges. Shall we turn away from all these blessings, and sacrifice the peculiar, holy character which should distinguish us as children of God? If we thus slight the mercy of God, the judgments denounced against Capernaum will surely fall upon us. Our punishment will be heavier than if we had not enjoyed so great light. Thus the warnings, reproofs, and counsels, which, accepted and obeyed, would bring us untold blessings, become a curse when they are rejected. <RH, November 7, 1882 par. 7>

The Lord commanded one of his ancient servants, "Pray not thou for this people, neither lift up cry nor prayer for them; neither make intercession to me; for I will not hear thee." The prophet thus describes the sins which had called forth this fearful denunciation: "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" "From the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely. They have

healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace." <RH, November 7, 1882 par. 8>

The apostles declare that this state of things will find its counterpart in the last days. Many have a form of godliness, but in their daily life deny the power thereof. They have ceased to be convicted of their sins or alarmed at their state. They say in their hearts, "The church is flourishing. Peace and spiritual prosperity are within her borders." The words of the prophet may well apply to these self-deceivers, "They have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them." <RH, November 7, 1882 par. 9>

The carnal mind is enmity against God. Not one of us can love and keep his commandments, only as we deny self, and take upon ourselves the yoke of Christ. Divine truth has never been in harmony with the traditions and customs of the world; it has never conformed to their opinions. Christ himself received not honor from men. He was meek and lowly of heart, and made himself of no reputation. His simple dress and unpretending manners were in so marked contrast to the pomposity, self-conceit, and vain display of the Pharisees, that they would not accept him. All witnessed the manifestation of divine power, but few saw in Christ, amid his sufferings and humiliation, the Saviour of the world. <RH, November 7, 1882 par. 10>

At the present day a form of godliness is popular, even in the world. A profession of Christianity costs little. But those who follow Jesus must walk in the same path of self-denial and cross-bearing which the Master trod. They may be lightly esteemed by the world, but they are honored of God. <RH, November 7, 1882 par. 11>

No stronger delusion can possess the human mind than that which makes men believe they are on the right foundation, and that God accepts their works, when they are sinning against him. When placed in the furnace fire to be tried by the great Refiner, much that has been esteemed fine gold will be consumed as dross. Can Christ say of his professed followers, These are my peculiar people; I gave myself for them, to redeem them from all iniquity, that they should show forth my praise, who have called them out of darkness into my marvelous light. Would not the Lord say, rather, How is the beautiful city become a harlot, and my Father's house a place of merchandise. Because of your unbelief, I cannot do many mighty works among you. <RH, November 7, 1882 par. 12>

We are not to call sin righteousness, or righteousness sin. While we should ever manifest pity and compassion for the erring, we should be governed by sanctified judgment and the fear of God. In their undue sympathy for the sinner, many are learning to palliate sin. The most hardened criminals in our land find a host of sympathizers. Special attention is shown them, simply because their crimes have brought them into disrepute, and exposed them to the penalty of the law. It is considered a virtue to throw the mantle of charity over sins that are misleading and corrupting thousands. <RH, November 7, 1882 par. 13>

The same spirit is coming into the church. However guilty a wrong-doer may be, however lamentable the results of his course, he will find sympathizers. When he is reproved, there are unconsecrated ones who stand ready to sustain him. By their unwise sympathy, they lead him to look upon himself as abused, and thus they effectually bar his way to repentance and reform. <RH, November 7, 1882 par. 14>

The approval of men--even of professed Christians--is no evidence of the favor of God. The Christian experience of thousands is gauged by the standard of those who profess to love the truth and to be servants of Christ, but who serve Satan. In their blindness and self-complacency, many are saying, "I am rich and increased with goods, and have need of nothing," when Christ declares that they are poor and miserable, blind and naked. To such he addresses the solemn admonition, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." <RH, November 7, 1882 par. 15>

Every one who shall at last enter the kingdom of God will be tested. It will be manifest whether we desire to know and do the will of God, or merely to please ourselves. When called to give up all for Christ, who will stand the test? Many have been guided by their own understanding, and have indulged the desires of their own heart. The treasures of divine grace and love do not overbalance the inducements and attractions of the world. They choose self-gratification rather than Christ and his grace at the price of self-denial and self-consecration. <RH, November 7, 1882 par. 16>

The cause of God today calls for men,--men in understanding and Christian experience,--men who are true to God and to the interests of his work. My brethren and sisters in the truth, I know the dangers which surround you. Search the Scriptures, examine your own hearts, meditate, pray, till you realize, by vivid conviction, your true state, till you see the peril which threatens you. Never rest till you know beyond all controversy that you have been transformed by the spirit of Christ; till you have clear evidence that you have been born again. Never rest till you know that Christ abideth in you. It will be vain for you to hope to meet the approval of God, until you come up to the Bible standard. <RH, November 7, 1882 par. 17>

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# November 14, 1882 Separation from the World.

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By Mrs. E. G. White.  
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John the Baptist was a man filled with the Holy Ghost from his birth. If any one could remain unaffected by the corrupting influences of the age in which he lived, it was surely he. Yet he did not venture to trust his own strength; he separated himself from his friends and relatives, that his natural affections might not prove a snare to him. He would not place himself unnecessarily in the way of temptation, nor where the luxuries, or even the conveniences of life would lead him to indulge in ease or gratify his appetite, and thus lessen his physical and mental strength. By such a course the important mission which he came to fill would have failed of its accomplishment. <RH, November 14, 1882 par. 1>

He subjected himself to a life of privation and solitude in the wilds, where he could preserve a sacred sense of the majesty of God by studying his great book of nature, and thus become acquainted with his character as manifested in his wonderful works. It was an atmosphere calculated to perfect moral culture, and keep the fear of the Lord continually before him. John, the forerunner of Christ, did not expose himself to evil conversation and the corrupting influences of the world. He feared its effects upon his conscience, that sin might not appear to him so exceedingly sinful. He chose rather to have his home in the wilderness, where his senses would not be perverted by his surroundings. We should learn a lesson from this example of one whom Christ honored, and of whom he said, Among those born of women there are none greater than John the Baptist. <RH, November 14, 1882 par. 2>

The first thirty years of our Saviour's life was passed in retirement. Ministering angels waited upon the Lord of life, as he walked side by side with the peasants and laborers among the hills of Nazareth, unrecognized and unhonored. These high examples should teach us to avoid evil influences, and shun the society of those who do not live aright. We should not flatter ourselves that we are too strong for such influences to affect us, but we should, in humility, guard ourselves from danger. <RH, November 14, 1882 par. 3>

Lot chose Sodom for his home because he saw advantages to be gained there from a worldly point of view. But after he had established himself, and grown rich in earthly treasure, he was convinced that he had made a mistake in not taking into consideration the moral standing of the community in which he was to make his home. <RH, November 14, 1882 par. 4>

The dwellers in Sodom were corrupt; vile conversation greeted his ears daily, and his righteous soul was vexed by the violence and crime which he was powerless to prevent. His children were becoming like these wicked people; for association with them had perverted their morals. Taking all these things into consideration, the worldly riches he had gained seemed small, not worth the price he had paid for them. His family connections were extensive, his children having married among the Sodomites. <RH, November 14, 1882 par. 5>

The Lord's anger was finally kindled against the wicked inhabitants of the city. The angels of God visited Sodom to bring forth Lot, that he should not perish in the overthrow of the city. They bade him bring his family, his wife, and the sons and daughters who had married in wicked Sodom, and they told him to flee from the place; "for," said the angels, "we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it." <RH, November 14, 1882 par. 6>

And Lot went out and warned his children. He repeated the words of the angel, "Up, get thee out of this place, for the Lord will destroy this city!" But he seemed to his sons-in-law as one who mocked. And the daughters were influenced by their husbands. They were well enough off where they were. They had great possessions, and could not believe it possible that beautiful Sodom, in a rich and fertile country, would be destroyed by the wrath of a sin-avenging God. <RH, November 14, 1882 par. 7>

Lot returned sorrowfully to the angels, and repeated the story of his failure. Then the angels commanded him to arise, and take his wife, and the two daughters who were yet in his house and leave the city. But Lot was sad; the thought of leaving his children and his wife, for she refused to go without them, almost broke his heart. They would all have perished in the terrible ruin of Sodom, had not the Lord, in his great mercy, sent his angels to the rescue. <RH, November 14, 1882 par. 8>

Lot was paralyzed by the great calamity about to occur; he was stupefied with grief at the thought of leaving all that he held dear on earth. But as he lingered, the angels of God laid hold upon his hand, and the hands of his wife and two daughters, and brought them out of the city, and charged them to flee for their lives, neither to look behind them, nor to stay upon all the plain, but to escape to the mountains. How reluctant was Lot to obey the angel, and go as far as possible from corrupt Sodom, appointed to utter destruction. <RH, November 14, 1882 par. 9>

Lot pleaded to remain; he distrusted God. Living in the wicked city had weakened his faith and confidence in the justice of the Lord. He pleaded that he could not do as he was required, lest some evil should overtake him, and he

should die. Angels were sent on a special mission to save the lives of Lot and his family, but he had so long been surrounded by corrupting influences that his sensibilities were blunted, and he could not discern the works of God and his purposes; he could not trust himself in his hands to do his bidding. He was continually pleading for himself, and this unbelief caused the destruction of his wife. <RH, November 14, 1882 par. 10>

She looked back to Sodom, murmuring against the dealings of God, and was changed to a pillar of salt, that she might stand as a warning to all those who disregard the special mercies and providences of Heaven. After this terrible retribution, Lot no longer dared to linger by the way, but fled into the mountains, according to the directions of the angels. The sinful conduct of his daughters after leaving Sodom was the result of wicked associations while there. The sense of right and wrong was confused in their minds, and sin did not appear as sin to them. <RH, November 14, 1882 par. 11>

The case of Lot should be a warning to all those who wish to live a godly life, to separate themselves from all influences calculated to lead them away from God. <RH, November 14, 1882 par. 12>

Ancient Israel was especially directed by God to be and remain a people separate from all other nations. They were not to witness the idolatry of those about them, lest their own hearts should be corrupted, lest familiarity with ungodly practices should make them appear less wicked in their eyes. Few realize their own weakness, and that the natural sinfulness of the human heart often paralyzes our noblest endeavors. <RH, November 14, 1882 par. 13>

The baleful influence of sin poisons the life of the soul. Our only safety is in separation from those who live in its darkness. The Lord has enjoined upon us to come out from among them and be separate, and to touch not the unclean thing, and he will receive us and will be a Father unto us, and we shall be his sons and daughters. If we wish to be adopted into the family of God, children of the Heavenly King, we must comply with his conditions; we must come out from the world, and stand as a peculiar people before the Lord, obeying his precepts and serving him. <RH, November 14, 1882 par. 14>

It is no small matter for a family in an unbelieving community to stand as representatives for Jesus, keeping God's law. We are required to be living epistles, known and read of all men. This position involves fearful responsibilities. In order to live in the light, we must come where the light shines. It is not well for the people of God to lose the privilege of associating with those of like faith with themselves; for the truth loses its importance in their minds, their hearts cease to be enlightened and vivified by its sanctifying influence, and they lose spirituality. They are not strengthened by the words of the living preacher. Worldly thoughts and worldly enterprises are continually exercising their minds to the exclusion of spiritual subjects. <RH, November 14, 1882 par. 15>

The faith of most Christians will waver if they constantly neglect to meet together for conference and prayer. If it were impossible for them to enjoy such religious privileges, then God would send light direct from Heaven by his angels, to animate, to cheer, and to bless his scattered people. But he does not propose to work a miracle to sustain the faith of his children. They are required to love the truth enough to make some effort to secure the privileges and blessings vouchsafed them of God. <RH, November 14, 1882 par. 16>

Many devote nearly all their time to their own temporal interests and pleasures, and grudge the time spent and expense involved in going a distance from their homes to meet with a company gathered together in the name of the Lord. The word of God defines covetousness as idolatry; then how many idolaters are there, even among those who profess to be the followers of Christ. <RH, November 14, 1882 par. 17>

It is required that we meet together and bear testimony to the truth. The angel of God said:-- <RH, November 14, 1882 par. 18>

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." <RH, November 14, 1882 par. 19>

It will pay, then, to improve the privileges within our reach, and, even at some sacrifice, to assemble with those who fear God and speak for him. For he is represented as hearkening to those testimonies, while angels write them in a book. God will remember those who have met together and thought upon his name, and he will spare them from the great conflagration. They will be as precious jewels in his sight, when his wrath shall fall on the shelterless head of the sinner. <RH, November 14, 1882 par. 20>

Said our Saviour, in his last prayer for his disciples, "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." And, looking forward to the future life, he prays for these chosen and faithful ones, "that they may be with me where I am, that they may behold my glory." It is not a vain thing to serve God. There is a priceless reward for those who, keeping themselves "unspotted from the world," devote their life to the service of their Creator. <RH, November 14, 1882 par. 21>

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# November 21, 1882 Temperance a Christian Duty.

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By Mrs. E. G. White.  
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Man came from the hand of God perfect in every faculty of mind and body, in perfect soundness, therefore in perfect health. It took more than two thousand years of indulgence of appetite and lustful passions to create such a state of things in the human organism as would lessen vital force. Through successive generations the tendency was more swiftly downward. Indulgence of appetite and passion combined, led to excess and violence; debauchery and abominations of every kind weakened the energies, and brought upon the race diseases of every type, until the vigor and glory of the first generations passed away, and man began to show signs of decay in the third generation from Adam. Successive generations after the flood degenerated more rapidly. <RH, November 21, 1882 par. 1>

All this weight of woe and accumulated suffering can be traced to the indulgence of appetite and passion. Luxurious living and the use of wine corrupt the blood, inflame the passions, and produce diseases of every kind. Parents leave maladies as a legacy to their children. As a rule, every intemperate man who rears children, transmits his inclinations and evil tendencies to his offspring, and the evil does not end here; he gives to them disease from his own inflamed and corrupted blood. Licentiousness, disease, and imbecility are transmitted as an inheritance of woe from father to son and from generation to generation, bringing anguish and suffering into the world, which is no less than a repetition of the fall of man. <RH, November 21, 1882 par. 2>

The continual transgression of nature's laws is a continual transgression of the law of God. The present weight of suffering and anguish which we see everywhere, the present deformity, decrepitude, disease, and imbecility now flooding the world, make it, in comparison to what it might be, and what God designed it should be, a lazar-house. The present generation are feeble in mental, moral, and physical power. <RH, November 21, 1882 par. 3>

All this accumulated misery from generation to generation is because fallen man will break the law of God. Sins of the greatest magnitude are committed through the indulgence of perverted appetite. <RH, November 21, 1882 par. 4>

The effort made to create a taste for the disgusting, filthy poison, tobacco, leads to the desire for stronger stimulants, as liquor, which is taken, on one plea or another, for some imaginary infirmity, or to prevent some possible disease. Thus an unnatural appetite is created for these hurtful and exciting stimulants. The increase of intemperance in this generation is alarming. Beverage-loving, liquor-drinking men may be seen everywhere. Their intellect is enfeebled, the moral powers are weakened, the sensibilities are benumbed; the claims of God and Heaven are not realized, and eternal things are not appreciated. The Bible declares that no drunkard shall inherit the kingdom of God. Every intemperate person renders himself accountable, not only for the sins which he commits in his own person, but for the evil results that his dissipated course of life has brought upon his family and upon the community. <RH, November 21, 1882 par. 5>

The race is groaning under a weight of accumulated woe, because of the sins of former generations. And yet with scarcely a thought or care, men and women of the present generation indulge intemperance by surfeiting and drunkenness, and thereby leave, as a legacy for the next generation, disease, enfeebled intellects, and polluted morals. <RH, November 21, 1882 par. 6>

Intemperance of any kind is the worst sort of selfishness. Those who truly fear God and keep his commandments look upon these things in the light of reason and religion. How can any man or woman keep the law of God, which requires man to love his neighbor as himself, and indulge intemperate appetite, which benumbs the brain, weakens the intellect, and fills the body with disease? Intemperance inflames the passions, and gives loose rein to lust. Reason and conscience are blinded by the lower passions. <RH, November 21, 1882 par. 7>

It is not an easy matter to overcome established habits, to deny the appetite for narcotics and stimulants. In the name of Christ alone can this great victory be gained. Our Saviour paid a dear price for man's redemption. In the wilderness of temptation he suffered the keenest pangs of hunger; and while emaciated with fasting, Satan was at hand with his manifold temptations to assail the Son of God, to take advantage of his weakness and overcome him, and thus thwart the plan of salvation. But Christ was steadfast. He overcame in behalf of the race, that he might rescue them from the degradation of the fall. Christ's experience is for our benefit. His example in overcoming appetite points out the way for those who would be his followers, and finally sit with him on his throne. The Son of God sympathizes with the weaknesses of man. His love for the fallen race was so great that he made an infinite sacrifice to reach man in his degradation, and through his divine power elevate him finally to his throne. But it rests with man whether Christ shall accomplish for him that which he is fully able to do. <RH, November 21, 1882 par. 8>

Will man take hold of divine power, and with determination and perseverance resist Satan as Christ has given him

example in his conflict with the foe in the wilderness of temptation? God cannot save man, against his will, from the power of Satan's artifices. Man must work with his human power, aided by the divine power of Christ, to resist and to conquer at any cost to himself. In short, man must overcome as Christ overcame. And then, through the victory which it is his privilege to gain by the all-powerful name of Jesus, he may become an heir of God and joint-heir with Christ.

<RH, November 21, 1882 par. 9>

This could not be the case if Christ alone did all the overcoming. Man must do *his* part. Man must be victor on his own account, through the strength and grace that Jesus gives him. Man must be a co-worker with Christ in the labor of overcoming, and then he will be partaker with Christ of his glory. It is a sacred work in which we are engaged. The apostle Paul exhorts his brethren, "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, November 21, 1882 par. 10>

It is a sacred duty that we owe to God to keep the spirit pure, as a temple for the Holy Ghost. If the heart and mind are devoted to the service of God, obeying all his commandments, if we love him with all the heart, might, mind, and strength, and our neighbor as ourselves, we shall be found loyal and true to the requirements of Heaven. <RH, November 21, 1882 par. 11>

Again the apostle says: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." He also urges his brethren to earnest diligence and steady perseverance in their efforts for purity and holiness of life, in these words: "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." <RH, November 21, 1882 par. 12>

He presents before us the spiritual warfare and its reward, in contrast with the various games instituted among the heathen in honor of their gods. For these games, young men were trained by the most severe discipline. Every indulgence which would have a tendency to weaken the powers of the body was forbidden. Those who submitted to the training process were not allowed luxurious food or wine; for this would lessen personal vigor, healthful activity, fortitude, and firmness. It was considered the highest honor to gain a simple chaplet which would fade in a few short hours. <RH, November 21, 1882 par. 13>

Many witnesses, kings and nobles, were present on these occasions. The competitors for this perishable crown, after they had exercised strict self-denial, and submitted to rigid discipline in order to obtain personal vigor and activity with the hope of becoming victors, were even then not sure of the prize. The prize could be awarded to but one. Some might labor fully as hard as others, and put forth their utmost efforts to gain the crowning honor, but, as they reached forth the hand to secure the prize, another, an instant before them, might secure the coveted treasure. <RH, November 21, 1882 par. 14>

This is not the case in the Christian warfare. All may run this race, and may be sure of victory and immortal honor, if they submit to the conditions. Says Paul, "So run that ye may obtain." He then explains the conditions which are necessary for them to observe in order to be successful: "And every man that striveth for the mastery is temperate in all things." <RH, November 21, 1882 par. 15>

If heathen men, who are not controlled by enlightened conscience, who have not the fear of God before them, would deny themselves of every weakening indulgence merely for a wreath of perishable substance and the applause of the multitude, how much more should they who are running the Christian race in the hope of immortality and the approval of Heaven, be willing to deny themselves unhealthy stimulants and indulgences which degrade the morals, enfeeble the intellect, and bring the higher powers in subjection to the animal appetites and passions. <RH, November 21, 1882 par. 16>

Multitudes in the world are witnessing this game of life, the Christian warfare. And this is not all. The Monarch of the universe, and the myriads of heavenly angels are spectators of this race--anxiously watching to see who will be successful overcomers, and win the crown of glory that fadeth not away. With intense interest, God and heavenly angels mark the self-denying, agonizing efforts of those who engage to run the Christian race. The reward given to every man will be in accordance with the persevering energy and faithful earnestness with which he has performed his part in the great contest. <RH, November 21, 1882 par. 17>

In the games referred to, but one was sure of the prize. In the Christian race, says the apostle, I run "not as uncertainly." We are not to be disappointed at the end of the race. To all those who fully comply with the conditions in God's word, with a sense of their responsibility to preserve physical vigor and activity of body, that they may have well-balanced minds and sound morals, the race is not uncertain. They all may gain the prize, and win and wear the crown of immortal glory. <RH, November 21, 1882 par. 18>

The apostle Paul tells us that "we are made a spectacle unto the world, and to angels, and to men." A cloud of witnesses are observing our Christian course. "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, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." <RH, November 21, 1882 par. 19>

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The world should be no criterion for us. It is fashionable to indulge the appetite with luxurious food and unnatural stimulants, strengthening by indulgence the animal propensities, and crippling the growth and development of the moral faculties. <RH, November 21, 1882 par. 20>

There is no encouragement given to the sons and daughters of Adam that they may become victorious overcomers in the Christian warfare unless they decide to practice temperance in all things. If they do this, they will not fight as one that beateth the air. <RH, November 21, 1882 par. 21>

If Christians will keep the body in subjection and bring all their appetites and passions under the control of enlightened conscience, feeling it a duty that they owe to God and to their neighbor to obey the laws which govern health and life, they will have the blessing of physical and mental vigor. They will have moral power to engage in the warfare against Satan; and in the name of Him who conquered appetite in their behalf, they may be more than conquerors on their own account. <RH, November 21, 1882 par. 22>

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## November 28, 1882 Love of the World.

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By Mrs. E. G. White.  
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In his sermon on the mount, our Saviour admonished his followers, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven." Notice, that those who lay up treasure in Heaven do it for themselves; they are thereby advancing their own interests. Those who lay up treasure upon earth will center their interest and affection here. They cultivate a love for money, for houses and lands, until it absorbs the powers of mind and body; their love for worldly possessions is greater than their love for souls for whom Christ died. The god of this world blinds their eyes, so that eternal things are not valued. <RH, November 28, 1882 par. 1>

The great leading temptations that would assail man, Christ met in the wilderness of temptation. There he encountered, single-handed, the wily, subtle foe, and overcame him. The first great temptation was the indulgence of appetite; the second, presumption; the third, love of the world. <RH, November 28, 1882 par. 2>

The thrones and kingdoms of the world and the glory of them, were offered to Christ, if he would bow down to Satan. Never will man be tried with temptations as powerful as those which assailed Christ. Satan came with worldly honor, wealth, and the pleasures of life, and presented them in the most attractive light to allure and deceive. "All this," said he to Christ, "will I give thee, if thou wilt worship me." Christ repelled the wily foe, and came off victor. <RH, November 28, 1882 par. 3>

Satan has better success in approaching man. He whispers, "All this money, all this gain, this land, this power, honor and riches will I give thee." For what? His conditions generally are, that integrity shall be yielded, conscientiousness blunted, and selfishness indulged. Through devotion to worldly interests, Satan receives the homage which he asks. The door is left open for him to enter as he pleases, with his evil train of impatience, love of self, pride, avarice, over-reaching, and the whole catalogue of sinful traits. Man is charmed, and treacherously lured on to ruin. If we yield ourselves to worldliness of heart and life, Satan is satisfied. <RH, November 28, 1882 par. 4>

Christ overcame Satan, showing us how we also may overcome. Christ resisted Satan with Scripture. He might have had recourse to his own divine power, and used his own words; but he said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." With the second temptation he says, "It is written again, Thou shalt not tempt the Lord thy God." Christ's example is before us. If the sacred Scriptures were studied and followed, the Christian would be fortified to meet the wily foe; but the word of God is neglected, and disaster and defeat follow. <RH, November 28, 1882 par. 5>

"What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Many are selling their souls at a cheap market. None can afford to make this great sacrifice. God has intrusted talents to our stewardship. To many he has given talents of means and of influence. If they would with industry, perseverance, and zeal, improve the capital placed in their hands, they might be successful in turning many souls from error to righteousness. These souls would labor for others, and thus influence and means would be constantly increasing and multiplying in the Master's cause. If the professed followers of Christ would engage in his service with the same earnestness which they manifest in acquiring property, what a work they might accomplish in extending the Redeemer's kingdom! <RH, November 28, 1882 par. 6>



Those with but small capacity, sanctified by the love of God, can do good for the Master; but they who have quick, discerning minds may employ them in his work with grand results. To wrap them in a napkin, and hide them in the earth, and deprive God of the increase of the talents he has intrusted to them, is a great wrong. <RH, November 28, 1882 par. 7>

We are probationers. The Master is coming to investigate our course, and he will inquire what use has been made of the talents lent us. My brethren and sisters in the faith, have you done what you could to enlighten the minds of men in regard to truth, or have you found no time from your business cares and perplexities to devote to this work? It is a crime to use the bounties of God to diminish physical strength, and separate your affections from God. "Ye cannot serve God and mammon." You cannot love this world, and love the truths of God. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." "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." <RH, November 28, 1882 par. 8>

Will you gather together earthly treasure to be destroyed in the great conflagration, or will you use your talents of means and of influence for the glory of God, and send your treasure before you into Heaven? The conflagrations and disasters by sea and land that have visited our country have been sent as a warning of what is about to come upon the world. God would show the children of men that he can kindle upon their idols a fire that water cannot quench. The great general conflagration is but just ahead, when all the wasted labor of life will be consumed. But the treasure laid up in Heaven will be safe. No thief can approach nor fire destroy it. <RH, November 28, 1882 par. 9>

When the young man came to Christ saying, "Good Master, what good thing shall I do that I may have eternal life?" Jesus bade him keep the commandments. He returned answer, "All these have I kept from my youth up. What lack I yet?" Jesus looked with love upon the young man, and faithfully pointed out to him his deficiency in keeping the commandments. He did not love his neighbor as himself. Christ showed him his true character. His selfish love of riches was the defect which, if not removed, would debar him from Heaven. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." Christ would have him understand that he required nothing of him more than he himself had experienced. All he asked was that he should follow his example. <RH, November 28, 1882 par. 10>

Christ left his riches and glory, and became poor, that man through his poverty might be made rich. He now requires him for the sake of these riches to yield earthly things, and secure Heaven. Christ knew that while the affections were upon worldly treasure, they would be withdrawn from God; therefore he said to the lawyer, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." How did he receive the words of Christ? Was he rejoiced that he could secure the heavenly treasure? He was very sorrowful; for he had great possessions. Riches to him were honor and power. The great amount of his treasure made such a disposal of it seem like an impossibility. <RH, November 28, 1882 par. 11>

Here is the danger of riches to the avaricious man. The more he gains, the harder it is for him to be generous. To diminish his wealth is like parting with life. Rather than do this, he turns from the attraction of the immortal reward in order to retain and increase his earthly possessions. He accumulates and hoards. Had he kept the commandments, his worldly possessions would not have been so great. How could he, plotting and striving for self, love God with all his heart, with all his mind, and with all his strength, and his neighbor as himself? Had he distributed to the necessities of the poor, and blessed his fellow-men with a portion of his means, as their wants demanded, he would have been far happier, and would have had greater heavenly treasure, and less of earth to place his affections upon. <RH, November 28, 1882 par. 12>

Christ assured the young man who came to him, that if he would obey his requirements he should have treasure in Heaven. This world-loving man was very sorrowful. He wanted Heaven, but he desired to retain his wealth. He renounced immortal life for the love of money and power. Oh, what a miserable exchange! Yet how many are pursuing the same course who profess to be keeping all the commandments of God. In their first experience their hearts were all aglow with love for the truth; their minds were absorbed in the study of the Scriptures; they saw new beauty in every line. Then the good seed sown in the heart was springing up, and bearing fruit to the glory of God; but after a time, the cares of this life and the deceitfulness of riches choke the good seed of the word of God sown in the heart; and they fail to bring forth fruit. The truth struggles for supremacy, but the cares of this life and the love of other things gain the victory. Satan seeks through the attractions of this world to enchain them, and paralyze their moral powers, that they should have no sense of God's claims upon them. <RH, November 28, 1882 par. 13>

Thus the love of gain becomes, with many, the ruling passion. They become slaves to this world. Selfish interests are predominant. Their example tends to lead others away from the truth. They have, by profession, said to the world, "Our citizenship is not here, but above," while their works proclaim that they are dwellers on the earth. The word of God declares that the day of Judgment shall come as a snare upon all those who dwell on the earth. Their profession is only

a hindrance to other souls,--a false light to lure them to destruction. <RH, November 28, 1882 par. 14>

Christ commits talents to his servants, and bids them, Improve these till I come. When the Master cometh, and all are called to strict account for their use of the talents intrusted to them, how shall we bear the investigation? Who will be prepared to return to the Master his talents doubled, showing that they have been judicious as well as faithful and persevering workers in his service? <RH, November 28, 1882 par. 15>

God holds us as his debtors, and also as debtors to our fellow-men who have not the light and truth. Said Paul, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise." God had revealed to Paul his truth, and in so doing made him a debtor to those who were in darkness, to enlighten them. God has given us light, not to hide under a bushel, but to set on a candlestick, that all who are in the house may be benefited. Our light should shine to others to reveal to them the way of everlasting life. <RH, November 28, 1882 par. 16>

How can the value of houses and lands bear comparison with precious souls for whom Christ died? Through our instrumentality, these souls may be saved with us in the kingdom of glory; but we cannot take there the smallest portion of our earthly treasure. Let men acquire what they may, and preserve it with all the jealous care which they are capable of exercising, yet the mandate may go forth from the Lord, and in a few hours a fire which no skill can quench may destroy the accumulations of an entire life; they may become a mass of smouldering ruins. <RH, November 28, 1882 par. 17>

The sword of wrath is stretched out over a people who have by their pride and wickedness provoked the displeasure of a just God. Storms, earthquakes, whirlwinds, fire, and the sword will spread desolation everywhere, until men's hearts shall fail them for fear, looking for those things which shall come upon the earth. We know not how small a space is between us and eternity. We know not how soon our probation may close. <RH, November 28, 1882 par. 18>

Of what advantage will be earthly treasures, when life here closes, or when Christ makes his appearance? How will the wealth for which many have bartered their souls be appropriated, should they be suddenly called to close their probation, and their voice no longer control it? What will it profit a man if he gain the whole world, and lose his own soul? Our means are of no more value than sand, only as used to provide for the daily necessities of life, and to bless others and advance the cause of God. <RH, November 28, 1882 par. 19>

God is not pleased that his servants should be ignorant of his will, novices in spiritual understanding, but wise in worldly wisdom and knowledge. Our earthly interests can bear no comparison with our eternal welfare. God has a work for us to do higher than that of acquiring property. <RH, November 28, 1882 par. 20>

The weight of the wrath of God will fall upon those who have misspent their time, and served mammon instead of their Creator. Those who live for God and for Heaven, pointing the way of life to others, will go onward and upward to higher and holier joys. They will be rewarded with the "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord." <RH, November 28, 1882 par. 21>

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## December 12, 1882 The Two Ways.

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By Mrs. E. G. White.  
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"Strive to enter in at the strait gate; 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, that leadeth unto life, and few there be that find it." These roads are distinct, separate, extending in opposite directions. One leads to eternal death, the other to eternal life. One is broad and smooth, the other narrow and rugged. So the parties that travel them are opposite in character, in life, in dress, and in conversation. <RH, December 12, 1882 par. 1>

Those who travel in the narrow way are talking of the happiness they will have at the end of the journey. Their countenances are often sad, yet often beam with holy joy. They do not dress like the company in the broad road, nor talk like them, nor act like them. A pattern has been given them. A Man of sorrows and acquainted with grief opened that road for them, and traveled it himself. His followers see his footprints, and are comforted and cheered. He went through safely; so can they, if they follow in his steps. <RH, December 12, 1882 par. 2>

In the broad road all are occupied with their persons, their dress, and the pleasures in the way. They indulge freely in mirth and revelry, and think not of their journey's end, of the certain ruin at the termination of the path. Every day they approach nearer their destruction, yet they madly rush on faster and faster. <RH, December 12, 1882 par. 3>

Many who travel in the broad road have the words written upon them, "Dead to the world. The end of all things is at hand. Be ye also ready." They appear like the gay, thoughtless ones around them, their conversation is like that of their

companions; but they occasionally point with great satisfaction to the letters on their garments, calling for others to have the same upon theirs. They are in the broad way, yet profess to be of the number who are traveling the narrow path. Those around them say, "There is no distinction between us. We are all alike; we dress and talk and act alike." <RH, December 12, 1882 par. 4>

When Christ shall come, will he accept a people who are conformed to the world? Will he acknowledge them as his people whom he has purified to himself? No, never, None but the pure and holy will he acknowledge as his. Only those who have been purified and made white through suffering will Christ accept. <RH, December 12, 1882 par. 5>

How was it with the people of God in 1843 and 1844? There was a spirit of consecration then that there is not now. What has come over the professed peculiar people of God? Whence is the conformity to the world, the unwillingness to suffer for the truth's sake? Whence so great a lack of submission to the will of God? There is a lesson for us in the experience of the children of Israel after they left Egypt. God in mercy called them out from the Egyptians that they might worship him without hindrance or restraint. He proved and tried them by bringing them into strait places; he wrought for them in the way by mighty miracles. Yet notwithstanding his wonderful dealings with them, and the manifestations of his power in their deliverance, they murmured when tried or proved by him. Their language was, "Would to God we had died by the hand of the Lord in the land of Egypt." <RH, December 12, 1882 par. 6>

Professed Christians often think it strange that the children of Israel murmured as they journeyed; that they could have been so ungrateful as to forget the gracious dealings of God with them. But many who think thus have done worse than they. God has given us light upon his word, revealing the great truths for this time, and making them so plain and clear that they cannot be misunderstood by the earnest seeker. Yet how few rightly prize this great blessing. When trials arise, how many are ready to look back and think that their lot is hard. They do not bear in mind that the way which they are traveling is a rugged, self-denying way, and that they must not expect everything to move on as smoothly as if they were in the broad road. <RH, December 12, 1882 par. 7>

Why is it so hard to lead a humble, self-denying life? Because professed Christians are not dead to the world. It is easy living after we are dead to sin. But many are longing for the leeks and onions of Egypt. They have a disposition to dress and act as much like the world as possible and yet go to Heaven. Such are seeking to climb up some other way. They do not enter the strait gate, and walk in the narrow path. <RH, December 12, 1882 par. 8>

The conformity of professed Christians to the world is a disgrace to their profession, a disgrace to the cause of God. They profess to have come out from the world and to be separate, yet are so near like them in dress, in conversation, and actions, that there is no distinction. While in the possession of life and health, many devote their God-given time and means to the adorning of the poor mortal bodies, forgetting that these are liable at any moment to be touched by the finger of God and laid upon a bed of death. But as they approach their last change, and mortal anguish racks their frames, the great inquiry is, "Am I prepared to die? prepared to appear before God in judgment, and pass the grand review?" Ask them then how they feel about decorating their persons, and if they have any sense of what it is to be prepared to appear before God, they will tell you that if they could take back and live over the past, they would correct their lives and shun the folly of the world, its vanity and pride; they would live to the glory of God, and set an example to all around them. <RH, December 12, 1882 par. 9>

Why are so few interested in their eternal welfare, so few preparing for their last change? Earth attracts them, its treasures seem of worth to them. They find enough to engross the mind, and have no time to prepare for Heaven. Satan is ever seeking to plunge them deeper and deeper into difficulty. As soon as one perplexity or trouble is off the mind, he stands ready to involve them in another by begetting within them an unholy desire for more of the things of earth. Thus their time passes, and when it is too late, they see that they have gained nothing substantial. They have grasped at shadows, and lost eternal life. <RH, December 12, 1882 par. 10>

Many who imitate the customs and fashions of the world claim that they do this in order to have an influence with worldlings. But here they make a sad and fatal mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make wide the distinction between the Christian and the world. Our words, our dress, our actions, should tell for God. Then all will take knowledge of us that we have been with Jesus. Unbelievers will see that the truth which we profess has a holy influence, that faith in Christ's coming affects our character. If any wish to have their influence sell in favor of the truth, let them live it out, and thus imitate the humble Pattern. <RH, December 12, 1882 par. 11>

Parents, when you set an example of pride for your children, you are sowing seed that will spring up and bear fruit. That which you sow you will reap. The harvest will be plenteous and sure. It is easier to teach a lesson of pride than a lesson of humility. Satan and his angels stand ready to make the act of yours or the word that you may speak effectual to encourage your children to imitate the fashions of the world, and in their pride to mingle with society that is not holy. O parents, you thus plant in your own bosoms a thorn that you will often feel in anguish. When you would counteract the sad lesson you have taught your children, you will find it well-nigh impossible. You may deny them those things

that would gratify their pride, yet it still lives in the heart, and nothing can destroy it but the quick and powerful Spirit of God. When this finds its way to the heart, it will work like a refining fire, and pride and love of the world will be consumed. <RH, December 12, 1882 par. 12>

Unless you awake to the eternal interests of your children, they will surely be lost through your neglect. And the possibility that unfaithful parents will be saved themselves is very small. The lives of parents should be exemplary. They should exert a holy influence in their families. As they value the eternal interests of their children, they should rebuke pride in them, faithfully rebuke it, and encourage it not in word or deed. <RH, December 12, 1882 par. 13>

Jesus, the King of glory, who gave his life to redeem us, wore a crown of thorns. It was thus that our Master's sacred head was adorned. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." Yet the very ones that profess to be redeemed by the blood of Jesus, spilled for them, can indulge pride in the adornment of their persons, and still claim to be followers of the holy, humble, self-denying Pattern. Oh that all could see this as God sees it! <RH, December 12, 1882 par. 14>

Israel have been asleep to the pride, and fashion, and worldliness in the very midst of them. It is these things that separate God from his people, that shut the ark away from them. When the truth affects their hearts, it will cause a death to the world. They will then lay aside the outward adorning, and if they are dead they will not be moved by the laugh, jeer, and scorn of unbelievers. They will feel an anxious desire to be separate from the world, like their Master. They will not imitate its pride, fashions, or customs. The noble object will be ever before them, to glorify God, and gain the immortal inheritance. This prospect will swallow up all beside of an earthly nature. God will have a people separate and distinct from the world. And as soon as any indulge a desire to imitate the fashions of the world, just so soon God ceases to acknowledge them as his children. They show that they are strangers to grace, strangers to the meek and lowly Jesus. If they had acquainted themselves with him, they would walk worthy of him. <RH, December 12, 1882 par. 15>

A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble before us. Then their work will be tried, of what sort it is. If it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, stubble, nothing can shield them from the fierceness of Jehovah's wrath. <RH, December 12, 1882 par. 16>

Many measure themselves among themselves and compare their lives with the lives of others. This should not be. No one but Christ is given, us as an example, and each should strive to excel in imitating him. We are co-workers with Christ, or co-workers with the enemy. We either gather with Christ, or scatter abroad. We are decided, whole-hearted Christians, or none at all. None will enter Heaven without making a sacrifice. Those who are willing to make any and every sacrifice for eternal life will have it; and it will be worth suffering for, worth crucifying self for, and sacrificing every idol for. The far more exceeding and eternal weight of glory outweighs every earthly treasure, and eclipses every earthly attraction. <RH, December 12, 1882 par. 17>

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## December 26, 1882 Holiday Gifts.

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By Mrs. E. G. White.  
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The holiday season is fast approaching with its interchange of gifts, and old and young are intently studying what they can bestow upon their friends as a token of affectionate remembrance. It is pleasant to receive a gift, however small, from those we love. It is an assurance that we are not forgotten, and seems to bind us to them a little closer. <RH, December 26, 1882 par. 1>

Brethren and sisters, while you are devising gifts for one another, I would remind you of our heavenly Friend, lest you should be unmindful of his claims. Will he not be pleased if we show that we have not forgotten him? Jesus, the Prince of Life, gave all to bring salvation within our reach. Oh, matchless love! he left his royal home, his high command, and stooped to share our poverty and shame, that we might be exalted to share his riches and his throne. His glorious perfection called forth the admiration of the angelic host; yet he, their adored Commander, came down to a world sunken in sin, that he might give us a perfect example in his life. Step by step, he descended to the deepest humiliation, that he might reach fallen, guilty men, and lift them up to become sons of God. For us he submitted to insult and shameful abuse. For us he denied himself at every point. He suffered even unto death, that he might give us eternal life. <RH, December 26, 1882 par. 2>

It is through Christ that we receive every blessing. We may come to him in our poverty and need, and he will listen to

our petitions, and supply our every want. We are dependent upon him every moment for grace and strength to maintain our integrity and to continue in his love. How often we need to have the bread of life broken to our souls! How often we need to be refreshed at the fountain of living waters! Every temporal as well as every spiritual blessing, is a continual witness of his beneficence, The recurring seasons, with the rich and varied blessings which they bring, the refreshing rain and the glad sunshine, every good thing we receive, attests the continuance of our Creator's gift to man. <RH, December 26, 1882 par. 3>

Shall not all these precious tokens of his love call forth a response from us in free-will offerings for his cause? Shall not our heavenly Benefactor share in the tokens of our gratitude and love? Come, brethren and sisters, come with your children, even the babes in your arms, and bring your offerings to God according to your ability. Make melody to him in your hearts, and let his praise be upon your lips. Let us rejoice that our Saviour liveth to make intercession for us in the presence of Jehovah. As a people we have backslidden from God; let us return unto him, and he will return unto us, and will heal all our backslidings. Let us, upon the coming Christmas and New Year's festivals, not only make an offering to God of our means, but give ourselves unreservedly to him, a living sacrifice. <RH, December 26, 1882 par. 4>

From this time till the opening of the new year, let the theme of our thoughts be, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." You have taxed your inventive powers to prepare something that will surprise and gratify your friends. Let us in these last days of 1882, be as anxious, as earnest, as persevering, to render to God that which is due him. <RH, December 26, 1882 par. 5>

While our heavenly Father has crowned our lives with abundance to supply our temporal wants, his mercies have been abused because they were so full and free. Many forget that their obligations to God increase with the continuous manifestations of his love and care, and that all these call for acknowledgment from us in gifts and offerings to sustain the various branches of his work. Such have now a precious opportunity to redeem the past, and to show that God has the first place in their affections. Let not our best thoughts, our most earnest efforts, our most precious offerings, be given to earthly friends, while our Creator is neglected and forgotten. I speak to those who profess to be his dear children: What will you bring to God as a token of your love and gratitude? However small the offering, he will accept it, if it is the best you have to bring, and is given in love and sincerity of heart. <RH, December 26, 1882 par. 6>

I feel sad as I think how many are so engrossed with thoughts of their friends and the gifts they are preparing for them that they will lose sight of their obligations to God. They will not seek to purify the soul temple from defilement that they may present to the Lord an offering in righteousness. During the past year, Satan has been making most earnest effort to sow discord and dissension among brethren. Now, as the old year is passing away and the new year coming in, is a good time for those who have cherished alienation and bitterness to make confession to one another. "Confess your faults one to another, and pray one for another, that ye may be healed." This is the Lord's direction; will we obey him, or choose to remain in pride, and justify our course of wrong? Oh! that many may seek to have the sins of the past year blotted out, and pardon written against their names in the heavenly record. <RH, December 26, 1882 par. 7>

We must forgive those who trespass against us, if we would obtain pardon and grace when we approach the mercy-seat. Mercy and love must be cherished by all who would be followers of Jesus. When Peter asked, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus replied, "I say not unto thee, Until seven times; but Until seventy times seven." He then enforced the duty of forgiveness, by the parable of the two debtors. One was forgiven a debt of ten thousand talents, and then refused to show mercy to his fellow-servant who owed him a hundred pence. The pardon granted to that hard-hearted servant was revoked, and he was delivered to the tormentors. Our Lord makes the application of the parable in these impressive words: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." <RH, December 26, 1882 par. 8>

Here is work for every family and every church. Make haste, brethren and sisters, to improve the few remaining days of 1882 in setting your own hearts in order, and making every wrong right. Remember that we shall be forgiven only as we forgive. Let all enmity, dissension, and bitterness die with the old year. Let kindness and brotherly and sisterly affection revive in our hearts. We may open the new year with a clean record. How happy the thought! Let us draw near to God "with a true heart in full assurance of faith," that the peace of God, which passeth all understanding, may keep our hearts and minds through Christ Jesus. <RH, December 26, 1882 par. 9>

I entreat the followers of Jesus not to let the precious opportunities of these coming days pass unimproved. Let not time and means be spent in preparing gifts which will benefit neither giver nor receiver. Remember that both your time and means are intrusted you of God, and that he will call you to account for the manner in which you employ his gifts. As Christians we cannot honor a custom which is not approved of Heaven. Let us, rather, seek to bring our hearts into a right condition, to free ourselves from pride, vanity, selfishness, and every other evil, and let mercy, truth, goodness, and love dwell therein. Let us remember the Lord our Creator, and bring to him the offering of gratitude, and he will accept not only the gift but the giver. We may have such a spirit of love and joy in our hearts and homes as will make

angels glad. <RH, December 26, 1882 par. 10>

If all the means that will at this holiday season be expended to gratify unsanctified desire, or that will be needlessly invested, were brought as an offering of gratitude to God, to be used in advancing his cause, what an amount would flow into the treasury! Who are willing this year to deviate from their usual custom? How many will turn their thoughts and plans into a more elevated, heavenly channel? In this time of peril and backsliding from God because of selfish indulgence, will we not look from the human to the divine? Will we not show our remembrance of God and our gratitude for his continual mercies, and, above all, for the gift of his dear Son? Shall we not seek to conform to the Divine Model? to imitate Him who went about doing good? <RH, December 26, 1882 par. 11>

I address my brethren upon whom God has bestowed of this world's goods: What will you do at the beginning of this new year to show your gratitude to the Giver of all your mercies? Will you return to him in willing offerings a portion of the gifts he has freely bestowed upon you? Will you, by your Christmas and New Year's gifts, acknowledge that all things belong to God, and that all the blessings which we receive are the result of divine beneficence? <RH, December 26, 1882 par. 12>

When Jesus ascended to Heaven, he committed his work on earth to his disciples, and bade them carry it forward in his name. As followers of Christ we are to be his representatives among men. The salvation of perishing souls calls for our personal effort and for our means. This should be the great object continually before us. It is to accomplish this that God has intrusted us with means. Let us then render to him that which is his own. Let the men of means make a free-will offering to God by liberal gifts for our publishing houses and other institutions. These important instrumentalities in the cause of God are heavily burdened and seriously crippled in their work for want of means. There are still debts upon some of our houses of worship. If we would this year deny ourselves, and by our offerings clear these from debt, would it not be pleasing to our heavenly Father? <RH, December 26, 1882 par. 13>

And it is not the wealthy alone that can aid in advancing the work of God. If our young men would but deny self for the truth's sake, if they were willing to work hard and economize, they might have a capital with which to pay their expenses at college, and thus qualify themselves for greater usefulness, and they might also have a reserve fund to answer the calls for means for the different branches of our work. If our young sisters felt the claims which God has upon them, they would dispense with ornaments and needless trimming, and would earnestly seek for the inward adorning; and instead of expending all their earnings for clothing or in selfish indulgence, they would have something to spare for the cause of Christ. <RH, December 26, 1882 par. 14>

In every church, however small, special efforts should be made to show our gratitude to God by bringing our offerings for his cause. Let those who desire a Christmas tree make its boughs fruitful with gifts for the needy, and offerings for the treasury of God. And let the children learn the blessedness of giving by bringing their little gifts to add to the offerings of their parents. <RH, December 26, 1882 par. 15>

The claims of God should take the precedence of any and every other, and should be met at any cost or sacrifice to ourselves. However small our income, we should faithfully reserve for him that which he claims as his. Saith the Lord, "Them that honor me I will honor." To withhold our tithes and offerings from the treasury of the Lord, is accounted of him as robbery. Yet are there not many, even among us, who meet all other claims before the claims of God? Some bring no offerings for his cause, and even withhold the tithe, which he has distinctly reserved for himself. Some of these persons are yet in apparent prosperity. In his great mercy God is still sparing them that they may see and put away their sin. Others are already feeling his curse upon them. They are brought into straitened circumstances, and feel less and less ability to give, when if they had made God's claims first, and had with a willing heart brought their offerings to him, they would have been blessed with more means to bestow. <RH, December 26, 1882 par. 16>

"God loveth a cheerful giver," and if we with a grateful heart bring our gifts and offerings to him, "not grudgingly or of necessity," his blessing will attend us as he has promised, "I will open you the windows of Heaven, and pour you out a blessing." And though it may have cost self-denial and sacrifice on our part, the approval of our conscience and the blessing of Heaven will make this holiday season one of the happiest we have ever experienced. <RH, December 26, 1882 par. 17>

While urging upon all the duty of first bringing their offerings to God, I would not wholly condemn the practice of making Christmas and New Years gifts to our friends. It is right to bestow upon one another tokens of love and remembrance if we do not in this forget God, our best friend. We should make our gifts such as will prove a real benefit to the receiver. I would recommend such books as will be an aid in understanding the word of God, or that will increase our love for its precepts. Provide something to be read during these long winter evenings. For those who can procure it, D'Aubigne's History of the Reformation will be both interesting and profitable. From this work we may gain some knowledge of what has been accomplished in the past in the great work of reform. We can see how God poured light into the minds of those who searched his word, how much the men ordained and sent forth by him were willing to suffer for the truth's sake, and how hard it is for the great mass of mankind to renounce their errors and to receive and

obey the teachings of the Scriptures. During the winter evenings, when our children were young, we read from this history with the deepest interest. We made it a practice to read instructive and interesting books, with the Bible, in the family circle, and our children were always happy as we thus entertained them. Thus we prevented a restless desire to be out in the street with young companions, and at the same time cultivated in them a taste for solid reading. <RH, December 26, 1882 par. 18>

Those in charge of our publishing houses at Battle Creek, Mich., and Oakland, Cal., have been led by a sense of duty to make a careful selection of the best books, which they offer for sale at reasonable rates. Those who wish books will do well to purchase these in preference to the great mass of current literature that will strengthen neither mind nor morals. Many of our people already have the "Life of Christ." The "Life of Paul," now offered for sale at this Office, is another useful and deeply interesting work which should be widely circulated. The volumes of "Spirit of Prophecy," should be in every family, and should be read aloud in the family circle. More than one-half of our people know little or nothing of the contents of these books, and they are losing much by their neglect. <RH, December 26, 1882 par. 19>

The Testimonies contain instruction which meets the case of all, both parents and children. Should these be read aloud to the entire family, the children as well as the parents would be benefited by their counsels, warnings, and reproofs. While these are placed out of sight and neglected for the reading of fictitious, sensational literature, both yourselves and your children will be retrograding mentally and spiritually. <RH, December 26, 1882 par. 20>

Many Sabbath-keepers neglect to take the Review, and some have neither the Review nor the *Signs*. They plead as an excuse that they cannot afford to take these papers which it is so important for them to have. But in many cases several secular papers will be found upon their tables for their children to peruse. The influence of most of the periodicals of the day is such as to render the word of God distasteful, and to destroy a relish for all useful and instructive reading. The mind assimilates to that which it feeds upon. The secular papers are filled with accounts of murders, robberies and other revolting crimes, and the mind of the reader dwells on the scenes of vice therein depicted. But indulgence, the reading of sensational or demoralizing literature becomes a habit, like the use of opium or other baleful drugs, and as a result, the minds of thousands are enfeebled, debased, and even crazed. Satan is doing more through the productions of the press to weaken the minds and corrupt the morals of the youth than by any other means. <RH, December 26, 1882 par. 21>

Let all reading of this character be banished from your houses, let books that are useful, instructive, and elevating, be placed in your libraries and upon your tables, with the Review and Herald, our church paper, and the *Signs of the Times*, our missionary paper, and the effect upon both parents and children will be good. During these long winter evenings, let parents see that all their children are at home, and then let the time be devoted to the reading of the Scriptures and other interesting books that will impart knowledge and inculcate right principles. Let the best reader be selected to read aloud, while other members of the family are engaged in useful occupations. Thus these evenings at home may be made both pleasant and profitable. Pure healthful reading will be to the mind what healthful food is to the body. You will thus become stronger to resist temptation, to form right habits, and to act upon right principles. <RH, December 26, 1882 par. 22>

There is in many families professing to believe the truth, a shameful neglect of searching the Scriptures. They are ignorant, when it is their privilege to be wise. All should take time for the daily study of the word of God, with earnest prayer that they may learn the way of life and salvation. That holy word is a sure guide, and will enable all who search its pages to distinguish between its sacred truths and the false doctrines so widely taught in these times of peril. I urge upon you, my brethren and sisters, the necessity of searching the Scriptures. Your eternal destiny depends upon your understanding and obeying them for yourselves. There the plan of salvation is clearly set forth, God's claims are plainly stated, and if we are his obedient children we shall search carefully and prayerfully to learn his will that we may do it. <RH, December 26, 1882 par. 23>

We need to think more of God and less of ourselves. If we would but think of him as often as we have evidence of his care for us, we would keep him ever in our thoughts, and would delight to talk of him and praise him. We talk of temporal things because we have an interest in them. We talk of our friends because we love them; our joys and our sorrows are bound up with them. Yet we have infinitely greater reason to love God than to love our earthly friends; we receive more from him than from any other friend, and it should be the most natural thing in the world to make God first in all our thoughts, to talk of his goodness and tell of his power, and to respond to his love by our free-will gifts and offerings for his cause. All things belong to God; and the rich gifts he has bestowed upon us, the glories of the heavens, the beauties of nature, the bounties of his providence, are not for us to worship; they were not given to absorb our thoughts and love so that we should have naught to give to God; they are to constantly remind us of him, and to bind us in bonds of love and gratitude to our gracious Benefactor. Oh! I entreat you who profess to love God to be less self-caring. Center your affections upon Jesus, your Redeemer. Give up all for him, be willing to make any and every sacrifice to save souls for whom he died. Give him your loving homage, your willing service, and he will bestow upon you the priceless gift of everlasting life. <RH, December 26, 1882 par. 24>

## January 9, 1883 The Sacrifice of Separation.

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By Mrs. E. G. White.  
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The opinion is widely held, that the sacrifices and offerings of the Hebrews possess no significance for Christians, and can be of no interest to them. This opinion is without foundation. It is true that the ceremonies of the Mosaic law are not now to be observed; but, when rightly understood, they are seen to be all aglow with sacred and important truths. These rites, appointed by Jehovah himself, were like so many beacons to light up the path of God's ancient people, and to direct their minds to the great sacrifice to be offered for the sins of men. Viewed in the light of the cross, they contain most precious lessons for the people of God today. <RH, January 9, 1883 par. 1>

The children of Israel were anciently commanded to make an offering for the entire congregation, to purify them from ceremonial defilement. For the sacrifice a red heifer was offered, representing the more perfect offering that should redeem from the pollution of sin. This was an occasional sacrifice for the purification of all those who had necessarily or accidentally touched the dead. All who came in contact with death in any way were considered ceremonially unclean. Thus the minds of the Hebrews were forcibly impressed with the fact that death came in consequence of sin, and therefore is a representative of sin. The *one* heifer, the *one* ark, the *one* brazen serpent, impressively point to the *one* great offering, the sacrifice of Christ. <RH, January 9, 1883 par. 2>

This heifer was to be red without spot, which was a symbol of blood. It must be without blemish, and one that had never borne a yoke. Here again Christ was typified. The Son of God came voluntarily to accomplish the work of atonement. There was no obligatory yoke upon him, for he was independent and above all law. The angels, as God's intelligent messengers, were under the yoke of obligation; no personal sacrifice of theirs could atone for the guilt of fallen man. Christ alone was free from the claims of the law to undertake the redemption of the sinful race. He had power to lay down his life and to take it up again. "Who being in the form of God, thought it not robbery to be equal with God." <RH, January 9, 1883 par. 3>

Yet this glorious being loved the poor sinner, and took upon himself the form of a servant, that he might suffer and die in man's behalf. Jesus might have remained at his Father's right hand, wearing his kingly crown and royal robes. But he chose to exchange all the riches, honor, and glory of Heaven for the poverty of humanity, and his station of high command for the horrors of Gethsemane and the humiliation and agony of Calvary. He became a man of sorrows and acquainted with grief, that, by his baptism of suffering and blood, he might purify and redeem a guilty world. "Lo, I come," was the joyful assent, "to do thy will O God!" <RH, January 9, 1883 par. 4>

The sacrificial heifer was conducted without the camp, and slain in the most solemn manner. Thus Christ suffered without the gates of Jerusalem, for Calvary was outside the city walls. This was to show that Christ did not die for the Hebrews alone, but for all mankind. He proclaims to a fallen world that he has come to be their Redeemer, and urges them to accept the salvation which he offers. <RH, January 9, 1883 par. 5>

The heifer having been slain, the priest, clothed in pure white garments, took the blood in his hands as it issued from the body of the victim, and cast it toward the temple seven times. Thus Christ in his own spotless righteousness, after shedding his precious blood, entered into the heavenly sanctuary to minister in the sinner's behalf. And there the crimson current is brought into the service of reconciling God to man. "And having a high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." <RH, January 9, 1883 par. 6>

The body of the heifer was burned to ashes, which signified a whole and ample sacrifice. The ashes were then gathered up by a person uncontaminated by contact with the dead, and laid up in a clean place without the camp. When the ceremony of cleansing was to be performed, these were placed in a vessel containing water from a running stream. This clean and pure person then took a cedar stick with scarlet cloth and a bunch of hyssop and sprinkled the contents of the vessel upon the tent and the persons therein. This ceremony was repeated several times in order to be thorough, and was done as a purification from sin. <RH, January 9, 1883 par. 7>

The cleansing water sprinkling the unclean, symbolized the blood of Christ spilled to cleanse us from moral impurities. The repeated sprinklings illustrate the thoroughness of the work that must be accomplished for the repenting sinner. All that he has must be consecrated. Not only should his own soul be washed clean and pure, but he should strive to have his family, his domestic arrangements, his property, and his entire belongings consecrated to God. <RH, January 9, 1883 par. 8>



After the sprinkling with hyssop of the tent, over the door of those cleansed was written, I am not my own; Lord, I am thine. Thus should it be with those who profess to be cleansed by the blood of Christ. God is no less exacting now than he was in olden times. The psalmist, in his prayer, refers to this symbolic ceremony when he says, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." The blood of Christ is efficacious, but needs continually to be applied. God wants his servants to make a consecration of *themselves* to his cause, and to use for his glory the means which he has intrusted to them. If any have become selfish, and are withholding from the Lord that which they should cheerfully give to his service, then they need the blood of sprinkling thoroughly applied, consecrating them and all their possessions to God. <RH, January 9, 1883 par. 9>

Many who profess to be followers of Christ have not that earnest and unselfish devotion to his cause that he requires of them. They give their attention to temporal matters, and train their minds for business, in order to benefit themselves thereby. But God calls for them to come more closely into union with him, that he may mold and train them for his work. A solemn statement was made to ancient Israel that the man who should remain unclean, and refuse to purify himself, should be cut off from among the congregation. This has a special meaning for us. If it was necessary in ancient times for the unclean to be purified by the blood of sprinkling, how essential for those living in the perils of the last days, exposed to the fierce temptations of Satan, to have the blood of Christ applied to their hearts daily. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" <RH, January 9, 1883 par. 10>

Christ designed that his believing children should be the light of the world, the salt of the earth. The holy life and Christian example of one good man in a community, sheds a light that is reflected upon others. How great, then, should be the influence of a company of believers all walking in the commandments of God. The preaching of the word is ordained of God, to arouse and convict sinners. And when the living preacher exemplifies in his own life the self-denial and sacrifice of Christ, when his conversation and acts are in harmony with the Divine Pattern, then he will exert a powerful influence upon those who listen to his voice. But all cannot be teachers of the word in the pulpit. The individual duties of different persons vary, but there is work for all to do. All can aid the cause by giving unselfishly of their means to help the various branches of the work, to furnish means for the publication of tracts and periodicals to scatter among the people, and disseminate the truth. Those who give money to promote the cause, are bearing a part of the burden of the work; they are co-laborers with Christ, for God has furnished men with means, in trust, that they may use it for wise and holy purposes. This is among the instrumentalities which Heaven has ordained for doing good, one of the talents which men are to put out to the exchangers. <RH, January 9, 1883 par. 11>

We should ever bear in mind that we are the stewards of God, and that he holds us accountable for the temporal talents he has lent us to use wisely for his glory. Shall we not closely search our hearts, and investigate the motives which prompt us to action? The danger of many is in loving their possessions. Their ears are not quick to hear the Master's call in the person of his saints and in the wants of his cause. They do not gladly invest their treasure in the enterprise of Christianity. If we desire a treasure in Heaven, we should be securing it while we have the opportunity. Those who feel safer to apply their means toward the greater accumulation of earthly riches, and invest sparingly in the cause of God, should feel satisfied to receive heavenly treasure according to their investment in heavenly stock. <RH, January 9, 1883 par. 12>

Many desire to see the cause of God progress, but make little personal effort toward that end. If these could see their true position, and realize their accountability to God, they would become more earnest co-laborers with Jesus. "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." There can be no divided interest in this, for the whole heart and mind and strength is all that composes the man. <RH, January 9, 1883 par. 13>

Says the apostle, "Ye are not your own, ye are bought with a price." When the poor, condemned sinner was lying under the curse of the Father's law, Jesus so loved him that he gave himself for the transgressor. He redeemed him by the virtue of his blood. We cannot estimate the precious ransom paid to redeem fallen man. The heart's best and holiest affections should be given in return for such wondrous love. The temporal gifts which we enjoy are merely lent us to aid in the advancement of the kingdom of God. <RH, January 9, 1883 par. 14>

I speak of the tithing system, yet how meager it looks to my mind! How small the estimate! How vain the endeavor to measure, with mathematical rules, time, money, and love against a love and a sacrifice that is measureless and incomputable! Tithes for Christ! Oh, meager pittance, shameful recompense for that which cost so much! From the cross of Calvary, Christ calls for an unconditional surrender. <RH, January 9, 1883 par. 15>

He promised the young ruler that if he sold all that he had and gave it to the poor, and lifted his cross and followed him, he should have treasure in Heaven. All we have should be consecrated to God. The Majesty of Heaven came to the world to die a sacrifice for the sins of man. How cold and selfish is the human heart that can turn away from that

incomparable love, and set itself upon the vain things of this world! <RH, January 9, 1883 par. 16>

My brother, my sister, when selfishness is striving for the victory over you, bear in mind One who left the glorious courts of Heaven, and laid aside the robes of royalty for your sakes, becoming poor that through his poverty you might be made rich. Will you, then, disregard this great love and boundless mercy, by refusing to be inconvenienced, and to deny yourselves for his dear sake? Will you cling to the treasures of this life, and neglect to aid in carrying forward the great work of truth? I adjure you to arouse from your lethargy, leave the vain idolatry of worldly things, and be in earnest to secure a title to the immortal inheritance. Work while it is day. Do not imperil your souls by forfeiting present opportunities. Do not make your eternal interests of secondary importance. Do not put the world before religion, and toil day after day to acquire its riches, while the peril of eternal bankruptcy threatens you. Every day is bringing you nearer to the final reckoning. Be ready to yield up the talents lent you, with the increase gained by their wise use. <RH, January 9, 1883 par. 17>

You cannot afford to sacrifice Heaven, or jeopardize your safety. Do not let the deceitfulness of riches lead you to neglect the immortal treasure. Satan is a wily foe, and he is ever on your track, striving to ensnare you, and compass your ruin. We are in the waiting time; let your loins be girded about, and your lights burning, waiting for the Lord when he returneth from the wedding, that when he cometh and knocketh you may open to him immediately. <RH, January 9, 1883 par. 18>

Watch the first dimming of your light, the first neglect of prayer, the first symptom of spiritual slumber. He that endureth unto the end shall be saved. It is by the constant exercise of faith and love that believers are made to shine as lights in the world. You are making but poor preparation for the Master's coming, if, when he appears, you must present to him talents that you have buried in the earth,--talents neglected, abused, misused, a divided love, serving mammon while professedly serving God. <RH, January 9, 1883 par. 19>

You profess to be servants of Christ. How necessary that you obey your Master's directions, and be faithful to your duties. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." This love is without a parallel, giving to men the relationship of sons to God. Therefore the Father expects obedience from his children, therefore he requires a right disposition of the property he has placed in their hands. It is not their own to use for their personal gratification, but it is the capital of the Lord, for which they are responsible to him. <RH, January 9, 1883 par. 20>

Children of the Lord, how precious is the promise! How full the atonement of the Saviour for our guilt! The Redeemer, with a heart of unalterable love, still sheds his sacred blood in the sinner's behalf. The wounded hands, the pierced side, the marred feet, plead eloquently for fallen man, whose redemption is purchased at so great a cost. Oh, matchless condescension! Time nor events can lessen the efficacy of the atoning sacrifice. As the fragrant cloud of incense rose acceptably to Heaven, and Aaron sprinkled the blood upon the mercy-seat of ancient Israel, and cleansed the people from guilt, so the merits of the slain Lamb are accepted by God today as a purifier from the defilement of sin. <RH, January 9, 1883 par. 21>

"Watch and pray, that ye enter not into temptation." There are stern battles for you to fight. You should put on the whole armor of righteousness, and prove yourselves strong and true in your Redeemer's service. God wants no idlers in his field, but co-laborers with Christ, sentinels vigilant at their posts, valiant soldiers of the cross, ready to do and dare all things for the cause in which they are enlisted. <RH, January 9, 1883 par. 22>

It is not wealth or intellect that gives happiness; it is true moral worth, and a sense of duty performed. You may have the overcomer's reward, and stand before the throne of Christ to sing his praises in the day when he assembles his saints; but your robes must be cleansed in the blood of the Lamb, charity must cover you as a garment, and you be found spotless and without blemish. <RH, January 9, 1883 par. 23>

Says John the Revelator: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." <RH, January 9, 1883 par. 24>

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**April 24, 1883 Christian Work.**

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**By Mrs. E. G. White.**

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"Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Every Christian is a light bearer. "Ye are," says Christ to his followers, "the light of the world." While the work of preaching the gospel is committed to the minister, all the members of the church are to demonstrate its power by representing Christ in their lives. Says the apostle, "Ye are our epistle written in our hearts, known and read of all men." The piety of the Christian constitutes the standard by which worldlings judge the gospel. <RH, April 24, 1883 par. 1>

God will have co-laborers in the earth. He gives every Christian a work to do. Every one has his special post of duty, and each should have a close connection with God, that he may be enabled to do his work wisely and well. The apostle exhorts his brethren to "do all things without murmurings or disputings." We are not only to refrain from murmurings and disputings, but to do "all things" which God and duty require. <RH, April 24, 1883 par. 2>

The Lord has appointed to every person talents, great or small, according to his ability. Each individual has a mission to fulfill which involves weal or woe to some other soul. If faithful to his trust, he is a light that shines to God's glory; by his Christian example, his constancy and fidelity, he represents Christ to the world. If he is unfaithful, he becomes a false light, an agent of Satan to allure souls to ruin. As the sentinel who sleeps at his post endangers the liberty and life of his comrades, so does the professed Christian who is untrue to his high calling endanger the eternal welfare of his fellow-men. <RH, April 24, 1883 par. 3>

The salvation of sinners requires earnest, personal labor. We are to bear to them the word of life, not to wait for them to come to us. With personal piety and a consistent course of life our earnest heart-felt appeals will be, through God, as sharp arrows of the Almighty to pierce the sin-hardened heart, as sharp sickles to reap a precious harvest for the heavenly garner. If we are co-laborers with Christ, we shall all have sheaves to bring to the Master,--souls saved through our instrumentality. <RH, April 24, 1883 par. 4>

The injunction to be blameless and harmless does not teach that we may remain in a passive state. If Christians aspire no higher than a mere negative virtue, we may well anxiously inquire, what is to become of those who know not Christ nor the truth? Who will reach out their hands to save them? "Blameless" here means unadulterated, sincere; it expresses an active piety. We are to let our light shine upon others, that its bright beams may reflect glory to the great Source of light. Our Heavenly Father is not a hard master; he requires of no man more or less than he gives him ability to do. "Unto whomsoever much is given, of him shall be much required." Every one has earnest work to do for God. Every one upon whom God has bestowed the gift of reason has some influence over others. By the blessing of God, that influence can be used to save souls. We shall individually be held responsible for doing an iota less than God has given us ability to do. He measures our strength; he gives us work which we can do, and which we must do if we ever hear from his lips the heavenly benediction, "Well done, good and faithful servant." <RH, April 24, 1883 par. 5>

Some persons array before their imagination a large number of Christian duties which they should perform, and then they tremble and shrink at the task, and in many cases leave it altogether undone. There are faults in themselves to be corrected, wrong habits to be reformed, temptations to be resisted. As followers of Christ, there must go forth from them a steady, certain light, whose bright beams shall so represent Jesus that the unbelieving world shall be led to respect Christianity and to glorify God. The preparation essential for the Christian's work requires an effort. There must be a daily searching of heart, in obedience to the injunction of the apostle, "Examine yourselves whether ye be in the faith." Secret prayer must be maintained; to neglect this duty would be to throw aside one's weapons before going into battle. The prayer-meeting must be attended, and a cheerful testimony borne; souls may be discouraged, perhaps led in the wrong direction, if the testimonies do not breathe the right spirit. There are persons who need the help of kindly words and deeds, and who need prayer offered for them and with them. Here is indeed earnest work for every follower of Christ. But we should not be disheartened by the magnitude of the work. All is not to be done at once. God requires today only the work of the day. We should take things in their order, one thing at a time. The willing mind, the earnest purpose, will go forward. God has promised grace according to our need. <RH, April 24, 1883 par. 6>

Have you put off the work until this eleventh hour? I entreat you to begin now. Do you feel incompetent to do some great thing, and therefore neglect to do anything? Do what you can, be it ever so little. Go about your work calmly, relying upon God for that strength which he alone can give. Look not anxiously into the morrow. Today employ your time to the very best account, let your light shine for Christ, even in the performance of little duties. Tomorrow again present yourself to Jesus as one ready to do any work, be it ever so humble. The faithful performance of today's duties will prepare you to take hold of tomorrow's work with new courage and new zeal, saying, "Hitherto hath the Lord helped me." Ever stand as minute men before God; let the prayer of your heart be, "Lord, what wilt thou have me to do

now? Imbue me with thy Spirit; strengthen me for thy work." Then may you grow up to the full stature of men in Christ. <RH, April 24, 1883 par. 7>

We permit ourselves to feel altogether too much care and trouble and perplexity in the Lord's work. We need to trust him, believe on him, and go forward. We should not shadow the lives of others with our sorrows or disappointments, or discourage them by leaving our work for them to do. All have Satan and his host to meet, and need to put forth their utmost efforts to resist the powers of darkness. All have trials, griefs hard to bear, temptations hard to resist. Do not tell your troubles to your fellow-mortals, but carry everything to God in prayer. Make it a rule never to utter one word of doubt or discouragement. You can do much to brighten the lives of others and strengthen their efforts, by words of hope and holy cheer, even when your own heart is weighed down with unspoken sorrow. <RH, April 24, 1883 par. 8>

There is many a brave soul sorely pressed by temptation, fainting in the conflict with self and with the powers of darkness, yet at the same time seeking to do good to others. Do not censure or discourage such a one in his hard struggle. Cheer him with brave, hopeful words that shall urge him on his way. Thus the light of Christ may shine from you. Thus you confess Jesus and his transforming grace to the world. "No man liveth to himself." By our unconscious influence others may be encouraged and strengthened, or they may be discouraged and repelled from Christ and the truth.

(Concluded next week.) <RH, April 24, 1883 par. 9>

## May 1, 1883 Christian Work.

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By Mrs. E. G. White.

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(Concluded.)

Professed follower of Christ, when you are devoting time and means to the indulgence of pride, ask yourself whose gifts you are thus squandering. When you spend precious hours in fashioning what is merely to please the fancy, but will benefit no one, inquire how that day's record will stand in the books above. Your works will be brought into Judgment, whether they be good or evil. Suppose you were to keep an account of the manner in which each day is spent, how often would you have to make such records as these? "Spent one or two hours in bed after daylight, because I was disinclined to rise and begin the day's duties. Spent several hours in crocheting. Devoted the day to making ruffles to ornament my children's dresses. They must look like other people, or I shall have no influence. Passed this afternoon in entertaining visitors. The name of Jesus was not mentioned. We talked of the wrong course of our brethren and sisters, of our worldly affairs, and our perplexities and trials." Are such persons honoring God in their lives? Is their light shining? Are souls saved through their instrumentality? <RH, May 1, 1883 par. 1>

Many do not know how to win souls to Christ, because they have never tried to learn. If they would enter upon the work cheerfully and heartily, endeavoring to exert a right influence in the position where God has placed them, they would gain strength and experience with every effort. They would learn how to adapt themselves to the wants of others, and might thus become successful in winning souls to Christ and the truth. A large share of the Christian world are endeavoring to serve God by proxy. Men educate themselves for trades, for business, but not for Christian work, which is more important than everything besides. There is an appropriate division of labor in the same manufactory. Men are set apart for special branches of the business. While one can do his own work successfully, he may not be qualified to do that of his neighbor. The carpenter would blunder at the anvil, and the blacksmith with the plane. In the professions, greater difficulties would exist. The lawyer could not take charge of critical cases of sickness, and the physician would make poor work at pleading a case in court. In the same manner the followers of Christ have different positions and duties, and each should seek to qualify himself for the place which the Master has assigned him. "To every man his work." <RH, May 1, 1883 par. 2>

Those who excuse themselves from labor to save other souls, will not be saved themselves. There is work to be done for Christ in our families, in our neighborhoods, everywhere. By kindness to the poor, the sick, or the bereaved, we may obtain an influence over them, so that divine truth may find access to their hearts. Opportunities for usefulness are on every hand. All who are imbued with the Spirit of Christ will show themselves to be fruit-bearing branches of the living Vine. <RH, May 1, 1883 par. 3>

It is a sad fact, that many professors of religion gauge their piety by the lowest standard which they deem safe for themselves. They mean to escape the wrath of God, but are not seeking to do all the good that the Lord has given them ability to do. They fall into the observance of certain forms, which they term religion, and argument and entreaty are

alike powerless to move them from their stereotyped position. They are well satisfied with themselves. They will not be aroused to pray more or to give more. Many pass on month after month, year after year, without a genuine experience in the love of God, or a burden for the salvation of souls. By their lack of religious fervor, by their worldliness and selfishness, they lead others to skepticism or contempt for the truth. <RH, May 1, 1883 par. 4>

Could the ledger of Heaven be opened before us, we would be greatly astonished at the large proportion of professing Christians who really contribute nothing toward the upbuilding of Christ's kingdom, who put forth no efforts for the salvation of souls. Such are slothful servants. Many who are satisfied not to do much good, flatter themselves that they are doing no harm so long as they do not oppose the earnest, active workers. But this class are doing much harm by their example. For the influence thus exerted, they must render an account to God. Sinners, misled by these false lights, are going down to ruin. Every person will be held accountable for the good which he might have done, but failed to perform because he was too careless and indolent to gain a knowledge of the will of God. <RH, May 1, 1883 par. 5>

The slothful servant was not condemned for what he had done, but for what he had not done. There is no more dangerous enemy to the cause of God than an indolent Christian. An open profaner does less harm; for he deceives no one, he appears what he is, a brier, a thorn. The do-nothings are the greatest hindrance. Those who will not bear burdens, who shun all disagreeable responsibilities, are the first to be taken in Satan's snare, the first to lend their influence to a wrong course. <RH, May 1, 1883 par. 6>

Watch, pray, work--these are the Christian's watch-words. Let none excuse themselves from labor for the salvation of souls. Let none deceive themselves into the belief that nothing is required of them. No less is required of any than was expected of the man with one talent. That unfaithful servant hid his talent in the earth, and then sought to justify his course by murmuring against his lord. In like manner, those who do the least in the cause of Christ are most ready to doubt and murmur. If they would connect with the living Vine, and bear fruit to the glory of God, they would find so much to do, and feel so great joy in the work, that they would have no time or disposition to complain. <RH, May 1, 1883 par. 7>

It is ours to make the record which we desire to meet hereafter. Would we have its pages filled with the history of earnest work for God and humanity? Let us follow in the footsteps of Him who declared, "I must work the works of Him that sent me, while it is day; the night cometh, when no man can work." <RH, May 1, 1883 par. 8>

## **May 8, 1883 Practical Thoughts for the Camp-Meetings.**

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**By Mrs. E. G. White.**  
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[At our camp-meeting at Hanford, Cal., one year ago, I felt urged by the Spirit of the Lord to speak to our people concerning the importance of maintaining right habits of life in order to enjoy the benefits of the meeting. As the points there dwelt upon are of general application, a summary of the remarks made are here given for the benefit of all who attend these annual gatherings.] <RH, May 8, 1883 par. 1>

Our yearly convocations are held for a special purpose. We desire to obtain spiritual strength by feeding upon the bread of life. We have separated from God by yielding to the maxims, customs, and practices of the world. We have allowed temporal things to absorb our attention, and have regarded the service of God as of secondary importance. As a consequence, we find ourselves in a state of great spiritual weakness. The season we spend here together should be a time of humiliation, brokenness of heart, and confession of sin. We want here to seek the Lord, and find him to the joy of our souls. To do this, we must cleanse the soul temple from its defilement; we must banish therefrom selfish thoughts and interests. Jesus is among us, to hear our penitential confessions and pardon our sins. <RH, May 8, 1883 par. 2>

We should not devote this precious time to needless labor merely to gratify the appetite. We have not come here to indulge in feasting. Those who have taken charge of our restaurant at previous camp-meetings, have had the privilege of attending but few of the meetings. Much care and thought were given to the preparation of the food,--the cooking of meat, pies, cake, and a variety of other dishes to please the appetite. Was this really necessary? I think not. A few simple articles of food, prepared with care and skill, would supply all our real wants, and at the same time would do no injury to stomach or brain. The food should be abundant in quantity, and of good quality. We should not be compelled to live on a meat diet because nothing else is provided to supply its place. The money that is expended in buying meat, would purchase a good variety of fruits, vegetables, and grains. Meat is not essential for health or strength, else the Lord made a mistake when he provided food for Adam and Eve before their fall. All the elements of nutrition are contained in the fruits, vegetables, and grains. <RH, May 8, 1883 par. 3>

If we are careful in our diet, at the same time clothing ourselves in a healthful manner during the changes that are liable to occur, we may avoid the unpleasant consequences of neglect of these important matters. Parents should give special attention to the diet of their children. Let them have good, wholesome food, prepared in a simple, palatable manner. But many housewives do not know how to cook. Light is shining upon them, but they do not care to receive it. Turning with contempt from a method of cooking which requires skill and inventive power, they depend on injurious substances to supply the lack. We profess to be reformers, and as such should be constantly seeking to bring all our customs and habits to a correct standard, instead of conforming to the hurtful practices of the world. <RH, May 8, 1883 par. 4>

Hot biscuit raised with soda or baking powder should never appear upon our tables. Such compounds are unfit to enter the stomach. Hot raised bread of any kind is difficult of digestion. Graham gems which are both wholesome and palatable may be made from the unbolted flour, mixed with pure cold water and milk. But it is difficult to teach our people simplicity. When we recommend graham gems, our friends say, "Oh, yes, we know how to make them." We are much disappointed when they appear, raised with baking powder or with sour milk and soda. These give no evidence of reform. The unbolted flour, mixed with pure soft water and milk, makes the best gems we ever tasted. If the water is hard, use more sweet milk, or add an egg to the batter. Gems should be thoroughly baked in a well-heated oven, with a steady fire. <RH, May 8, 1883 par. 5>

To make rolls, use soft water and milk, or a little cream; make a stiff dough, and knead it as for crackers. Bake on the grate of the oven. These are sweet and delicious. They require thorough mastication, which is a benefit both to the teeth and the stomach. They make good blood, and impart strength. With such bread, and the abundant fruits, vegetables, and grains with which our country abounds, no greater luxuries should be desired. <RH, May 8, 1883 par. 6>

We should avoid errors, not only in the quality, but in the quantity of our food. Eating too largely of even a simple diet will injure physical, mental, and moral health. Some persons have formed the habit of eating at any time between their regular meals. If this practice is continued, it becomes second nature. The stomach may be so educated as to desire food eight times a day, and feel faint if it is not supplied. But this is no argument in favor of so frequent eating. Three meals a day, and nothing between meals--not even an apple--should be the utmost limit of indulgence. Those who go further violate nature's laws, and will suffer the penalty. Two meals a day are better than three. <RH, May 8, 1883 par. 7>

Our brethren and sisters often bring upon the camp-ground food that is wholly unsuitable for such occasions,--rich cake, pies, and a variety of dishes prepared in a manner to make a healthy man sick. Of course, the best food is considered none too good for the minister. They invite him to their tables, and send these articles to his table. Many ministers are dyspeptics; they have injured their health by taking food in too great quantity and of an injurious quality. They suffer from hot head and cold feet and limbs; the blood is called to the stomach to assist in disposing of the burden imposed upon it. Those men cannot become spiritual workmen until they observe strict temperance in their dietetic habits. God cannot let his Holy Spirit rest upon those who are enfeebling themselves by gluttony. <RH, May 8, 1883 par. 8>

Precious talent has been lost to God's cause through intemperance in eating. Many, while they do live, are thus deprived of half the vigor and strength of their faculties. The brain is oppressed because the stomach is burdened. Ministers, above all others, should economize the strength of brain and nerve. They should avoid all food or drink that has a tendency to irritate or excite the nerves. Excitement will be followed by depression. Over-indulgence will becloud the mind, and render thought difficult and confused. Our people err when they tempt their ministers with unhealthful food. <RH, May 8, 1883 par. 9>

And let us not come to the camp-meeting to break the Sabbath by cooking on that day. The instructions which God gave to Israel should not be disregarded: "Bake that which ye will bake today, and seethe that ye will seethe;" for "tomorrow is the rest of the holy Sabbath unto the Lord." God meant what he said; and shall we who are presenting to the people the claims of the divine law, break that law ourselves, merely to please the appetite? God forbid! I know that frequently the Lord has withheld his blessing because we have failed to honor him by keeping the Sabbath according to the commandment. There has sometimes been nearly as much cooking done on the Sabbath as on other days. I would prefer to eat bread and water only, rather than to run any risk of breaking the fourth commandment. All needful preparation for the Sabbath should be made on Friday. On Sabbath morning, if the weather is cool, let hot gruel be provided. Further than this, all cooking should be avoided as a violation of the Sabbath. <RH, May 8, 1883 par. 10>

If right habits are ever observed, let it be at our holy convocations. Here, if anywhere, we want our minds clear and active. We should honor God at all times, and in all places, but it seems doubly important at such meetings, where we assemble for the purpose of drawing near to God, and gaining a better knowledge of his will. One reason why we do not enjoy more of the blessing of the Lord is, we do not heed the light which has been pleased to give us in regard to the laws of life and health. If we would all live more simply, and let the time usually given to the indulgence of appetite and the gratification of pride in dress, be spent in searching the Scriptures and in humble prayer for the bread of life, we

would receive greater spiritual strength. We need to give less attention to our mere temporal wants, and more to our eternal interests. <RH, May 8, 1883 par. 11>

Will those who have charge of our camp-meetings see that God is not dishonored or his instructions disregarded? Will they heed the light which has been given them upon health reform, and thus aid the people in securing both physical and moral health? Let us in our yearly gatherings seek to return unto the Lord, gather up the rays of light we have neglected, comply with the conditions laid down in God's word, and then by faith claim his blessing. <RH, May 8, 1883 par. 12>

## July 10, 1883 The True Missionary Spirit.

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By Mrs. E. G. White.  
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The true missionary spirit is the spirit of Christ. The world's Redeemer was the great model missionary. Many of his followers have labored earnestly and unselfishly in the cause of human salvation; but no man's labor can bear comparison with the self-denial, the sacrifice, the benevolence of our Exemplar. <RH, July 10, 1883 par. 1>

The love which Christ has evinced for us is without a parallel. How earnestly he labored! How often was he alone in fervent prayer, on the mountain side or in the retirement of the garden, pouring out his supplications with strong crying and tears. How perseveringly he urged his petitions in behalf of sinners! Even on the cross, he forgot his own sufferings in his deep love for those whom he came to save. How cold our love, how feeble our interest, when compared with the love and interest manifested by our Saviour! Jesus gave himself to redeem our race; and yet how ready are we to excuse ourselves from giving all that we have for Jesus. Our Saviour submitted to wearing labor, ignominy and suffering. He was repulsed, mocked, derided, while engaged in the great work which he came to earth to do. <RH, July 10, 1883 par. 2>

Do you, my brethren and sisters, inquire, What model shall we copy? I do not point you to great and good men, but to the world's Redeemer. If we would have the true missionary spirit, we must be imbued with the love of Christ; we must look to the Author and Finisher of our faith, study his character, cultivate his spirit of meekness and humility, and walk in his footsteps. <RH, July 10, 1883 par. 3>

Many suppose that the missionary spirit, and qualification for missionary work, are a special gift or endowment bestowed upon the ministers and a few members of the church, and that all others are to be mere spectators. Never was there a greater mistake. Every true Christian will possess a missionary spirit; for to be a Christian is to be Christlike. "No man liveth to himself," and "if any man have not the spirit of Christ, he is none of his." Every one who has tasted of the powers of the world to come, whether he be young or old, learned or unlearned, will be stirred with the spirit which actuated Christ. The very first impulse of the renewed heart is to bring others also to the Saviour. Those who do not possess this desire, give evidence that they have lost their first love; they should closely examine their own hearts in the light of God's word, and earnestly seek a fresh baptism of the spirit of Christ; they should pray for a deeper comprehension of that wondrous love which Jesus manifested for us in leaving the realms of glory, and coming to a fallen world to save the perishing. <RH, July 10, 1883 par. 4>

There is work for every one of us in the vineyard of the Lord. We are not to seek that position which will yield us the most enjoyment or the greatest gain. True religion is free from selfishness. The missionary spirit is a spirit of personal sacrifice. We are to work anywhere and everywhere, to the utmost of our ability, for the cause of our Master. <RH, July 10, 1883 par. 5>

Just as soon as a person is really converted to the truth, there springs up in his heart an earnest desire to go and tell some friend or neighbor of the precious light shining forth from the sacred pages. In his unselfish labor to save others, he is a living epistle, known and read of all men. His life shows that he has been converted to Christ, and has become a co-laborer with him. <RH, July 10, 1883 par. 6>

As a class, Seventh-day Adventists are a generous and warm-hearted people. In the proclamation of the truth for this time, we can rely upon their strong and ready sympathy. When a proper object for their liberality is presented, appealing to their judgment and conscience, it calls forth a hearty response. Their gifts in support of the cause testify that they believe it to be the cause of truth. There are, indeed, exceptions among us. Not all who profess to accept the faith are earnest and true-hearted believers. But the same was true in the days of Christ. Even among the apostles there was a Judas; but that did not prove all to be of the same character. We have no reason for discouragement while we know that there are so many who are devoted to the cause of truth, and are ready to make noble sacrifices to advance it. But there is still a great lack, a great need among us. There is too little of the true missionary spirit. All missionary

workers should possess that deep interest for the souls of their fellow-men that will lead heart to heart, in sympathy, and in the love of Jesus. They should plead earnestly for divine aid, and should work wisely to win souls to Christ. A cold, spiritless effort will accomplish nothing. There is need that the spirit of Christ fall upon the sons of the prophets. Then will they manifest such love for the souls of men as Jesus exemplified in his life. <RH, July 10, 1883 par. 7>

The reason why there is no deeper religious fervor, and no more earnest love for one another in the church is, the missionary spirit has been dying out. Little is now said concerning Christ's coming, which was once the theme of thought and of conversation. There is an unaccountable reluctance, a growing disrelish, for religious conversation; and in its stead, idle, frivolous chitchat is indulged in, even by the professed followers of Christ. <RH, July 10, 1883 par. 8>

My brethren and sisters, 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 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 icebound 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, July 10, 1883 par. 9>

The ministers of the word are God's chosen agency to spread the knowledge of his will; but there is too little of a missionary spirit, even among our ministers. After preaching the word, some confine themselves almost wholly to reading and study, to the neglect of other and vitally important duties. While it is right to devote some time to study, every minister should feel a deep interest to do all that it is possible for him to do for the salvation of souls for whom Christ died. He should visit the people, and with care and wisdom seek to interest them in spiritual things. <RH, July 10, 1883 par. 10>

Ministers of Christ should be united,--of one heart and one mind. They should counsel with one another. None should require their brethren to labor exactly after their plan, but each should preserve his individuality, and all labor for the good of others, esteeming their brethren better than themselves. It is Satan's work to excite envy and jealousy, to alienate affection, weaken confidence, and engender distrust and suspicion. All this hinders unity of faith in intercession with God for the weak and the desponding, for the grace of Christ, for the conversion of sinners, and thus shuts away the blessing which might be ours. <RH, July 10, 1883 par. 11>

We have the theory of the truth, and now we need to seek most earnestly for its sanctifying power. I dare not hold my peace in this time of peril. It is 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. Then may we successfully enlarge our plans, and by vigilant missionary effort, take advantage of every talent we can use in the various departments of the work. When the people see the unity, the wisdom, and the grace of Christ exemplified in their teachers, they will have increased confidence in the work. <RH, July 10, 1883 par. 12>

The light of truth is shedding its bright beams upon the world through missionary effort. The press is an instrumentality by which many are reached whom it would be impossible to reach by ministerial effort. A great work can be done by presenting to the people the Bible just as it reads. Carry the word of God to every man's door, urge its plain statements upon every man's conscience, repeat to all the Saviour's command, "Search the Scriptures." Admonish them to take the Bible as it is, to implore the divine enlightenment, and then, when the light shines, to gladly accept each precious ray, and fearlessly abide the consequences. <RH, July 10, 1883 par. 13>

The down-trodden law of God is to be exalted before the people; as soon as they turn with earnestness and reverence to the holy Scriptures, light from Heaven will reveal to them wondrous things out of God's law. Great truths that have long been obscured by superstition and false doctrine, will blaze forth from the illuminated pages of the sacred word. The living oracles pour forth their treasures new and old, bringing light and joy to all who will receive them. Many are roused from their slumber. They rise as it were from the dead, and receive the light and life which Christ alone can give. Truths which have proved an overmatch for giant intellects are understood by babes in Christ. To these is plainly revealed that which has clouded the spiritual perception of the most learned expositors of the word, because, like the Sadducees of old, they were ignorant of the Scriptures and of the power of God. <RH, July 10, 1883 par. 14>

Those who study the Bible with a sincere desire to know and do the will of God, will become wise unto salvation. The Sabbath-school is an important branch of missionary work, not only to give to young and old a knowledge of God's word, but to awaken in them a love for its sacred truths, and a desire to study it for themselves; above all, to teach them to regulate their lives by its holy teachings. <RH, July 10, 1883 par. 15>

All who take the word of God as their rule of life are brought into close relationship with one another. The Bible is their bond of union. But their companionship will not be sought or desired by those who do not bow to the sacred word as the one unerring guide. They will be at variance, both in faith and practice. There can be no harmony between them;



they are unreconcilable. As Seventh-day Adventists we appeal from custom and tradition to the plain "Thus saith the Lord," and for this reason we are not, and we cannot be, in harmony with the multitudes who teach and follow the doctrines and commandments of men. <RH, July 10, 1883 par. 16>

All who are born of God will become co-workers with Christ. Such are the salt of the earth. "But if the salt have lost his savor, wherewith shall it be salted?" If the religion we profess fails to renew our hearts and sanctify our lives, how shall it exert a saving power upon unbelievers? "It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." That religion which will not exert a regenerating power upon the world, is of no value. We cannot trust it for our own salvation. The sooner we cast it away the better; for it is powerless and spurious. <RH, July 10, 1883 par. 17>

We are to serve under our great Leader, to press against every opposing influence, to be laborers together with God. The work appointed us is to sow the gospel seed beside all waters. In this work every one must act a part. The manifold grace of Christ imparted to us constitutes us stewards of talents which we must increase by putting them out to the exchangers, that when the Master calls for them, he may receive his own with usury. <RH, July 10, 1883 par. 18>

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## July 17, 1883 Young Men As Missionary Workers.

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By Mrs. E. G. White.  
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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 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, July 17, 1883 par. 1>

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, July 17, 1883 par. 2>

There is hard work to be done in dislodging error and false doctrine from the head, that Bible truth and Bible religion may find a place in the heart. 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 was God's will that they send forth not merely a few, but many laborers. But Satan, determined to overthrow this purpose, has often secured the very ones whom God would qualify for places of usefulness in his work. 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 bringing competent persons into the missionary field. <RH, July 17, 1883 par. 3>

Hundreds of young men should have been preparing to act a part in the work of 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; who will have the zeal and resolution and faith that are indispensable in the missionary field. <RH, July 17, 1883 par. 4>

The church is called upon to take hold of this work with far greater earnestness than has yet been manifested. Every church should make special provision for the training of its missionaries, thus aiding the fulfillment of the great command, "Go ye into all the world, and preach the gospel to every creature." My brethren, we have erred and sinned in attempting too little. There should be more laborers in the missionary work in foreign countries. 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. In the primitive church, missionaries were miraculously endowed with a knowledge of the languages in which they were called to preach the unsearchable riches of Christ. And if God was willing thus to help his servants then, can we doubt that his 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 missionary fields, had those who entered these fields availed themselves of every talent within their reach. But some have had a disposition to refuse help if it did not come just according to their ideas and plans. And what has been the result? If our missionaries were to be removed, by sickness or death, from their

fields of labor, where are the men whom they have educated to fill their places? <RH, July 17, 1883 par. 5>

Not one of our missionaries has secured the co-operation of every available talent. Much time has thus been lost. We rejoice in the good work which has been done in foreign lands; but had different plans of labor been adopted, ten-fold, yes, twenty-fold more might have been accomplished; an acceptable offering would have been presented to Jesus, in many souls rescued from the bondage of error. <RH, July 17, 1883 par. 6>

Every one who receives the light of truth should be taught to bear the light to others. Our missionaries in foreign lands should gratefully accept every help, every facility, offered them. They must be willing to run some risk, to venture something. It is not pleasing to God that we defer present opportunities for doing good, in hope of accomplishing a greater work in the future. Each should follow the leadings of Providence, not consulting self-interest, and not trusting wholly to his own judgment. Some may be so constituted as to see failure where God intends success; they may see only giants and walled cities, where others, with clearer vision, see also God and angels, ready to give victory to his truth. <RH, July 17, 1883 par. 7>

It may in some cases be necessary that young men learn foreign languages. This they can do with most success by associating with the people, at the same time devoting a portion of each day to study of the language. This should be done, however, only as a necessary step preparatory to educating such as are found in the missionary fields themselves, and who with proper training can become workers. It is essential that those be urged into the service who can speak in their mother tongue to the people of different nations. It is a great undertaking for a man of middle age to learn a foreign language; and with all his efforts it will be next to impossible for him to speak it so readily and correctly as to render him an efficient laborer. <RH, July 17, 1883 par. 8>

We cannot afford to deprive our home mission of the influence of middle-aged and aged ministers to send them into distant fields, to engage in a work for which they are not qualified, and to which no amount of training will enable them to adapt themselves. The men thus sent out leave vacancies which inexperienced laborers cannot supply. <RH, July 17, 1883 par. 9>

But 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 receive training in our colleges and by association in labor with men of experience, so 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, July 17, 1883 par. 10>

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, July 17, 1883 par. 11>

Strength comes by exercise. All who put to use the ability which 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. A man who would lie down and refuse to exercise his limbs, would soon lose all power to use them. Thus the Christian who will not exercise his God-given powers, not only fails to grow up into Christ, but he loses the strength which he already had; he becomes a spiritual paralytic. It is those who, with love for God and their fellow-men, are striving to help others, that become established, strengthened, settled, in the truth. The true Christian works for God, not by impulse, but from principle; not for a day or a month, but during the entire period of life. <RH, July 17, 1883 par. 12>

How is our light to shine forth to the world unless it be by our consistent Christian life? How is the world to know that we belong to Christ, if we do nothing for him? Said our Saviour, "Ye shall know them by their fruits." And again: "He that is not with me, is against me." There is no neutral ground between those who work to the utmost of their ability for Christ, and those who work for the adversary of souls. Every one who stands as an idler in the vineyard of the Lord is not merely doing nothing himself, but he is a hindrance to those who are trying to work. Satan finds employment for all who are not earnestly striving to secure their own salvation and the salvation of others. <RH, July 17, 1883 par. 13>

The church of Christ may be fitly compared to an army. The life of every soldier is one of toil, hardship, and danger. On every hand are vigilant foes, led on by the prince of the powers of darkness, who never slumbers and never deserts his post. Whenever a Christian is off his guard, this powerful adversary makes a sudden and violent attack. Unless the members of the church are active and vigilant, they will be overcome by his devices. <RH, July 17, 1883 par. 14>

What if half the soldiers in an army were idling or asleep when ordered to be on duty; the result would be defeat,

captivity, or death. Should any escape from the hands of the enemy, would they be thought worthy of a reward? No; they would speedily receive the sentence of death. And is the church of Christ careless or unfaithful, far more important consequences are involved. A sleeping army of Christian soldiers--what could be more terrible! What advance could be made against the world, who are under the control of the prince of darkness? Those who stand back indifferently in the day of battle, as though they had no interest and felt no responsibility as to the issue of the contest, might better change their course or leave the ranks at once. <RH, July 17, 1883 par. 15>

The Master calls for gospel workers. Who will respond? All who enter the army are not to be generals, captains, sergeants, or even corporals. All have not 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; yet its success depends upon the fidelity of every soldier. One man's cowardice or treachery may bring disaster upon the entire army. <RH, July 17, 1883 par. 16>

There is earnest work to be done by us individually if we would fight the good fight of faith. Eternal interests are at stake. We must put on the whole armor of righteousness, we must resist the devil, and we have the sure promise that he will be put to flight. The church is to conduct an aggressive warfare, to make conquests for Christ, to rescue souls from the power of the enemy. God and holy angels are engaged in this warfare. Let us please Him who has called us to be soldiers. <RH, July 17, 1883 par. 17>

All can do something in the work. None will be pronounced guiltless before God, unless they have worked earnestly and unselfishly for the salvation of souls. The church should teach the youth, both by precept and example, to be workers for Christ. There are many who complain of their doubts, who lament that they have no assurance of their connection with God. This is often attributable to the fact that they are doing nothing in God's cause. Let them seek earnestly to help and bless others, and their doubts and despondency will disappear. <RH, July 17, 1883 par. 18>

Many who profess to be followers of Christ, speak and act as though their names were a great honor to the cause of God, while they bear no burdens and win no souls to the truth. Such persons live as though God had no claims upon them. If they continue in this course, they will find at last that they have no claims upon God. <RH, July 17, 1883 par. 19>

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 committed the promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." <RH, July 17, 1883 par. 20>

## July 24, 1883 Co-operation with Ministers.

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By Mrs. E. G. White.  
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To accomplish the great work of giving the last warning to the world, there is need of earnest, well-directed effort. As a people, we have not always moved with the wisdom and foresight demanded by the importance of our mission. Our leading ministers labor too hard, and, as the result, are almost constantly exhausted. Some of our leading men die prematurely, literally worn out, while there are among us men of ability who are really doing nothing in the cause. Our ministers weary themselves in doing that which should be left to others, while those who might help them, and who, if rightly instructed, would be willing to help them, are rusting from inaction. <RH, July 24, 1883 par. 1>

God's cause has not advanced as it should have done, for the very reason that ministers and leading men have felt that they must do everything themselves. They have tugged and toiled to keep the wheel rolling, and are weighed down with responsibilities and burdens in the various departments of church-work, in the Sabbath-school, and in every other branch of the cause. They think they must do all this or it will not be done; and truly it would not be done, because they have failed to take others into their counsel and to train them to work. <RH, July 24, 1883 par. 2>

While writing upon this subject, my attention was called to the following paragraphs touching the same point:-- <RH, July 24, 1883 par. 3>

"Some pastors seem to think that they must take the lead, manage and manipulate every department of church work. They must arrange the details for every enterprise. Now, there may be churches in which the pastor must do all this or it will not be attended to at all; but in very many churches there is plenty of lay talent for all these purposes, and if the pastor would interest himself in pushing that element to the front, he would save himself much annoyance and hard work, and at the same time be rendering a service to those he thus interests in the general work of the church. <RH, July

24, 1883 par. 4>

"In some respects the pastor occupies a position similar to that of the foreman of a gang of laboring men or the captain of a ship's crew. They are expected to see that men over whom they are set, do the work assigned to them correctly and promptly, and if occasion shall require it, only in case of emergency are they to execute in detail. <RH, July 24, 1883 par. 5>

"The owner of a large mill once found his superintendent in a wheel-pit, making some simple repairs, while a half-dozen workmen in that line were standing by, idly looking on. The proprietor, after learning the facts so as to be sure that no injustice be done, called the foreman to his office, and handed him his discharge and full pay. In surprise the foreman asked for an explanation. It was given in these words: 'I employed you to keep six men at work. I found the six idle and you doing the work of but one, and your work could have been done just as well by any one of the six. I cannot afford to pay the wages of seven for you to teach the six how to be idle.' <RH, July 24, 1883 par. 6>

"This incident may be applicable in some cases, in others not. But many pastors fail in not knowing how, or in not trying to get the full membership of the church actively engaged in the various departments of church work. If pastors would give more attention to getting and keeping their flock actively at work, they would accomplish more good, have more time for study and religious visitation, and also avoid many causes of friction." <RH, July 24, 1883 par. 7>

For our leading ministers, our camp-meetings have been seasons of severe and wearing labor, unfitting them for important work which required their attention at the close of the meeting. As they meet and counsel together, they lay their plans for labor; to execute these plans successfully, they need a clear brain, calm nerves, and a heart filled with courage; but they lack all three of these essential qualification. They have made a serious mistake in regard to the work resting upon them, and have done much that others should have done, and that would have been a blessing to them, giving them a precious experience in laboring for Jesus. While all cannot be ministers, all can and should act a part in the work. <RH, July 24, 1883 par. 8>

There has been a failure to call into exercise talent which might be employed in the work, 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 the service. <RH, July 24, 1883 par. 9>

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, and 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; if anything was to be accomplished, they must have a minister. <RH, July 24, 1883 par. 10>

At our camp-meetings, ten-fold more might be done than is usually accomplished. At the very outset the ministers should organize a corps of laborers upon whom they can depend to perform various duties essential to the success of the meeting. There may be several present who have been laboring in the smaller places, testing their own ability, and learning to teach the truth. If these men really desire to learn in the school of Christ that they may teach others the way of salvation, the camp-meeting is the very place where they can learn most, not by looking on while others do all the work, but by sharing in the labor themselves. Every one should have something to do, some burden to bear. If there is ever a place to work, it is at these large gatherings. They should first take heed to themselves, see that their own hearts are softened and subdued by the grace of Christ, and then they are prepared to help others. In meekness and love they should labor for the discouraged and backslidden, inviting them to some place of retirement, and praying with and for them. There should be many little groups thus earnestly pleading with God in the intervals between preaching services. Such was the course pursued in 1844. At our general meetings, little companies would scatter in every direction to draw near to God and seek his blessing. They did not seek in vain. The rich blessing of the Lord came upon them in answer to their prayers. The same course now pursued would lead to the same results. <RH, July 24, 1883 par. 11>

Some of our ministers have had so little to do at these general meetings that they have themselves backslidden from God. How different would have been their experience, had they been earnestly laboring for others! There is work to do in the family tents. Suitable persons should be appointed to engage, modestly and wisely, in religious conversation with the inmates of the various tents. Cases that need special help could be brought before the ministers, who might better understand how to advise. There is work enough to engage every one who can work. Many have been converted through personal effort, and a blessed revival may be expected to follow such labor. <RH, July 24, 1883 par. 12>

The older ministers should be careful that they do not, by precept or example, give young men to understand that the work of laborers in the field consists in preaching. The education of which young ministers are in greatest need, is that which will enable them to work in the various departments of the cause, and relieve those who are wearing out from overwork. There are also laymen in the church who have ability that can be brought into service, and who should be made responsible for some part of the work. Let them feel that there are to be no idlers in the vineyard of the Lord.

<RH, July 24, 1883 par. 13>

And let those who love the Lord and his truth unite by twos and threes to seek places of retirement and pray for God's blessing upon the minister who can hardly find time to pray because he is constantly engaged attending to so many requests, sitting in councils, answering inquiries, giving advice, writing important letters. Let the fervent, effectual prayer of the righteous ascend to God, that the word spoken may be a message of truth to reach the hearts of the hearers, and that souls may thereby be won to Christ. <RH, July 24, 1883 par. 14>

Another matter which should receive attention, both at our camp-meetings and elsewhere, is that of singing. A minister should not give out hymns to be sung, until it has first been ascertained that they are familiar to those who sing. A proper person should be appointed to take charge of this exercise, and it should be his duty to see that such hymns are selected as can be sung with the spirit and with the understanding also. Singing is a part of the worship of God, but in the bungling manner in which it is often conducted, it is no credit to the truth, and no honor to God. There should be system and order in this as well as every other part of the Lord's work. Organize a company of the best singers, whose voices can lead the congregation, and then let all who will, unite with them. Those who sing should make an effort to sing in harmony; they should devote some time to practice, that they may employ this talent to the glory of God. <RH, July 24, 1883 par. 15>

But singing should not be allowed to divert the mind from the hours of devotion. If one must be neglected, let it be the singing. It is one of the great temptations of the present age to carry the practice of music to extremes, to make a great deal more of music than of prayer. Many souls have been ruined here. When the Spirit of God is arousing the conscience and convicting of sin, Satan suggests a singing exercise or a singing-school, which, being conducted in a light and trifling manner, results in banishing seriousness, and quenching all desire for the Spirit of God. Thus the door of the heart, which was about to be opened to Jesus, is closed and barricaded with pride and stubbornness, in many cases never again to be opened. <RH, July 24, 1883 par. 16>

By the temptations attending these singing exercises, many who were once really converted to the truth have been led to separate themselves from God. They have chosen singing before prayer, attended singing-schools in preference to religious meetings, until the truth no longer exerts its sanctifying power upon their souls. Such singing is an offense to God. <RH, July 24, 1883 par. 17>

The grace of Christ we cannot do without. We must have help from above if we resist the manifold temptations of Satan, and escape his devices. Amid the prevailing darkness, we must have light from God to reveal the traps and gins of error, or we shall be ensnared. We should improve the opportunity for prayer, both in secret and around the family altar. Many need to learn how to pray as well as how to sing. When we in humility tell the Lord our wants, the Spirit itself makes intercession for us; as our sense of need causes us to lay bare our souls before the all-searching eye of Omnipotence, our earnest, fervent prayers enter within the veil, our faith claims the promises of God, and help comes to us in answer to prayer. <RH, July 24, 1883 par. 18>

Prayer is both a duty and a privilege. We must have help which God alone can give, and that help will not come unasked. If we are too self-righteous to feel our need of help from God, we shall not have his help when we need it most. If we are too independent and self-sufficient to throw ourselves daily by earnest prayer upon the merits of a crucified and risen Saviour, we shall be left subject to Satan's temptations. <RH, July 24, 1883 par. 19>

We have lost much in our meetings by our own indifference. There is much unprofitable talk, but little earnest, sincere prayer. Such prayers would bring strength and grace to resist the powers of darkness. God wants to bless. He is more willing to give the Holy Spirit to them that ask him than are parents to give good gifts to their children. But many do not feel their need. They do not realize that they can do nothing without the help of Jesus. Therefore they labor hard, but see little accomplished. Satan is working with all his power to block up the way, and without special help from God, the cause of truth will not go forward. <RH, July 24, 1883 par. 20>

I have been shown angels of God all ready to impart grace and power to those who feel their need of divine strength. But these heavenly messengers will not bestow blessings unless solicited. They have waited for the cry from souls hungering and thirsting for the blessing of God; often have they waited in vain. There were, indeed, casual prayers, but not the earnest supplication from humble, contrite hearts. Meeting after meeting has closed with but little manifestation of the Spirit and power of God. The people seemed to be satisfied to reach no higher; they seemed to expect no revival of the work of God; but with grief and disappointment angels turned from the scene of confusion where tents were being removed, and the people preparing to return to their homes without the blessing which Heaven was more than willing to give them. <RH, July 24, 1883 par. 21>

Those who would receive the blessing of the Lord, must themselves prepare the way, by confession of sin, by humiliation before God, with true penitence and with faith in the merits of the blood of Christ. The camp-meeting should be a place for all Christians to be brought into working order. If they have never labored to bring souls to Jesus and the truth, it is time for them to begin now. God requires it of them, and if they would not be finally denounced as

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## August 28, 1883 Our Present Position.

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By Mrs. E. G. White.  
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"Watchman, what of the night?" is the inquiry that should now arise from all hearts. And the true watchman will be able to give the answer, "The morning cometh, and also the night." This is a day of peril, a day of clouds and thick darkness. Men are blinded, infatuated by the god of this world. They close their eyes to the fearful events that are casting their shadows before. Intoxicated with self-indulgence and luxury, they know not that the tempest is about to burst upon them. <RH, August 28, 1883 par. 1>

Satan and his hosts set themselves to overthrow the work of God. To fainting, unbelieving souls it may seem that the powers of darkness are about to prevail. Philosophy sets up reason as an antagonist of revelation. Science, falsely so called, directs the minds of men to the book of nature as a contradiction of the word of God. Critics search the Scriptures to find some pretext for treating with contempt the words of Holy Writ. The base spirit of worldliness leads men to seek to throw off the claims of their Maker. And many who profess to reverence God's word make war upon all who proclaim its plain and cutting truths. <RH, August 28, 1883 par. 2>

At times the clamor of error and heresy seem almost to drown the voice of truth; yet the cry of the true watchman is still heard sounding from the watch-tower, "The morning cometh, and also the night." We have no thought of discouragement, no thought of fainting or failing. Our only anxiety is to discharge our duty in the fear of God. We know that "God is, and he is a rewarder of them that diligently seek him;" he lives and reigns, and all he asks of us is humble faith and willing obedience. Those who occupy themselves in opposing his work and his servants, we leave to serve their own master, while we press forward to spread the triumphs of the cross. <RH, August 28, 1883 par. 3>

There are many who consider it a mark of intelligence to doubt, and they pride themselves upon their ability to devise objections to God's word, to his truth, or to those who proclaim it. One class will bring together disconnected or obscure passages of Scripture, interpret to suit themselves, and then, after perverting or wholly concealing the true meaning they hold them up to ridicule as examples of the absurdities to be found in the Bible. Others attack in a similar manner the words and acts of those whom God calls to lead out in his cause. But are infidels and skeptics the men who devote their lives to noble efforts to reform and elevate mankind? And those who busy themselves in finding fault with the servants of God--are they laboring with zeal and energy to build up his kingdom? In this work they have little interest. Their mission is to weaken and tear down. This is the work of Satan, and he employs the ability of every man whom he can control. <RH, August 28, 1883 par. 4>

There will ever be some who take delight in dwelling upon the real or supposed faults and failures of others, and who employ their time in seeing, hearing, or reporting something that will destroy confidence in the person criticised. Few are without visible faults; in most persons careful scrutiny will reveal some defect of character; and upon these defects in others, some professed Christians delight to dwell. The habit strengthens with indulgence, and a love for gossip becomes their ruling passion. They gather together the tid-bits of reports,--all of them, it may be, utterly devoid of truth,--and feast upon the scandal, and share it with others as a rare delicacy. <RH, August 28, 1883 par. 5>

A writer asks, Who ever heard of a dove rending the heart of a robin, or of a lamb sucking the blood of a kid? This is the work of hawks and tigers. The true followers of Christ will not be found biting and devouring one another. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." <RH, August 28, 1883 par. 6>

Envy and jealousy loose the blood-hounds of suspicion, and minds that love the sport join in hunting down the fair fame of Christ's ambassadors. An unjust insinuation is started, a conjecture is set afloat; and it gathers strength as it passes from one to another of those who desire it to be true. These evil reports are received with great satisfaction by some who have been reproofed for heinous sins or grave defects of character. They smarted under the reproof, and yet did not reform. Now their consciences are eased; they learn that the reprover cannot be trusted; somebody has circulated a damaging report; somebody has brought an accusation. They leave the distasteful work of caring for their own souls and repenting of their own sins, and climb upon the judgment seat to condemn another. <RH, August 28, 1883 par. 7>

Brethren and sisters, let not your souls be disturbed by the efforts of those who so earnestly seek to arouse distrust

and suspicion of Sister White. These attacks have been repeated hundreds of times during the past forty years; but my labors have not ceased; the voice of warning, reproof, and encouragement has not been silenced. The evil reports framed concerning me have injured those who circulated them; but they have not destroyed my work. Before some of these opposers had an existence, I was shown what would come, and from what source. In the day of God, those who have been seeking to prove me a deceiver must answer for their course. I appeal to those who love the truth: Guard well the avenues of the soul. Place sentinels at the eyes, the ears, the lips. When prevarications and conjectures are brought before you, and your minds are disturbed, go to Jesus, and pray for help that you may not be ensnared by the wiles of Satan. <RH, August 28, 1883 par. 8>

Many ask, Why do you not contradict these reports? Why allow them to be circulated? The same question has been asked again and again for the last forty years. My answer is, in the language of one of old, I am doing a great work, and I cannot come down. God has called me to reveal to others by pen and voice, what he has revealed to me. In his strength I must go forward in this solemn and important work, knowing that it is soon to bear the test of the Judgment. While false accusers are doing what pleases themselves, I will seek only to please Him who has given me my work. Christ is our leader, and if we follow him, we shall see his triumph and share his joy. <RH, August 28, 1883 par. 9>

To those who have long been acquainted with my labors, I leave the burden of stating the truth in these matters. If any who have had an experience in this message and who understand the relation which I have sustained to it, are inclined to believe the false statements of my enemies, nothing that I might say would influence them. Those who make the slanders and those who circulate them are actuated by the same spirit. I do not expect the manufacture and circulation of false reports to cease. As long as I am faithful in reproofing sin, and in presenting before the people the perfection of Christian character, Satan's enmity will be stirred against me. If I were to leave my work to correct every false statement made concerning me, I would have time to do little else. Satan's purpose would be accomplished, could he thus put an end to my labors. <RH, August 28, 1883 par. 10>

I have not changed in character or in my manner of labor since you first listened to the messages of comfort, encouragement, and warning which God has given me for his people. I am the same in plainness and severe simplicity of dress; the same in bearing an earnest, decided testimony for God; the same in deep interest in the truth. I cherish the same faith, the same hope, the same love for souls for whom Christ died. <RH, August 28, 1883 par. 11>

Brethren and sisters, have no fears that I shall become disheartened by the cruel attacks of my enemies. I expect them in greater measure, and only wonder that they have not been more frequent. Think of Jesus. How much was said against him. How he was despised and hated. See him laboring for a short time in one place, and then forced to hasten to another to save his life, that he might finish his work, and give to the world the light of a pure and noble example. We may strengthen our faith and quicken our love by going often to the foot of the cross, and there contemplating our Saviour's humiliation. Behold the Majesty of Heaven suffering as a transgressor! Spotless purity, untarnished righteousness, did not shield him from falsehood and reproach. He meekly bore the contradiction of sinners against himself, and yielded up his life, that we might be forgiven and live forevermore. Are we willing to follow in his steps? The only reason why we do not now suffer greater persecution is, we do not in our lives more faithfully exemplify the life of Christ. I assure you, brethren and sisters, if you walk as he walked, you will know what it is to be persecuted and reproached for his sake. <RH, August 28, 1883 par. 12>

If we hope to wear the crown, we must expect to bear the cross. Our greatest trials will come from those who profess godliness. It was so with the world's Redeemer; it will be so with his followers. I should doubt whether I were a child of God, if the world, or even all professed Christians, spoke well of me. Those who are in earnest to win the crown of eternal life need not be surprised or disheartened because at every step toward the heavenly Canaan they meet with obstacles and encounter trials. The opposition which Christ received came from his own nation, who would have been greatly blessed had they accepted him. In like manner the remnant church receive opposition from those who profess to be their brethren. <RH, August 28, 1883 par. 13>

But "we know that all things work together for good to them that love God." "All that will live godly in Christ Jesus shall suffer persecution." It is good for me to tread a hard and humble path, to encounter difficulties, to experience disappointments, to suffer afflictions and bereavements. The Saviour knows what is best. Faith grows by conflict with doubt and difficulty and trial. Virtue gathers strength by resistance to temptation. The life of the faithful soldier is a battle and a march. No rest, fellow-pilgrim, this side the heavenly Canaan. <RH, August 28, 1883 par. 14>

When our enemies try to place upon us the black robes of unrighteousness, let us not become exasperated at their injustice. When your efforts are falsified, when your motives and your works are painted in colors black as ink, remember those who were treated the same before you. How have the saints of God in ages past been maligned, traduced, and persecuted! For centuries their names were covered with infamy. All that the hosts of hell could do was done to heap reproach upon them as the vilest of men. But John in holy vision beholds the faithful souls that come up

out of great tribulation, surrounding the throne of God, clad in white robes, and crowned with immortal glory. What though they have been counted the offscouring of the earth? In the investigative Judgment their lives and characters are brought in review before God, and that solemn tribunal reverses the decision of their enemies. Their faithfulness to God and to his word stands revealed, and Heaven's high honors are awarded them as conquerors in the strife with sin and Satan. <RH, August 28, 1883 par. 15>

Brethren, we can afford to wait. Let our enemies exult because they have represented us in a character to suit their malicious fancy. But Christ will judge righteously, and will reward every man according to his deeds. To the faithful, who have been clothed by their enemies in the black robes of falsehood, he will give the spotless garments of truth and purity. <RH, August 28, 1883 par. 16>

It will do our proud hearts good to suffer reproach for Christ's sake. "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of Heaven." "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 that were before you." <RH, August 28, 1883 par. 17>

Take courage, then, when the burden is heavy, when the work moves slowly, and temptations, strong and fierce, surge in upon you. Cease not your effort so long as there is one soul to be warned by your words, one soul to be benefited by your example. <RH, August 28, 1883 par. 18>

I entreat you to depend less upon your own efforts, and trust more to the power of Christ. Cultivate fortitude, firmness, patience, humility, and self-control. The God whom we serve will arm us with courage in every emergency; but we must abase self, and let God be all in all. It was true faith that gave Caleb courage to bear his decided testimony for God, even when fellow-workers stood ready to take his life. God wants brave men in his cause today,--men who in his strength are not afraid to do and dare. <RH, August 28, 1883 par. 19>

The time is short. How will our cases appear in the Judgment? What is now our standing before God? Are we closely examining our own hearts? Are we by repentance and confession sending our sins beforehand to Judgment, that they may be blotted out when the times of refreshing shall come? This is an individual work,--a work which we cannot safely delay. We should take hold of it earnestly; our salvation depends upon our sincerity and zeal. Let the cry be awakened in every heart, "What must I do to be saved?" <RH, August 28, 1883 par. 20>

The adversary of souls is constantly seeking to divert our minds by bringing in side-issues. Let us not be deceived. Let enemies handle your name and mine as they please. Let them distort, misrepresent our words and deeds. Let them fabricate falsehoods as best pleases them. We cannot afford to allow our minds to be diverted from Jesus and the preparation of soul which we must have in order to meet him in peace. <RH, August 28, 1883 par. 21>

Leave Sister White in the hands of God. If the work in which she is engaged be of God, it will prosper; otherwise it will come to naught. But remember that your own eternal interests are now at stake. The fatal lethargy upon you must now be broken, or it will result in endless death. "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." In Christ's stead, I beseech you to pray as you never prayed before, to seek earnestly for faith and love, that seem to be almost banished from the earth. Live each day as in the sight of God. <RH, August 28, 1883 par. 22>

Your case will soon come in review before God; how is it with you, my brother? Are you unprepared for that solemn investigation? Christ alone hath the words of eternal life. Helpless, discouraged, sin-smitten soul, look to Jesus; he will pity, bless, and save you. Let not false teachers confuse your minds and unsettle your faith by casting reproach upon those whom God has sent you with messages of warning and instruction. Remember that it is not mere men whom you have to meet, but "principalities and powers, and wicked spirits in high places." Now is the very time when Satan is working with all deceivableness of unrighteousness. <RH, August 28, 1883 par. 23>

Many are in reality fighting his battles while they profess to serve under the banner of Christ. These traitors in the camp may not be suspected, but they are doing their work to create unbelief, discord, and strife. Such are the most dangerous of foes. While they insinuate themselves into our favor, and gain our confidence and sympathy, they are busy suggesting doubts and creating suspicion. They work in the same manner as did Satan in Heaven when he deceived the angels by his artful representations, placing darkness for light, and making the forbearance and mercy of God to appear as harshness and severity. As he worked at the beginning, so he works in the end, only concealing himself more perfectly from view. <RH, August 28, 1883 par. 24>

By every conceivable device, the foe is seeking to throw us off our guard. He may first attempt to deceive with smooth words and crafty insinuations; and if these fail, he proceeds to open violence. He has many a deep laid snare for unwary feet, and those who once become entangled find it almost impossible to extricate themselves. While he praises, flatters, and exalts some, he hurls his fiery darts at others. We must be on guard every moment. Days of peculiar trial, difficulty, and danger are before us. <RH, August 28, 1883 par. 25>

It is not enough that we have the theory of the truth; its principles must be inwrought in the soul, and exemplified in



the life, or we shall fall a prey to the delusions prepared for the last days. <RH, August 28, 1883 par. 26>

We must make up our minds that instead of matters taking a more favorable turn, wicked men, seducing teachers, will grow worse and worse, deceiving themselves and deceiving others. We may expect greater opposition than has yet been experienced. We have heard but the growling of the dragon. This will swell to a roar. We have yet to learn the significance of those words of John: "Then the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." We must now make Christ our refuge, or in the days before us our souls will be overwhelmed with darkness and despair. There is a point beyond which human help cannot avail. Every one must live by faith as he is forced into close and apparently deadly conflict with the powers of darkness. Each must stand or fall for himself. The arrows of the destroyer are about to be hurled against the faithful ones, and no earthly power can turn aside the shaft. But could our eyes be opened we could see angels of God encircling the righteous, that no harm may come upon them. We have only to trust in God, and go forward in the way of obedience, and we shall be victorious. <RH, August 28, 1883 par. 27>

"Now the just shall live by faith." We must look to Jesus, study his words, pray for his Spirit. We should be more frequently alone with God in meditation and prayer. Let us pray more and talk less. We cannot trust to our own wisdom, our own experience, our own knowledge of the truth; we must be daily learners, looking to our heavenly Teacher for instruction, and then, without regard to ease, pleasure, or convenience, we must go forward, knowing that He is faithful who has called. <RH, August 28, 1883 par. 28>

We should cultivate a spirit of prayer, not merely praying in our closets, at the family altar, or in public, but having our minds constantly centered on God, taking hold upon his strength, pleading for his grace, confiding in his promises. Let us put on the whole armor of righteousness, which the Captain of our salvation has prepared for us. While we realize our weakness, let us rely upon His strength, and overcome by the grace which he imparts. <RH, August 28, 1883 par. 29>

There is help in God for every seeker. Great promises are left on record for us. We should keep faith in constant exercise, and it will increase and strengthen. Our hope is in Christ, "whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." <RH, August 28, 1883 par. 30>

## September 4, 1883 "Be Zealous and Repent."

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By Mrs. E. G. White.  
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"Be zealous and repent," is the admonition of Jesus to the Laodicean church. There is something to repent of. Worldly-mindedness, selfishness, and covetousness have been eating out their spiritual life. While they flatter themselves that they are rich, and increased with goods, and in need of nothing, Christ declares them to be "wretched, and miserable, and poor, and blind, and naked." <RH, September 4, 1883 par. 1>

Among the greatest dangers that threaten the church is the love of the world. Out of this spring the sins of selfishness and covetousness. With many, the more they get of earthly treasure, the more they set their affections on it, and still they reach out for more. Says Christ, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." And many who profess to believe that we are now giving the last warning to the world, are striving with all their energies to place themselves in such a position that it would be easier for a camel to go through a needle's eye than for them to enter the kingdom. <RH, September 4, 1883 par. 2>

Satan employs every means which he can devise to overthrow the followers of Christ. With marvelous skill and cunning he adapts his temptations to the peculiar temperament of each. Those who are naturally selfish and covetous he often tempts by throwing prosperity in their way. He knows that if they do not overcome their natural temperament, the love of mammon will cause them to stumble and fall. His object is often accomplished. When the riches of the world are offered them, many eagerly grasp the treasure, and think they are wonderfully prospered. The strong love of the world soon swallows up the love of the truth the approval of God is sacrificed to secure the favor of his enemies. <RH, September 4, 1883 par. 3>

If those who are thus prospered would lay all their possessions upon the altar of God, they might overcome their selfish, covetous spirit, and so thwart the design of Satan. Worldly wealth may be made a blessing, if rightly used. All who possess it should realize that it is lent them of God, to be employed in his service. By giving freely to advance the cause of truth, and to relieve the wants of the needy, they may be the means of saving others, and thus bring a blessing to their own souls here, and lay up in Heaven a treasure that shall be theirs hereafter. <RH, September 4, 1883 par. 4>

The True Witness counsels, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou

mayest be clothed," "and anoint thine eyes with eye-salve, that thou mayest see." The gold of faith and love, the white raiment of a spotless character, and the eye-salve, or the power of clear discernment between good and evil,--all these we must obtain before we can hope to enter the kingdom of God. But these precious treasures will not drop upon us without some exertion on our part. We must buy,--we must be zealous and repent" of our lukewarm state. We must be awake to see our wrongs, to search for our sins, and to put them away from us. <RH, September 4, 1883 par. 5>

Those who have set their affections upon earthly treasures, have a work to do to overcome their love of the world. Many are not giving heed to the admonition of the True Witness. They desire the blessings which he offers, but do not seek them with earnestness proportionate to their value. While striving for the possessions of earth, what zeal and energy they manifest! What cool calculations they make! They plan and toil early and late, and sacrifice their ease and comfort to obtain a treasure that must soon pass away. A corresponding zeal on their part to obtain the gold, the white raiment, and the eye-salve, would place them in possession of these heavenly treasures, and of everlasting life in the kingdom of God. <RH, September 4, 1883 par. 6>

Jesus is saying, "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." But many have so much rubbish piled up at the door of the heart that they cannot admit Jesus. Some have difficulties between themselves and their brethren to remove; others have evil tempers, pride, covetousness; with others, love of the world bars the entrance. All this must be taken away, before they can open the door and welcome the Saviour in. <RH, September 4, 1883 par. 7>

How precious is the promise, "I will come in to him, and will sup with him, and he with me." Oh, the love, the wondrous love of God! After all our lukewarmness and sins he says, Return unto me, and I will return unto thee, and will heal all thy backslidings. <RH, September 4, 1883 par. 8>

"To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." We can overcome. Yes; fully, entirely. Jesus died to make a way of escape for us, that we might overcome every fault, resist every temptation, and sit down at last with him in his throne. <RH, September 4, 1883 par. 9>

It is our privilege to have faith and salvation. The power of God has not decreased. It would be just as freely bestowed now as formerly; but the church have lost their faith to claim, their energy to wrestle, as did Jacob, crying, "I will not let Thee go, except thou bless me." Enduring faith has been dying away. It must be revived in the hearts of God's people. They must claim the blessing. Faith, living faith, always leads upward to God and glory; unbelief, downward to darkness and death. <RH, September 4, 1883 par. 10>

Many are so absorbed in their worldly cares and perplexities that they have little time to pray, and feel but little interest in prayer. They may observe the form of worship, but the spirit of true supplication is lacking. Such have departed widely from the pattern. Jesus our example was much in prayer; and oh, how earnest, how fervent were his petitions! If he, the beloved Son of God, was moved to such earnestness, such agony, in our behalf, how much more need that we, who are dependent upon Heaven for all our strength, have our whole souls stirred to wrestle with God. <RH, September 4, 1883 par. 11>

We should not be satisfied until every known sin is confessed, then it is our privilege and duty to believe that God accepts us. We must not wait for others to press through the darkness and obtain the victory for us to enjoy. Such enjoyment will not be lasting. God must be served from principle instead of from feeling. Morning and evening we should obtain the victory for ourselves, in our own families. Our daily labor should not keep us from this. We must take time to pray, and as we pray, believe that God hears us. We may not at all times feel the immediate answer, but then it is that faith is tried. We are proved to see whether we will trust in God, whether we have living, abiding faith. <RH, September 4, 1883 par. 12>

"Faithful is He that calleth you, who also will do it." We must trust the promises of the Lord, trust God in darkness; that is the time to have faith. But many let feeling govern them. They look for worthiness in themselves when they do not feel comforted by the Spirit of God; and they despair because they cannot find it. They do not trust enough in Jesus, precious Jesus. They do not make his worthiness to be their all. The very best that we can do, we shall not merit his favor. It is the worthiness of Christ that must save us, his blood that must cleanse us. But we have efforts to make. We must do what we can, be zealous and repent, then believe that God accepts us. <RH, September 4, 1883 par. 13>

Many measure themselves among themselves, and compare their lives with the lives of others. This should not be. No one but Christ is given us as an example. He is our true pattern, and each should strive to excel in imitating him. We are co-workers with Christ or co-workers with the enemy. We either gather with Christ or scatter abroad. We are decided, whole-hearted Christians, or none at all. Says Christ, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." <RH, September 4, 1883 par. 14>

To be a Christian is not merely to take the name of Christ, but to have the mind of Christ, to submit to the will of God in all things. Many who profess to be Christians have yet to learn this great lesson. Many know little of what it is to deny self for Christ's sake. They do not study how they can best glorify God and advance his cause. But it is self, self,

how can it be gratified? Such religion is worthless. In the day of God, those who possess it will be weighed in the balance and found wanting. <RH, September 4, 1883 par. 15>

The true Christian will wait to learn the will of God, and watch for the leadings of his Spirit. But with many, religion is a mere form; vital godliness is lacking. They flatter themselves that they will be saved at last; but God has no pleasure in them. They are offensive in his sight. Christ now bids them, "Be zealous and repent." He kindly and faithfully admonishes them to seek for love, and faith, and purity. They can choose either to heed the warning, repent, and secure the blessing of the Lord, or remain in their lukewarm condition, and be rejected of God as abhorrent to him. God will not always bear with the backslidings of his professed people. He is long-suffering, and plenteous in mercy; yet his Spirit, long resisted, will at last be withdrawn forever. The time will come when mercy's sweet voice will no more be heard. Its last notes will have died away, and those who have slighted its pleadings will be left to their own ways. <RH, September 4, 1883 par. 16>

All Heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it was a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? The infinite price paid for our redemption, shows us its value; and just in proportion to the magnitude of the gift offered, is the guilt and folly of its rejection. All that God could do has been done to save man. Those who reject the mercy so freely proffered, will yet be made to know the worth of that which they have despised. They will feel the agony which Christ endured upon the cross to purchase redemption for all who would receive it. And they will then realize what they have lost,--eternal life and the immortal inheritance. <RH, September 4, 1883 par. 17>

In the time of peril before us, the professed followers of Christ will be tested. None will be able to stand but those who have had a deep and living experience in the things of God. The work of all will then be tried; if it is gold, silver, and precious stones, they will be safely shielded, as in the secret of the Lord's pavilion; but if their life-work proves to be wood, hay, and stubble, nothing can hide them from the fierceness of Jehovah's wrath. <RH, September 4, 1883 par. 18>

Many hardly know, as yet, what self-denial is, or what it is to sacrifice for the truth's sake. But none will enter Heaven but by the same path of humiliation, self-sacrifice, and cross-bearing, that the Saviour trod. Only those who are willing to sacrifice all for eternal life will have it; but it will be worth suffering for, worth crucifying self and sacrificing every idol for. The far more exceeding and eternal weight of glory will outweigh every earthly treasure and eclipse every earthly attraction. <RH, September 4, 1883 par. 19>

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## **September 11, 1883 The Living Vine.**

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**By Mrs. E. G. White.**  
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During our first visit to California, in early spring, we noticed the husbandmen on every hillside busily engaged about some important plant. Going nearer to see the object of their care, we found it merely a small stub, unsightly, and apparently lifeless. With surprise we learned that the field before us was a vineyard, and that these insignificant plants were the grape-vines. One can hardly conceive a more unpromising appearance than was there presented. <RH, September 11, 1883 par. 1>

In September we again visited a vineyard; and what a change! The wintry stub had shot forth branches, beautiful in their fresh verdure, and laden with rich clusters of purple fruit. As we compared the former barren and lifeless appearance with the verdure and fruitfulness before us, we could but think of those words of the prophet concerning Christ: "He shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him. He was despised, and we esteemed him not." It was thus that the Jewish nation looked upon Jesus. <RH, September 11, 1883 par. 2>

The Divine Husbandman planted a goodly vine upon the hills of Palestine. But the men of Israel despised this root of heavenly origin. In a rage they cast it over their vineyard wall; they bruised it, and trampled it under their indignant feet, and hoped that they had destroyed it forever. The Husbandman removed the broken vine, and concealed it from their sight. Again he planted it, but in such a manner that the stock was no longer visible. The branches hung over the wall, and grafts might be joined to it, but the stem itself was placed beyond the power of men to reach or harm. <RH, September 11, 1883 par. 3>

To this world, dark with the shadows of sin, sorrow, and death, came the Son of God with the light of pardon, peace, and immortal life. "As the Father hath life in himself, so hath he given to the Son to have life in himself." But the world

hated Christ because his perfect purity was in such contrast to their own vileness. They rejected and crucified the Lord of life. God raised him from the dead, and hid him from mortal view; but he is still the Saviour of mankind. He is still the vine-stock, the source and sustainer of spiritual life. Still may grace, strength, and salvation be derived from his fullness. Though the Vine itself is unseen, its branches are visible. While Christ is removed from human sight, his life and power are manifested in his followers. <RH, September 11, 1883 par. 4>

Grafts may still be united with the Vine. As the severed branch, leafless, and apparently lifeless, is ingrafted into the living stock, and, fiber by fiber, and vein by vein, drinks in the life and strength of the vine until it buds and blossoms and bears fruit, even so may the sinner, by repentance and faith, connect himself with Christ, become a partaker of the divine nature, and bring forth in words and deeds the fruit of a holy life. <RH, September 11, 1883 par. 5>

Jesus "has life in himself," and this life he offers to impart freely to souls that are dead in trespasses and sins. Yea, he shares with them his purity, his honor, and exaltation. "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." The sapless branch, ingrafted into the living vine, becomes a part of the vine. It lives while united to the vine. So the Christian lives by virtue of his union with Christ. The sinful and human is linked to the holy and divine. <RH, September 11, 1883 par. 6>

The believing soul abides in Christ, and becomes one with him. When persons are closely united in the relations of this life, their tastes become similar, they come to love the same things. So those who abide in Christ will love the things which he loves. They will sacredly cherish and obey his commandments for he himself has made this a condition of sharing his love: "If ye keep my commandments, ye shall abide in my love." <RH, September 11, 1883 par. 7>

The union of the soul with Christ is a relation of dependence. The inferior relies upon the wisdom and strength of the superior. "Without me," says Jesus, "ye can do nothing." Christ is our wisdom, righteousness, and sanctification. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me." <RH, September 11, 1883 par. 8>

"He that abideth in me, and I in him, the same bringeth forth much fruit." The vine-branch, nourished from the parent stock, becomes flourishing and fruitful. Its rich and fragrant clusters attest its union with the living vine. So the Christian, abiding in Jesus, will bring forth fruit. In character and life will be manifested, like the teeming cluster of the vine, the precious graces of the Spirit,--love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Not one of these fruits will be missing in the life of one in whose soul the Spirit of Christ abides. <RH, September 11, 1883 par. 9>

Wherever there is union with Christ, there is love. Whatever other fruits we may bear, if love be missing, they profit nothing. Love to God and our neighbor is the very essence of religion. No one can love Christ and not love his children. When we are united to Christ, his mind is transferred to us. Purity and love shine forth in the character; meekness and truth control the life. The very expression of the countenance is changed. Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within. <RH, September 11, 1883 par. 10>

Every fruitful branch is pruned. "Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." There is a constant tendency to be more profuse in foliage than in fruit. The strength and nourishment which goes to support the excessive foliage, is taken from the grapes. Therefore the husbandman prunes away the useless growth, that the fruit may be richer and more abundant. Thus it is that the Heavenly Husbandman deals with his vineyard. In prosperity the followers of Jesus often turn their thoughts and energies to gratifying themselves, to securing earthly treasure, to enjoying the ease and pleasure and luxury of the world, while they bring forth little fruit to the glory of God. Then the Husbandman, to promote the fruitfulness of the branches, comes with the pruning-knife of disappointment, loss, or bereavement, and cuts away the hindering growth. <RH, September 11, 1883 par. 11>

A gentleman who was much depressed in spirits by some afflictive providence, was one evening walking in a garden, when he observed a pomegranate tree nearly cut through the stem. Greatly wondering, he asked the gardener the reason, and received an answer that explained to his satisfaction the wounds of his own bleeding heart,--"Sir, this tree used to shoot so strong that it bore nothing but leaves. I was therefore obliged to cut it in this manner, and when it was almost cut through, then it began to bear plenty of fruit." <RH, September 11, 1883 par. 12>

Our sorrows do not spring out of the ground. In every affliction, God has a purpose for our good. Every blow that destroys an idol, every providence that weakens our hold upon the things of earth, and fixes our affections more firmly upon God, is a blessing. The pruning may be painful for a time, but afterward it yieldeth the peaceable fruits of righteousness. We should receive with gratitude whatever will quicken the conscience, elevate the thoughts, and ennoble the life. There are branches that are cut off for the fire; let us thank God if we may, through painful pruning, retain a connection with the living Vine; for if we suffer with Christ, we shall also reign with him. <RH, September 11, 1883 par. 13>

Precious are the privileges accorded him who abides in Christ. Said our Saviour, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The mind of Christ dwells in his faithful

followers; their desires are in accordance with his will; their petitions are indited by his Spirit. They obtain answers to their prayers; for they ask for such blessings as he delights to bestow. <RH, September 11, 1883 par. 14>

But there are thousands of prayers daily offered that God does not answer. There are faithless prayers. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." There are selfish prayers, proceeding from a heart that is cherishing idols. "If any man regard iniquity in his heart, the Lord will not hear him." There are petulant, fretful prayers, murmuring because of the burdens and cares of life, instead of humbly seeking grace to lighten them. Those who offer such petitions are not abiding in Christ. They have not submitted their will to the will of God. They do not comply with the condition of the promise, and it is not fulfilled to them. <RH, September 11, 1883 par. 15>

They that are abiding in Jesus have the assurance that God will hear them, because they love to do his will. They offer no formal, wordy prayer, but come to God in earnest, humble confidence, as a child to a tender father, and pour out the story of their grief and fears and sins, and in the name of Jesus present their wants; they depart from his presence rejoicing in the assurance of pardoning love and sustaining grace. <RH, September 11, 1883 par. 16>

The graft that unites with the vine-stock and partakes of its life, becomes flourishing and fruitful; but what if it forms no such union? It is a withered branch; though outwardly joined to the vine, it does not share its life; it cannot bring forth fruit. That lifeless scion is all too true a figure of a large class of professed Christians. Though outwardly joined to Christ, they have no vital connection with him; they do not share his life or bring forth fruit to his glory. They are withered branches, tenderly nurtured for a time, but, remaining unchanged, they will be taken away at last. <RH, September 11, 1883 par. 17>

My brethren and sisters, I entreat you to heed the solemn lesson of the vine and its branches. Resolve that you will be fruit-bearing members of the living Vine. The scion can flourish only as it receives life and strength from the parent stock. Improve, then, every opportunity to connect yourselves more closely with Christ. It is by believing him, loving him, copying him, and depending wholly upon him, that you are to become one with him; and through you his life and character will be revealed to the world. <RH, September 11, 1883 par. 18>

It is by opening your heart to the words of Christ that you are to become a partaker of the divine nature. When you cast your helpless soul upon him, believing his word, "Him that cometh to me, I will in no wise cast out", then the union is begun. Your faith may be feeble, but cling to the Saviour's promise. In him is light and hope and life. His words, received into the soul, will give vital power to work the works of Christ; and every effort put forth in love will bind you more firmly to your source of strength. "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." <RH, September 11, 1883 par. 19>

Let the words of Christ abide in you, and you will at last be able to say, with him who declared himself the chief of sinners. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." <RH, September 11, 1883 par. 20>

## **September 25, 1883 The Bible a Means of Both Mental and Moral Culture.**

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**By Mrs. E. G. White.**  
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"The entrance of thy words giveth light; it giveth understanding unto the simple." The word of God presents the most potent means of education, as well as the most valuable source of knowledge, within the reach of man. The understanding adapts itself to the dimensions of the subjects with which it is required to deal. If occupied with trivial, common-place matters only, never summoned to earnest effort to comprehend great and eternal truths, it becomes dwarfed and enfeebled. Hence the value of the Scriptures, as a means of intellectual culture. Their perusal, in a reverent and teachable spirit, will expand and strengthen the mind as no other study can. They lead directly to the contemplation of the most exalted, the most ennobling, and the most stupendous truths that are presented to the mind of man. They direct our thoughts to the infinite Author of all things. We see revealed the character of the Eternal, and listen to his voice as he communes with patriarchs and prophets. We see explained the mysteries of his providence, the great problems which have engaged the attention of every thoughtful mind, but which, without the aid of revelation, human intellect seeks in vain to solve. They open to our understanding a simple yet sublime system of theology, presenting truths which a child may grasp, but which are yet so far-reaching as to baffle the powers of the strongest mind. <RH, September 25, 1883 par. 1>

The more closely God's word is searched, and the better understood, the more vividly will the student realize that there is, beyond, infinite wisdom, knowledge; and power. Those who seek to find out God as he is revealed in the pages of inspiration, will learn the hard but useful lesson, that human intellect is not omnipotent; that without divine help, human strength and wisdom are but weakness and folly. <RH, September 25, 1883 par. 2>

But when controlled by the love and fear of God, and devoted to his service, intellectual culture is a blessing. It is true that the world's men of learning are not easily reached by the practical truths of God's word. The reason is, they trust to human wisdom, and pride themselves upon their intellectual superiority, and are unwilling to become humble learners in the school of Christ. Our Saviour did not ignore learning or despise education; yet he chose unlearned fishermen for the work of the gospel, because they had not been schooled in the false customs and traditions of the world. They were men of good natural ability and of a humble, teachable spirit; men whom he could educate for his great work. In the ordinary walks of life there is many a man patiently treading the round of daily toil, all unconscious that he possesses powers which, if called into action, would raise him to an equality with the world's most honored men. The touch of a skillful hand is needed to arouse and develop those dormant faculties. It was such men whom Jesus connected with himself; and he gave them the advantages of three years training under his own care. No course of study in the schools of the rabbis or the halls of philosophy could have equaled this in value. The Son of God was the greatest educator the world ever knew. <RH, September 25, 1883 par. 3>

The learned lawyers, priests, and scribes scorned to be taught by Christ. They desired to teach him, and frequently made the attempt, only to be defeated by the wisdom that laid bare their ignorance, and rebuked their folly. In their pride and bigotry, they would not accept the words of Christ, yet they were surprised at the wisdom with which he spake. They knew that he had not learned in the schools of the prophets, and they could not discern the divine excellence of his character beneath the lowly disguise of the Man of Nazareth. But the words and deeds of the humble Teacher, recorded by the unlettered companions of his daily life, have exerted a living power upon the minds of men from that day to the present. Not merely the ignorant and humble, but men of education, intellect, and genius, reverently exclaim, with the wondering and delighted listeners of old, "Never man spake like this man." <RH, September 25, 1883 par. 4>

The light and understanding which God's word imparts is not designed merely, or chiefly, to promote intellectual culture. For an object higher than any earthly or temporal good were the holy oracles committed unto men. We see therein revealed the great plan of human redemption, the means devised to free mankind from the power of Satan. We see Christ, the Captain of our salvation, meeting the prince of darkness in open battle, and, single-handed, obtaining the victory in our behalf. We learn, too, that by this victory, was opened to us a door of hope, a source of strength, and that we may, as faithful soldiers, fight our own battles with the wily foe, and conquer in the name of Jesus. The powers of darkness must be met by every soul. The young, as well as the old, will be assailed, and all should understand the nature of the great controversy between Christ and Satan, and should realize that it concerns themselves. All are actors in the scene, sharers in the conflict. To be armed for the battle, all need "the sword of the Spirit, which is the word of God." <RH, September 25, 1883 par. 5>

In the Scriptures are presented truths that relate especially to our own time. To the period just prior to the appearing of the Son of man, the prophecies of Scripture point, and here their warnings and threatenings pre-eminently apply. The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire. The book of Revelation is also replete with warning and instruction for the last generation. The beloved John, under the inspiration of the Holy Spirit, portrays the fearful and thrilling scenes connected with the close of earth's history, and presents the duties and dangers of God's people. None need remain in ignorance, none need be unprepared for the coming of the day of God. <RH, September 25, 1883 par. 6>

It is not enough to have an intellectual knowledge of the truth. This alone cannot give the light and understanding essential to salvation. There must be an entrance of the word into the heart. It must be set home by the power of the Holy Spirit. The will must be brought into harmony with its requirements. Not only the intellect but the heart and conscience must concur in the acceptance of the truth. <RH, September 25, 1883 par. 7>

The entrance of God's word gives understanding to the simple,--those who are untaught in the wisdom of the world. The Holy Spirit brings the saving truths of the Scriptures within the comprehension of all who desire to know and do the will of God. Uneducated minds are enabled to grasp the most sublime and soul-stirring themes that can engage the attention of men,-- themes that will be the study and the song of the redeemed through all eternity. <RH, September 25, 1883 par. 8>

It is the knowledge which God's word supplies, and which can be found nowhere else, that we need above every other. We want to know what to do in this our day, to escape the snares of Satan and to win the crown of glory. If at any time we do not clearly understand the testimony of the Scriptures concerning any duty, we are bidden to go to the great Teacher. Whenever we lack wisdom, it is our privilege and our duty to ask of God. If we come in humility and

faith, we shall not be sent empty away. <RH, September 25, 1883 par. 9>

But when one sees clearly the claims of duty, let him not presume to go to God with the prayer that he may be excused from obedience because it involves a cross. Let him go, rather, with a humble, submissive spirit, asking for divine strength and wisdom, to accept and to practice the truth. "In all thy ways acknowledge Him, and he shall direct thy paths." Thus the "simple" may, by making God's word their rule of life, discharge its duties with true wisdom, being a living exemplification of the psalmist's words, "The entrance of thy words giveth light; it giveth understanding unto the simple." <RH, September 25, 1883 par. 10>

If the youth will but learn of the heavenly Teacher, as did Daniel, they will know that the fear of the Lord is the beginning of wisdom. Having thus laid a sure foundation, they may, like Daniel, turn every privilege and opportunity, to the very best account. They may rise to any height in intellectual attainments. Those who consecrate themselves to God, and who have the protection of his grace and the quickening influence of his Spirit, will manifest keener intellectual power than the mere worldling. They will be able to reach the highest, noblest exercise of every faculty. <RH, September 25, 1883 par. 11>

The study of the Scriptures would give to the world men of stronger and more active intellect than will the closest application to all the subjects which human philosophy embraces. Those especially who have the ministry in view should give diligent study to the word of God. In so doing, they may secure mental discipline, and at the same time gain such a knowledge of its rich stores that they can draw from the treasure-house things new and old. <RH, September 25, 1883 par. 12>

There is a wide difference between what God has given men capacity to become, and the degree of excellence to which they actually attain. If it were considered a duty to cultivate all our powers to the fullest extent, they would be continually increasing. The Bible teaches men to act from principle, and whenever we successfully resist evil influence, we are strengthening that principle which has been assailed. The mere possession of talent is no guarantee of usefulness or happiness in life. Right principles are the only basis of true success. <RH, September 25, 1883 par. 13>

It is necessary to think rightly, in order to act with wisdom. To form a well-balanced character, we must give attention to physical, mental, and moral culture; and for each of these, the Bible contains the most valuable instruction. <RH, September 25, 1883 par. 14>

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## October 9, 1883 Search the Scriptures.

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**Mrs. E. G. White.**  
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It is the duty of every Christian to seek a thorough knowledge of the Scriptures. The importance of this can hardly be overestimated. "Given by inspiration of God," "able to make us wise unto salvation," rendering "the man of God perfect, thoroughly furnished unto all good works," the Book of books has the highest claim to our reverent attention. We must not be satisfied with superficial knowledge, but must seek to learn the full meaning of the words of truth, and to drink deep of the spirit of the holy oracles. <RH, October 9, 1883 par. 1>

To read a certain number of chapters daily, or commit to memory a stipulated amount without careful thought as to the meaning of the sacred text, is a work of little profit. We cannot obtain wisdom without earnest attention and prayerful study. Some portions of Scripture are, indeed, too plain to be misunderstood; but there are others whose meaning does not lie upon the surface, to be seen at a glance. Scripture must be compared with scripture; there must be careful research and patient reflection. And such study will be richly repaid. As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hid treasure, find truths of greatest value, which are concealed from the view of the careless seeker. <RH, October 9, 1883 par. 2>

No effort should be spared to establish a right habit of study. If the mind wanders, bring it back. If the intellectual and moral taste has been perverted by the over-wrought and exciting tales of fiction, so that you are disinclined to apply yourself to the diligent study of God's word, then you have a battle to fight with yourself to overcome this depraved habit. A love for fictitious reading should be broken up at once. Rigid rules should be enforced to hold the mind in a proper channel. The pernicious practice of story-reading is one of the means employed by Satan to destroy souls. The mind that is occupied with exciting stories, loses all relish for solid reading that would improve the memory and strengthen the intellect. <RH, October 9, 1883 par. 3>

I am acquainted with many sad examples of the evil effects of this baneful practice. In youth, the persons of whom I speak had well-balanced minds. God had endowed them with mental powers of no ordinary character. But they took up

the reading of romance, and the more they indulged the appetite for this food, the greater was the demand. The imagination constantly craved its accustomed stimulus, as the inebriate longs for his wine or tobacco. Their mental and moral powers were weakened and perverted. They lost their interest in the Scriptures and their relish for prayer; and they were as truly ruined, mentally and spiritually, as is the liquor-drinker or the tobacco devotee. Novel-readers are mental inebriates; and they need to sign a pledge of total abstinence as verily as does the victim of any other form of intemperance. <RH, October 9, 1883 par. 4>

Another source of danger, against which we should be constantly on our guard, is the reading of infidel authors. Such works are inspired by Satan, and no one can read them without loss to the soul. It is true that some who are affected by them may finally recover; but all who tamper in the least with their foul 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. To harbor their suggestions is like recklessly taking to your bosom a serpent whose sting is always poisonous and often fatal.

<RH, October 9, 1883 par. 5>

We are surrounded by unbelief. The very atmosphere seems charged with it. Only by constant effort can we resist its power. Those who value their soul's salvation, should shun infidel writings as they would shun the leprosy. <RH, October 9, 1883 par. 6>

Dear youth, be careful what you read. While the mind is directed into hurtful channels by an improper course of reading, it is impossible for you to make the truth of God the subject of constant meditation. If there was ever a time when a knowledge of the Scriptures was more important than at any other period, that time is the present. I appeal to young and old: Make the word of God your text-book. Here you will find the true standard of character. Here you may learn what it is to be a Christian in the true acceptance of the term. <RH, October 9, 1883 par. 7>

The Sabbath-school affords to parents and children a precious opportunity for the study of God's word. But in order to gain that benefit which they should gain in the Sabbath-school, both parents and children should devote time to the study of the lessons, 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 young the importance of seeking the full significance of the scripture under consideration. <RH, October 9, 1883 par. 8>

In some schools, I am sorry to say, the custom prevails of reading the lesson from the lesson-sheet. This should not be. It need not be, if the time that is often needlessly and even sinfully employed, were given to the study of the Scriptures. There is no reason why Sabbath-school lessons should be less perfectly learned by teachers or pupils than are the lessons of the day-school. They should be better learned, as they treat of subjects infinitely more important. A neglect here is displeasing to God. <RH, October 9, 1883 par. 9>

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 precious 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 memory may be defective, it will gain strength by exercise, so that after a time you will delight thus to treasure up the precious words of truth. And the habit will prove a most valuable aid to religious growth. <RH, October 9, 1883 par. 10>

If the time that is worse than wasted in gossip, in ministering to pride, or for the gratification of appetite, were devoted with equal interest to the study of the Bible, what encouragement would be given to our Sabbath-schools! But when parents are more anxious to have their children fashionably dressed than to have their minds stored with the truths of God's word, the children themselves will soon learn to regard dress and display as of more consequence than the things which concern their salvation. <RH, October 9, 1883 par. 11>

Parents, yours is an important and solemn responsibility. Make it your life-work to form the characters of your children according to the divine Pattern. If they ever possess the inward adorning, the ornament of a meek and quiet spirit, it will be because you perseveringly trained them to love the teachings of God's word, and to seek the approval of Jesus above the approbation of the world. <RH, October 9, 1883 par. 12>

Observe system in the study of the Scriptures in your families. Neglect anything of a temporal nature, dispense with all unnecessary sewing, and with needless provision for the table, but be sure that the soul is fed with the bread of life. It is impossible to estimate the good results of one hour or even half an hour each day devoted in a cheerful, social manner to the word of God. Make the Bible its own expositor, bringing together all that is said concerning a given subject at different times and under varied circumstances. Do not break up your home class for callers or visitors. If they come in during the exercise, invite them to take part in it. Let it be seen that you consider it more important to obtain a knowledge of God's word than to secure the gains or pleasures of the world. <RH, October 9, 1883 par. 13>

All over the field of revelation are scattered the glad springs of heavenly truth, and peace, and joy. They are within the reach of every seeker. The words of inspiration, pondered in the heart, will be as streams flowing from the river of



the water of life. Our Saviour prayed that the minds of the disciples might be opened to understand the Scriptures. And whenever we study the Bible with a prayerful heart, the Holy Spirit is near to open to us the meaning of the words we read. <RH, October 9, 1883 par. 14>

Let the youth be taught to love the study of the Bible. Let the first place in our thoughts and affections be given to the Book of books; for it contains knowledge which we need above all other. "The fear of the Lord is the beginning of wisdom." Let us seek to be thoroughly furnished unto every good work. Let us put forth earnest efforts to draw near to God, that his angels may be near to protect and bless us. Thus may we gain the victory over the power of Satan, and finally receive the crown of glory, honor, and immortality. <RH, October 9, 1883 par. 15>

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## October 16, 1883 Notes of Travel.

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By Mrs. E. G. White.  
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### At the Sanitarium and the Office.

Sunday evening, Aug. 19, I spoke by invitation at the Sanitarium. It was estimated that about four hundred persons were assembled in the ample parlor and adjoining rooms, in the broad hall, and upon the verandas. Around me were gathered the Sanitarium patients, the most feeble reclining upon sofas and rolling chairs. It was a touching scene. <RH, October 16, 1883 par. 1>

Father Stone opened the meeting by prayer. With a heart deeply stirred, I addressed the crowded congregation from the words, "He that will love life, and see good days, let him refrain his tongue from evil and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous and his ears are open unto their prayers; but the face of the Lord is against them that do evil." <RH, October 16, 1883 par. 2>

Many persons complain of Providence because of the discomfort and inconvenience which they suffer, when this is the sure result of their own course. They seem to feel that they are ill-treated of God, when they themselves are alone responsible for the ills which they endure. Our kind and merciful heavenly Father has established laws, which, obeyed, would promote physical, mental, and moral health. A violation of these laws is a violation of the immutable law of God, and the penalty will surely follow. <RH, October 16, 1883 par. 3>

God requires us to yield our own will to his; but he does not ask us to give up anything that it would be for our good to retain. No one can be happy while he devotes his life to selfish gratification. A course of obedience to God is the wisest course for us to pursue; for it brings peace, content, and happiness as the sure result. <RH, October 16, 1883 par. 4>

If the lips were constantly guarded so that no guile could corrupt them, what an amount of suffering, degradation, and misery might be prevented. If we would say nothing to wound or grieve, except in necessary reproof of sin, that God might not be dishonored, how much misunderstanding, bitterness, and anguish would be prevented. If we would speak words of good cheer, words of hope and faith in God, how much light we might shed upon the pathway of others, to be reflected in still brighter beams upon our own souls. The path of obedience to God is the path of virtue, of health, and happiness. The plan of salvation, as revealed in the Holy Scriptures, opens up a way whereby man may secure happiness and prolong his days upon the earth, as well as enjoy the favor of Heaven and secure that future life which measures with the life of God. The words of inspiration will never fail. Whenever we comply with the conditions, the Lord will surely fulfill his promises. <RH, October 16, 1883 par. 5>

We cannot but wonder that beings endowed with reasoning powers will by their willful disregard of the word of God render their case so much worse than need be. If men would place themselves in right relation to God by heeding the counsel of his word, they would escape innumerable dangers, and experience a peace and content that would render life a joy rather than a burden. If they would resist the allurements of forbidden pleasure, and the temptations to excess in eating, dressing, and speaking, they might in many cases greatly prolong their life here, as well as secure eternal life hereafter. <RH, October 16, 1883 par. 6>

The assurance of God's approval will promote physical health. It fortifies the soul against doubt, perplexity, and excessive grief, that so often sap the vital forces and induce nervous diseases of a most debilitating and distressing character. The Lord has pledged his unfailing word that his eye shall be over the righteous, and his ear open to their prayer, while he is against all them that do evil. We make very hard work for ourselves in this world when we take such a course that the Lord is against us. <RH, October 16, 1883 par. 7>

Many fall into a sad error in the belief that they may violate the laws of nature to gratify pride in dress, to indulge depraved appetite, or to find enjoyment in sensual pleasure, in the days of their youth and prosperity, and then stop when they please. They will not find it an easy matter to change the current of their thoughts to divorce themselves from their frivolous pursuits, and become sensible, candid, and thoughtful. They have squandered precious time, and lost a valuable experience. Their character has been warped and deformed by years of crooked growth. In their own strength it is impossible for them to change this result. <RH, October 16, 1883 par. 8>

It is just here that all should feel their need of the mighty Healer. When they have done all in their power to place themselves in right relation to life and health, then they may come in penitence and faith to the all-tender, compassionate, loving Saviour, and ask of him physical, mental, and moral strength to act their part in blessing their fellow-men. But the Lord will not hear and answer the prayers of those who are knowingly doing evil by unhealthy practices of any kind. God, in his wisdom, has established natural laws for the proper control of our dress, our appetites, and our passions, and he requires of us obedience in every particular. It is by disregard of these laws that so many render their lives burdensome. <RH, October 16, 1883 par. 9>

If we make God our trust, and carry our troubles to the great burden-bearer, we shall find rest to our souls. When the poor paralytic was brought to the house where Jesus was teaching, a dense crowd surrounded the door, barring every way of access to the Saviour. But faith and hope had been kindled in the heart of the poor sufferer, and he proposed that his friends take him to the rear of the house, break up the roof, and let him down into the presence of Christ. The suggestion was acted upon; as the afflicted one lay at the feet of the mighty Healer, all that man could do for his restoration had been done. Jesus knew that the sufferer had been tortured with a sense of his sins, and that he must first find relief from this burden. With a look of tenderest compassion, the Saviour addressed him, not as a stranger, or even a friend, but as one who had even then been received into the family of God: "Son, be of good cheer; thy sins be forgiven thee." <RH, October 16, 1883 par. 10>

This was the assurance which he most desired. His weak soul had yielded to temptation. He had indulged sinful inclination at the expense of sacred responsibilities and holy trust, until he was tortured with the thought that he was indeed the devil's own, betrayed into his hands, and under his control. But one who could break the strong hands of Satan had spoken, and the sinner was pardoned, the captive set free; and as hope and peace sprang up in his soul, there came the earnest, anxious desire to tell every one the story of his deliverance. Oh for health that he might point others also to the Friend of sinners! The Pharisees standing by were filled with greater bitterness by the Saviour's words, and said within themselves, "Why doth this man thus speak blasphemies? who can forgive sins but God only?" Jesus then gave them most striking evidence of his divine character by showing that he read the thoughts of their hearts as an open book. "Wherefore," said he, "think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." The sufferer arose and departed to his house. "But when the multitude saw it, they marveled, and glorified God, which had given such power unto men." <RH, October 16, 1883 par. 11>

The same compassionate, loving Saviour is ready to listen to our prayers and to pity our weakness. The same mighty Helper will impart strength unto us. He is still pleading in behalf of every convicted, repentant, sin-stricken soul. Our hearts should be filled with joy and gratitude and praise because of his loving-kindness and manifold mercy to the children of men. <RH, October 16, 1883 par. 12>

Everything beautiful and useful in our world we owe to the mercy of Christ. What, then, is the position of those who accept every favor from their beneficent Saviour, but are too proud, too ungrateful, too heartless, to acknowledge their obligation, and render praise to the Giver. Such conduct toward their fellow-men would be pronounced not merely uncourteous but heathenish; yet when manifested toward God, it calls forth no rebuke; it is not condemned by the world's standard, and with this many are satisfied. Ungrateful souls, in their insensibility, resemble the beasts of the field, that eat and drink and return no thanks to the Giver of all blessings. <RH, October 16, 1883 par. 13>

Look upon the beauty that still adorns the earth, its lofty trees, its carpet of living green, its endless variety of flowers of every tint and hue, colored by the skill of the great Master Artist. Is it rational, is it manly, is it honorable to accept the gifts, and not recognize and thank the Giver? The beauty that gladdens our earthly path should speak to our hearts of the love of God for his creatures. It is but a dim reflection of the brightness of the better land, yet unrevealed. By beholding this our minds are enabled to grasp the glories within, which "eye hath not seen, nor ear heard, neither have entered into the heart of man," but which "God hath prepared for them that love him." <RH, October 16, 1883 par. 14>

Monday evening, Aug. 20, I spoke again to those employed at the Review Office. I deeply felt the need of a reformation, a transformation of character, with all connected with the publishing house. Unless they would fight the battles of the Lord, and gain the victory over self and sin, they could not win the crown of life. They should act from principle, be firm and decided, and wholly on the side of right. Should they fail to do this, their defense would be

removed, and they would be found on the enemy's side, scattering from Christ. Unbelief grows as naturally as thistle-seed, which, blown here and there, takes root, vegetates, and produces yearly an increased harvest. <RH, October 16, 1883 par. 15>

I entreated all, for Christ's sake, to become established for themselves upon the sure word of prophecy. All should be able to give the reason of the hope that is within them. A vigilant foe is at work earnestly and untiringly, to weaken their confidence in God and the truth. The most extravagant, inconsistent reports in regard to my position, my work, and my writings, will be put in circulation. But those who have had an experience in this message, and have become acquainted with the character of my work, will not be affected by those things, unless they themselves backslide from God, and become corrupted by the spirit of the world. Some will be deceived because of their own unfaithfulness. They want to believe a lie. Some have betrayed sacred, important trusts, and this is why they wander in the mazes of doubt. Like partially blind men, they see men as trees walking. It is unsafe to trust to the judgment of men, even though they may occupy responsible positions. Every person must have a close connection with God for himself. Our only safety is to watch and pray, and depart from all iniquity. If we would stand in the day of the Lord, we must search carefully our own hearts, and know whether we are in the love of God. Says the apostle: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" This close self-examination must go forward day by day and hour by hour. <RH, October 16, 1883 par. 16>

Influences have been at work to unsettle the faith, and weaken the confidence of the naturally doubting and skeptical. There are some, even connected with our institutions, who are in great danger of making shipwreck of faith. Satan will work in disguise, in his most deceptive manner, in these branches of God's work. He makes these important instrumentalities his special points of attack, and he will leave no means untried to cripple their usefulness. The same enemy that is ever on my track, will be on yours also. He will suggest, conjecture, fabricate all sorts of reports, and those who wish them true will believe them. But be assured that the attacks of Satan will not turn me from the path of duty. The work committed to me forty years ago I must carry forward as long as life shall last. I will not shun to declare the whole counsel of God. Unpleasant as it may be, I must warn, reprove, rebuke, as God bids me, whether the carnal heart will accept or reject the words of warning. For forty years, Satan has made the most determined efforts to cut off this testimony from the church; but it has continued from year to year to warn the erring, to unmask the deceiver, to encourage the desponding. My trust is in God. I have learned not to be surprised at opposition in any form or from almost any source. I expect to be betrayed, as was my Master, by professed friends. <RH, October 16, 1883 par. 17>

It is my prayer that I may have strength and grace to pursue a straightforward course, and to do my work with fidelity. Every soul will be tried and tested. Let all be careful how they treat the warnings, reproofs, and entreaties of the Spirit of God. Those who reject light because it does not harmonize with their inclinations, will be left in darkness, to choose the things they love,--the things that separate them from the favor of God. <RH, October 16, 1883 par. 18>

In these days of peril we should be exceedingly careful not to reject the rays of light which Heaven in mercy sends us; for it is by these that we are to discern the devices of the enemy. We need light from Heaven every hour, that we may distinguish between the sacred and the common, the eternal and the temporal. If left to ourselves, we shall blunder at every step; we shall incline to the world, we shall shun self-denial, and see no necessity for constant watchfulness and prayer, and we shall be taken captive by Satan at his will. Some are today in this position. Having refused the light which God has sent them, they know not at what they stumble. <RH, October 16, 1883 par. 19>

All whose names shall at last be found written in the Lamb's book of life, will fight manfully the battles of the Lord. They will labor most earnestly to discern and put away temptations and every evil thing. They will feel that the eye of God is upon them, and that the strictest fidelity is required. As faithful sentinels they will keep the passage barred that Satan may not pass them disguised as an angel of light to work his work of death in their midst. God wants every one of his servants to have clear, sharp, spiritual eyesight. Instead of admitting to their confidence those who have not been proved, it is their duty to challenge them, to test their fidelity, that doubt and unbelief of the present truth may not work like leaven in the midst of us. <RH, October 16, 1883 par. 20>

It is far easier to allow matters in our important institutions to go in a lax, loose way, than to weed out that which is offensive, which will corrupt and destroy confidence and faith. But it would be far better to have a smaller number of workers, to accomplish less, and as far as possible, to have these who are engaged in the work true-hearted, firm as rock in principle, loving the whole truth, obedient to all the commandments of God. The white-robed ones who surround the throne of God, are not composed of that company who were lovers of pleasure more than lovers of God, and who choose to drift with the current rather than to breast the waves of opposition. All who remain pure and uncorrupted from the spirit and influence prevailing at this time, will have stern conflicts. They will come through great tribulation; they will wash their robes of character, and make them white in the blood of the Lamb. These will sing the song of triumph in the kingdom of glory. Those who suffer with Christ will be partakers of his glory. <RH, October 16, 1883 par. 21>

## November 6, 1883 Notes of Travel.

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By Mrs. E. G. White.  
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Sunday, Aug. 12, in company with Sr. Sarah McEnterfer, I left the Pacific Coast, on my way to the East. Although we suffered considerably from heat and dust, we had a pleasant journey across the plains. We found conductor and porters ready to do all in their power for our comfort and convenience. <RH, November 6, 1883 par. 1>

From the time that we stepped on board the train, I felt perfectly satisfied that I was in the way of duty. I have had sweet communion with my Saviour, and have felt that he is my refuge and my fortress, and that no harm can come to me while engaged in the work which he has given me to do. I have an abiding trust in the promises of God, and enjoy that peace which comes only from Jesus. <RH, November 6, 1883 par. 2>

In the seat next us in the car was an actress, evidently a woman of ability, and possessed of many good qualities, which, if devoted to the service of God, might win for her the Saviour's commendation, "Well done, thou good and faithful servant." This woman and myself are both actors on the stage of life, but oh, how vastly different is our work! I felt not the slightest temptation to desire her honors. I thirst not for the applause of the idle and pleasure-loving multitudes that seek the unnatural excitement of the drama. <RH, November 6, 1883 par. 3>

The theater is a poor place of resort for the strengthening of virtuous principles. Rather, its influence is highly injurious to both health and morals. The lady's attendant remarked that it was somewhat trying to be deprived of sleep night after night until two and sometimes three o'clock in the morning, and then spend a large portion of the day in bed. The divinely-appointed order of day and night is disregarded, health is sacrificed, for the amusement of those who are lovers of pleasure more than lovers of God. The effect is demoralizing to all concerned. Two or three evenings a week spent in attending balls, or theatric or operatic entertainments, will enervate both mind and body, and prevent the development of that strength of character which is essential to usefulness in society. The only safe amusements are such as will not banish serious and religious thoughts; the only safe places of resort are those to which we can take Jesus with us. <RH, November 6, 1883 par. 4>

We reached Battle Creek on Friday, Aug. 17. The following night I found it impossible to sleep. I had not visited this place since I left it in great feebleness after my husband's funeral. Now the great loss which the cause had sustained in his death, the great loss which I had sustained in being deprived of his society and assistance in my work, came up vividly before me, and I could not compose myself to sleep. I recalled the covenant which I had made with God at my husband's death-bed,--that I would not become discouraged under the burden, but would labor more earnestly and devotedly than ever before to present the truth both by pen and voice; that I would set before the people the excellence of the statutes and precepts of Jehovah, and would point them to the cleansing fountain where we may wash away every stain of sin. <RH, November 6, 1883 par. 5>

All night I wrestled with God in prayer that he would give me strength for my work, and imbue me with his Spirit, that I might keep my solemn covenant. I desired nothing so much as to spend my time and strength in urging those who profess the truth to come into closer relationship with God, that they may enjoy more perfect communion with him than did ancient Israel in their most prosperous days. <RH, November 6, 1883 par. 6>

Sabbath morning I spoke to the large congregation assembled in the Tabernacle. The Lord gave me strength and freedom as I presented the words found in Rev. 7:9-17. <RH, November 6, 1883 par. 7>

The last time that I had spoken there was on the Sabbath following my husband's funeral. At that time many considered it almost presumptuous for me, in my feeble condition, to make the effort; but my great desire to speak words of entreaty and warning to the church, led me to venture. Had those words been heeded, the difficulties which have since occurred would not have been. The burden of my message was an admonition to the church to be pitiful, courteous, kind, and compassionate, to love one another as Christ had loved them. I urged them to put away their unkind thoughts toward their brethren, to cease talking of the faults and errors of others, and to search carefully their own hearts, correct their own defects of character, and purify their own souls by obedience to the truth. I entreated all to cherish a forgiving, Christlike tenderness for one another, and to guard the reputation of their brethren, remembering that the tongue is an unruly member, which, if not sanctified, if not restrained, may do great injury to those whom God loves and whom he is using to do his work. <RH, November 6, 1883 par. 8>

Whatever may have been our course toward the dead, they are beyond the knowledge of our sorrow or repentance.

Our regret for wrongs done to them can be evinced only by a reformation in our spirit and action toward the living. Let none repeat the errors of the past. The spirit of Christ will lead us to think kindly of our brethren. It is the work of Satan to seek some stain upon the character of Christ's followers, to talk of their faults, and magnify their errors. Satan is an accuser of the brethren, and all who engage in this work show that they are actuated by the same spirit. All our prayers will be in vain while we cherish feelings of envy, jealousy, suspicion, and enmity. We shall be forgiven only as we forgive. It is no better than mocking God to engage in religious worship with hearts thinking evil, and full of bitterness toward our brethren or our fellow-men. <RH, November 6, 1883 par. 9>

Jesus, our exemplar, looks with abhorrence upon all who are cherishing unkindness. Says the beloved John, "Whosoever hateth his brother is a murderer." How is it possible that the prayers of such shall be anything but an abomination in the sight of God? <RH, November 6, 1883 par. 10>

Were our own hearts and lives free from defects, it would still be our duty to pity and help the erring. Much more then, since we ourselves are subject to error and infirmity, does it behoove us to manifest great modesty and carefulness in judging and condemning our fellow-sinners. All should give diligent heed to the words of the apostle, "Examine yourselves, whether ye be in the faith; prove your own selves." Inquire into the nature of your thoughts, purposes, tempers, words and deeds. Compare them with the character revealed in the life of Christ. See whether you have his spirit, whether the visible fruits of righteousness testify that you are in the faith. <RH, November 6, 1883 par. 11>

These and many thoughts of like character were presented before the people. I assured them that all unkindness to the dead or to the living, I had buried in the grave of my husband. All was freely forgiven. My last testimony before leaving the church was that of warning and entreaty to seek for unity and love. <RH, November 6, 1883 par. 12>

Now, after an absence of two years, I again stood before them. I was very weary, and nearly sick after the journey of five days and five nights; but the love of Christ and my interest for their souls constrained me to address them. <RH, November 6, 1883 par. 13>

On Sunday morning I spoke to about seventy-five of the workers connected with the Office of the Review and Herald. One week before, Aug. 12, I stood before a similar company at the Pacific Press, and urged upon them the importance of acting from principle. Now I presented the same subject, admonishing all to allow nothing to sway them from the right. I warned them that they would have opposing influences to meet, and would be pressed by temptations, and every one who was not rooted and grounded in the truth would be moved from the sure foundation. <RH, November 6, 1883 par. 14>

Every wind of doctrine will be blowing. Everything that can be shaken will be shaken and only those things that cannot be shaken will remain. Satan is making the most desperate efforts to induce souls to range under his banner, and all who yield to his deceptions will wage war against the servants of Prince Immanuel. Watchfulness and prayer must be our safeguards in these days of peril. <RH, November 6, 1883 par. 15>

All who are unfaithful in their work in the Office are meeting with a great loss. Those who are not wholly on the Lord's side will not see the importance of discipline and order. Hence the necessity that all who do have the fear of God before them, unite in maintaining a standard which he can approve. If those who stand in positions of responsibility excuse one in a wrong course, they encourage not only that one but others in wrong-doing. This renders very difficult the work of those who would maintain such rules and pursue such a course as God requires. <RH, November 6, 1883 par. 16>

There are always some who, though they have enjoyed great advantages for spiritual progress, are not firmly established upon Bible truth. They seem to be without an anchor, beaten about by the waves of doubt and unbelief. They are without the joy and consolation which comes from a firm, decided faith, and they seem to be without protection from the shafts of Satan. I feel deeply anxious for these; for I know how strong is the power of Satan upon them. <RH, November 6, 1883 par. 17>

Our Saviour declared upon one occasion, "The prince of this world cometh, and hath nothing in me." There was in Christ absolutely nothing of which Satan could take advantage. Jesus had not defiled his soul by one wrong action, one doubt, or even one murmuring thought. We may open the door of the mind and invite Satan's suggestions, or by pressing close to the side of Jesus, we may obtain strength to resist every evil influence. Satan has his agents, even in our offices of publication, and he works through them to unsettle the faith and confuse the minds of all who give them an opportunity. Our only safe course is to watch unto prayer. Questions which the half-hearted and unbelieving will suggest can be safely answered by unprejudiced judgment and earnest prayer. We should beware of allowing our minds to be influenced by suggestions, statements, or reports; for all these may be the result of envy, revenge, passion, prejudice, or of spiritual blindness. God wants, in the Office and in the church, faithful men who have eyes to discern the evil from the good, who will not call sin righteousness or righteousness sin.--men who will call things by their right names, whether it brings them censure or approbation. <RH, November 6, 1883 par. 18>

The greatest calamity that can come upon any people is to be blindfolded by Satan so that they cannot discern his devices. He frequently works in disguise, clothing himself in the garments of righteousness, so that those who have not

spiritual discernment know not that it is he; and often before those in responsible positions awake, Satan obtains a foothold, and doubt, unbelief, and infidelity are leavening the camp. None need to cultivate unbelief, or fear that they shall have too great faith. Unbelief, like an obtrusive, poisonous weed, grows without cultivation, while faith needs to be carefully cherished, or it will die out of the soul. <RH, November 6, 1883 par. 19>

I prized this opportunity to speak words of warning and caution, knowing that those whom I addressed must be aroused to guard their souls from the devices of Satan. <RH, November 6, 1883 par. 20>

At the urgent request of Mrs. Robinson, an active member of the Woman's Christian Temperance Union, I had consented to speak in a temperance meeting held in the public park on Sunday afternoon. About five hundred persons gathered at 4 p. m. Eld. Mather, who first addressed the assembly, presented thoughts of the greatest value. His words found a response in our hearts. He did not relate amusing anecdotes, or endeavor to create a sensation, but presented sound and forcible arguments, which the people could remember and consider after returning to their homes. Many, he said, flatter themselves that evil is diminishing, that the cause of reform is advancing, that temperance is soon to prevail, righteousness to predominate over sin, and the millennium to be ushered in. The speaker did not share in these flattering hopes. Intemperance still continues its ravages. Iniquity in every form stands like a mighty barrier to prevent the progress of truth and righteousness. Social wrongs, born of ignorance and vice, are still causing untold misery, and casting their baleful shadow upon both the church and the world. Depravity among the youth is increasing instead of decreasing. Nothing but earnest, continual effort will avail to remove this desolating curse. The conflict with interest and appetite, with evil habits and unholy passions, will be fierce and deadly; only those who shall move from principle can gain the victory in this warfare. <RH, November 6, 1883 par. 21>

The speaker then clearly set forth the evil of granting license to sell liquors; but lack of space forbids me to present his words more fully. <RH, November 6, 1883 par. 22>

Following Eld. Mather, I spoke about thirty minutes in regard to the great work of reform, and the necessity of educating the youth to act from principle, that they may have moral power to withstand temptation. (Daniel, the Hebrew captive, was exposed in his youth to the allurements of the king's court; yet he remained true to the principles taught him by his fathers. He purposed in his heart that he would not eat of the luxuries of the king's table, or drink of his wines. This purpose was not formed without due reflection and earnest prayer, and when once his position was taken, he was not to be moved from it. Though surrounded by temptations to self-indulgence and dissipation, he would not consent to violate his conscience. He made God his strength, his mind was not enervated by habits of indulgence which crush out true, god-like manhood, and he was prepared to attain both moral and intellectual greatness. <RH, November 6, 1883 par. 23>

Daniel's companions, also, resolutely denied selfish desires, and put away hurtful gratifications. As a result, their minds became strong and vigorous. They chose the real, the true, and the useful, rather than the momentary indulgence of appetite and pride. They did all in their power to place themselves in right relation to God, and the Lord was not unmindful of their firm, persevering, earnest effort. The Scriptures declare of Daniel and his fellows: "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." These youth had placed themselves in connection with the Source of all wisdom. They learned of Christ, the world's greatest teacher. While improving their opportunities to obtain a knowledge of the sciences, they were obtaining, also, the highest education which it is possible for mortals to receive. They received light directly from the throne of Heaven, and read the mysteries of God for future ages. <RH, November 6, 1883 par. 24>

"And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." These youth determined that the talents intrusted to them of God should not be perverted and enfeebled by selfish indulgence. They revered their own manhood. They kept their eyes fixed steadfastly on the good which they wished to accomplish. They honored God, and God honored them. <RH, November 6, 1883 par. 25>

The history of Daniel and his companions contains a lesson for us. Inspiration declares that the "fear of the Lord is the beginning of wisdom." Religious principle lies at the foundation of the highest education. If our youth are but balanced by principle, they may with safety improve the mental powers to the very highest extent, and may take all their attainments with them into the future life. But temptations assail the young on every hand. Fathers and mothers should give thought and study and persevering effort to the training of their children, that they may stand unsullied by the prevailing evil, as did those Hebrew youth in the court of Babylon. To shield your children from the allurements of worldly pleasure, and the temptations to indulge appetite, to teach them steadfastness to the great principles of reform, will require effort and involve sacrifice. It will expose you to the reproaches of those who are lovers of pleasure more than lovers of God. Your motives will be misconstrued, your efforts falsified, your labors and purposes disparaged. But, notwithstanding every opposing influence, we must, in the fear of God, press forward, seeking not to meet the world's standard, but that which is presented in the Scriptures of truth. We must act from principle, doing right because

it is right, whether friends or foes approve or condemn. <RH, November 6, 1883 par. 26>

Children should be educated to habits of temperance, even while in their mother's arms. Our tables should bear only the most wholesome food, free from every irritating substance. The appetite for liquor is encouraged by the preparation of food with condiments and spices. These cause a feverish state of the system, and drink is demanded to allay the irritation. On my frequent journeys across the continent, I do not patronize restaurants, dining-cars, or hotels, for the simple reason that I cannot eat the food there provided. The dishes are highly seasoned with salt and pepper, creating an almost intolerable thirst. During my last trip, the conductor of the sleeping-car kindly brought me a plate of rich vegetable soup. I tasted the apparently inviting dish, but found it so highly seasoned that I dared not eat it. The salt and pepper made my mouth smart, and I well knew that they would irritate and inflame the delicate coating of the stomach. I passed the tempting dish to another; for I dared not place such an abuse upon my digestive organs. <RH, November 6, 1883 par. 27>

Such is the food that is commonly served up on fashionable tables, and given to the children. Its effect is to cause nervousness, and to create thirst which water does not quench. There is a craving for something stronger, and thus very many are led to the use of beer and wine. In this way is formed the appetite for strong drink. Every mother should carefully guard her table, and allow nothing to come upon it which will have the slightest tendency to lay the foundation of intemperate habits. Food should be prepared in as simple a manner as possible, free from condiments and spices, and even from an undue amount of salt. <RH, November 6, 1883 par. 28>

You who have at heart the good of your children, and who would see them come up with unperverted tastes and appetites, must perseveringly urge your way against popular sentiments and practices. If you would have them prepared to be useful on earth and to obtain the eternal reward in the kingdom of glory, you must teach them to obey the laws of God, both in nature and revelation, instead of following the customs of the world. <RH, November 6, 1883 par. 29>

Painstaking effort, prayer and faith, when united with a correct example, will not be fruitless. Bring your children to God in faith, and seek to impress their susceptible minds with a sense of their obligations to their heavenly Father. It will require lesson upon lesson, line upon line, precept upon precept, here a little and there a little. But Jesus, in our behalf, engaged in the most fearful conflict with the powers of darkness. Self-denial, fasting, humiliation, he willingly endured, that he might elevate, ennoble, and purify the human race; and thus prepare them for a seat at his right hand. In view of all that Christ has endured in our behalf, shall we shrink from any effort or sacrifice for the salvation of souls for whom he died? <RH, November 6, 1883 par. 30>

Parents should educate their children to have moral independence, not to follow impulse and inclination, but to exercise their reasoning powers, and to act from principle. Let mothers inquire, not for the latest fashion, but for the path of duty and usefulness, and direct the steps of their children therein. Simple habits, pure morals, and a noble independence in the right course, will be of more value to the youth than the gifts of genius, the endowments of learning, or the external polish which the world can give them. Teach your children to walk in the ways of righteousness, and they, in turn, will lead others into the same path. Thus may you see at last that your life has not been in vain, for you have been instrumental in bringing precious fruit to garner of God. <RH, November 6, 1883 par. 31>

## **November 13, 1883 Notes of Travel.**

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**By Mrs. E. G. White.**  
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**At the Massachusetts Camp-Meeting.**  
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The camp-meeting at Worcester, Mass., Aug. 22-28, was one of great interest to all our people who were present. It was an occasion of special interest to me. I there met a large number of believers, some of whom have been connected with the work from the very rise of the third angel's message. Since our last camp-meeting, Bro. Hastings, one of the faithful standard-bearers, has fallen at his post. I felt sad as I saw others weighed down by the infirmities of age, yet I was glad to see them eagerly listening to the words of life. The love of God and his truth seemed to glow in their hearts and to light up their countenances. Their eyes were often filled with tears, not of sorrow but of joy, as they heard the message from God by the mouth of his servants. These aged pilgrims were present at nearly all the meetings; as if they feared that, like Thomas, they might be absent when Jesus should come in, and say, "Peace be unto you." <RH, November 13, 1883 par. 1>

Like ripening grain these precious tried and faithful ones are fitting for the harvest. Their work is nearly done. They may be permitted to remain till Christ shall be revealed in the clouds of heaven with power and great glory. They may drop out of the ranks at any time, and sleep in Jesus. But while darkness covers the earth and gross darkness the people,

these children of the light can lift up their heads and rejoice, knowing that their redemption draweth nigh. <RH, November 13, 1883 par. 2>

We were glad to see many of the citizens of Worcester attending our meetings through the week, not only in the evening, but during the day. The Lord gave great freedom to his servants while they proclaimed the truth. The meeting broke up when the interest was deepest. We did wish that all could have remained a few days longer. <RH, November 13, 1883 par. 3>

As I looked over the congregation of believers, and marked the serious, earnest, expression upon their countenances, I asked myself, How will it be with these dear souls when they return to their homes and to their little churches? Will they bear with them the sweet, heavenly atmosphere that has pervaded our camp-meeting? Will the doubting ones put away their skepticism, and cultivate faith and love? Will the worldly ambition, the pride and lukewarmness, that have been gaining ground among our people be put away? Will all feel an individual responsibility to let their light shine? to live and work through Christ for the prosperity of the churches to which they belong? Will their works correspond with their faith? <RH, November 13, 1883 par. 4>

A good work has been begun, and we hope that it will not end with the meeting, but that there will be a reformation in every church. Parents and children should seek a new conversion, that the light from them may extend to their neighbors. "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." <RH, November 13, 1883 par. 5>

I repeat, Will our brethren reap from this meeting all the good which they can and should obtain? For all these privileges they are accountable. The words spoken will be to the hearers a savor of life unto life or of death unto death. The Lord is coming; the alarm must be sounded. The people who profess the truth are unready. Should their probation close now, they would be weighed in the balance, and found wanting. Some have not made earnest efforts to overcome; they have not realized the danger of continuing in sin, and have become almost content where they are. As I felt their peril, I longed to see them coming up out of the dark cellar of unbelief, into the upper room where there is light and happiness. I greatly regretted that we must close the meeting without seeing a deeper and more thorough work wrought in their hearts. <RH, November 13, 1883 par. 6>

Many who nominally assent to the truth will fail to enter the kingdom of God, because they do not in their daily life practice that which they profess. As I looked over the congregation, my eyes rested upon not a few who had a knowledge of the truth, and who, if this knowledge were but sanctified, might accomplish a work for God. I thought, If all these realized their accountability to God and their duty to their fellow-men, and would work as the Lord has given them ability, what a light would shine forth from them in Massachusetts, and even extend to other States! If every one who has professed faith in the third angel's message would make the word of God his rule of action, and with strict fidelity perform his work as a servant of Christ, this people would be a power in the world. <RH, November 13, 1883 par. 7>

It is not alone those who labor in word and doctrine who are responsible for souls. Every man and every woman who has a knowledge of the truth should be a co-worker with Christ. We have but one minister laboring in Massachusetts. If it is God's will that the State have no more ministerial help, then he requires the lay-members to act as missionaries. Brethren, go out with your Bibles, visit the people at their firesides, read the word of God to the family, and as many more as will come in. Go with a contrite heart and an abiding trust in God's grace and mercy, and do what you can. <RH, November 13, 1883 par. 8>

Things are not as they should be in Massachusetts. There are men who never gave a discourse in their lives, who ought to be laboring to save souls. Neither great talents nor high position is required. But there is urgent need of men and women who are acquainted with Jesus, and familiar with the story of his life and death. <RH, November 13, 1883 par. 9>

Talent is too much idolized, and station too much coveted, even among Seventh-day Adventists. There is too eager a desire to ride upon the high places of the earth, and too little willingness to follow the Saviour in the path of cross-bearing and humility. There are too many who will do nothing unless they can be leaders; too many who must be praised and petted, or they have no interest to labor. To work in a humble way for Jesus, and though unnoticed to still work on, sowing the seeds of truth, appears to them an unattractive and unwelcome task. All this springs from mistaken conceptions of usefulness and honor. The wide, deep rivers are admired and valued, while the hundreds of little rills that help to form these broad and noble streams, are all unnoticed. Yet the humble brook that makes its noiseless way through grove and meadow, bringing health, and fertility, and beauty, is as useful in its way as the broad river. <RH, November 13, 1883 par. 10>

We do not need eminent men so much as good, true, and humble men. God calls for those of all classes and all trades to work in his cause. Those are wanted who will begin at the lower rounds of the ladder, who will, if need be, eat their own bread and quietly perform their duty; men who will not shrink from diligent labor to acquire means, or from rigid economy in its expenditure, and who will devote both time and means to work for the Master in their own families and their own neighborhoods. If the work of reformation be begun and carried forward in each family, there will be a living



and prosperous church. Things must first be set in order at home. The cause needs those who can work at home, who will study the Bible, and practice its teachings, and who will train up their children in the fear of God. Then let diligent, persevering effort be put forth for others, with earnest prayer for the aid of divine grace and power, and great results will follow missionary labor. <RH, November 13, 1883 par. 11>

No matter who you are, it is the mind, the heart, the sincere purpose, and the daily life, that mark the value of the man. Restless, talkative, dictatorial men are not needed in this work. There are too many of them springing up everywhere. Many youth who have but little experience, push themselves forward, manifest no reverence for age or office, and take offense if counseled or reproved. We have already more of these self-important ones than we want, God calls for modest, quiet, sober-minded youth, and men of mature age, who are well-balanced with principle, who can pray as well as talk, who will rise up before the aged, and treat gray hairs with respect. <RH, November 13, 1883 par. 12>

The cause of God is suffering for want of laborers of understanding and mental power. My brethren and sisters, the Lord has blessed you with intellectual faculties capable of vast improvement. Cultivate your talents with persevering earnestness. Train and discipline the mind by study, by observation, by reflection. You cannot meet the mind of God unless you put to use every power. The mental faculties will strengthen and develop if you will go to work in the fear of God, in humility and with earnest prayer. A resolute purpose will accomplish wonders. Be open, firm, decided Christians. Exalt Jesus, talk of his love, tell of his power, and thus let your light shine forth to the world. <RH, November 13, 1883 par. 13>

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## November 20, 1883 Notes of Travel.

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By Mrs. E. G. White.

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The Cause in Vermont.  
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I was glad of the privilege of attending the Vermont camp-meeting, which was held in Montpelier, Aug. 3 to Sept. 4. There were more in attendance than I expected to see, and it was a pleasure to meet so many who had come to seek the Lord. My mind was carried back thirty years, to the time when, in company with my sister, I visited Fair Haven, Mass., to bear my message to the little company in that place. Eld. Bates was then living there, and expressed his conviction that it was his duty to visit Vermont, and preach the truth in that State. But he added, "I have no means, and cannot tell where the money is coming from to take me there. I think I will walk out by faith, start on foot, and go as far as God will give me strength." My sister said to me, "I think the Lord will help me to open the way for Eld. Bates to go to Vermont. Sister F. is looking for a girl to do her housework, and if you will consent to travel without me for a few weeks, I will earn the money necessary." She carried out her purpose, and, requesting her pay in advance, placed the money in Eld. Bates' hand. He started the next morning, and my sister remained to work for a dollar and a quarter a week. Quite a number were brought into the truth in Vermont, and Eld. Bates returned with great joy because the Lord had indeed blessed his labors. <RH, November 20, 1883 par. 1>

In 1850 my husband and myself visited Vermont, Canada, New Hampshire, and Maine. The meetings were held in private houses. It was then next to impossible to obtain access to unbelievers. The disappointment in 1844 had confused the minds of many, and they would not listen to any explanation of the matter. They were impatient and unbelieving, and many seemed rebellious, coming out in a most decided manner against their past Advent experience. Others dared not go to this length, and deny the way the Lord had led them. These were glad to hear arguments from the word of God which would harmonize our position with prophetic history. As they listened to an explanation of the disappointment which had been so bitter to them, they saw that God indeed led them, and they rejoiced in the truth. This awakened the most bitter opposition on the part of those who denied our past experience. <RH, November 20, 1883 par. 2>

But we had a still worse element to meet in a class who claimed that they were sanctified, that they could not sin, that they were sealed and holy, and that all their impressions and notions were the mind of God. Conscientious souls were deceived by the pretended piety of these fanatics. Satan had worked artfully to have these deluded ones accept the Sabbath, as through their influence, while professing to believe one part of the truth, he could crowd upon the people a great many errors. He could also use them to good advantage to disgust unbelievers, who pointed to these inconsistent, unreasonable ones as representatives of Seventh-day Adventists. This class urged upon the people human tests and manufactured crosses, which Christ had not given them to bear. They claimed to heal the sick and to work miracles.

They had a Satanic, bewitching power; yet they were overbearing, dictatorial, and cruelly oppressive. The Lord used us as instruments to rebuke these fanatics, and to open the eyes of his faithful people to the true character of their work. Peace and joy came into the hearts of those who broke away from this deception of Satan, and they glorified God as they saw his unerring wisdom in setting before them the light of truth and its precious fruits in contrast with Satanic heresies and delusions. The truth shone in contrast with these deceptions like clear gold amid the rubbish of earth. <RH, November 20, 1883 par. 3>

Several times when we visited Vermont, my husband and myself had these dark spirits to meet and contend with. For years we labored to beat back the prejudice and subdue the opposition that at times threatened to overwhelm the faithful standard-bearers of truth,--the heroes and heroines of faith. But we found that those who were seeking God in humility and contrition of soul, were able to discern between the true and the false. "The meek will he guide in judgment; and the meek will he teach his way." <RH, November 20, 1883 par. 4>

God gave us a precious experience in those days. When brought in close conflict with the powers of darkness, as we frequently were, we laid the whole matter before the mighty Helper. Again and again we prayed for strength and wisdom. We would not yield the point; we felt that help must come. And through faith in God, the enemy's artillery was turned against himself, glorious victories were gained to the cause of truth, and we were made to realize that God gave not his Spirit by measure unto us. Had it not been for these special evidences of God's love, had he not thus, by the manifestation of his Spirit, set his seal to the truth, we might have become discouraged; but these proofs of Divine guidance, these living experiences in the things of God, strengthened us to fight manfully the battles of the Lord. The believing ones could more clearly discern how God had mapped out their course, guiding them amid trials, disappointments, and fierce conflicts. They grew stronger as they met and overcame obstacles, and gained a rich experience at every step they advanced. <RH, November 20, 1883 par. 5>

Many of the pioneers, who shared with us these trials and victories, remained true till the close of life, and have fallen asleep in Jesus. Among these is the faithful warrior who for thirty-six years stood by my side in the battle for truth. God used him as a teacher and leader to stand in the front ranks during the severe struggles of those early days of the message; but he has fallen at his post, and, with others who have died in the faith, he awaits the coming of the Lifegiver, who will call him from his gloomy prison-house to a glorious immortality. <RH, November 20, 1883 par. 6>

It is not so difficult to advocate the truth now as it was years ago. Then, it cost everything to be a believer; but now, in 1883, I saw a large company under the pavilion, and among them were old and tried friends of the cause. Although some have fallen, quite a number are still alive to bear testimony to the truth; and as they recall the way the Lord has led his people since their first acceptance of the truth, they exclaim, "What hath God wrought!" Their interest has been fully identified with the people whom God has been leading and teaching for the last thirty-five years. They have fought the battles of the Lord with heroism, fortitude, patience and prayer; and now there are many strong hands and willing hearts to unite with them in laboring for the triumphs of the cross of Christ. These faithful ones have become strong because they did not shirk responsibilities. They walked by faith, not by sight. They studied the revealed will of God, and submitted to be guided by Divine power. They were strengthened by grace as they pressed forward in the narrow path of holiness cast up for the ransomed of the Lord to walk in. <RH, November 20, 1883 par. 7>

On this camp-ground, we listened to many heart-felt testimonies. Some here accepted the Sabbath, and for the first time took their position fully with us on all points of truth. Some had given up the truth, and backslidden from God; but their consciences had not been at rest. They found no peace, no light or happiness, in their disobedience, and came back to the fold with repentance and contrition of soul, and the Lord blessed them. But we longed to see our brethren and sisters generally coming out into the clear light. We longed to hear more testimonies coming from hearts full of love to Jesus,--testimonies of faith, of rich experience in the way the Lord has led us. I felt that these dear souls must have a closer union with God, and then they would be better acquainted with Jesus. They would not have a doubting, fearing testimony, but would be cheerful and happy in the faith. "Jesus died for me; Jesus loves me, even me," would be the language of the trusting heart. <RH, November 20, 1883 par. 8>

As I looked in the faces of the tried ones who are precious in the sight of the Lord, and saw that some of them seemed almost ready to lay off their armor, I thought I might never see their faces again in this world. They or I might fall asleep before the time of another annual meeting. By faith I looked forward to the resurrection morning, when the righteous dead shall be awakened to eternal life. I saw them around the throne of God, clothed in white robes, with crowns of glory on their heads and harps of gold in their hands, singing a new song of praise to God and the Lamb. And the question arose in my mind, Who are coming up to take the places of these aged, worn soldiers of the cross? Who will consecrate themselves to the work of God? <RH, November 20, 1883 par. 9>

I saw before me many young men and women who professed to be followers of Christ, but who had not felt a burden for souls. These do not say, when the Lord's work is to be done, "Here am I; send me." If they really had the love of Jesus in their hearts, how could they be silent, how could they be at rest, and their fellow-men unwarned? Can they

realize the greatness of the sacrifice made in behalf of man? They may think they comprehend it, but they do not. If they did, with the eye of faith they would see Jesus leaving his throne of light, and the glory that he had with his Father before the world was, to become the companion of rebels. Oh! they have but a faint conception of the depths of humiliation to which the Redeemer of the world condescended in becoming a man. It was an act of humiliation to which they can find no parallel. But being formed in fashion as a man, Christ humbled himself, and became obedient unto death. Had it been a common death even, it would still have been the greatest of humiliations. But oh, what a death the Son of God suffered,--the most cruel, the most shameful! He became obedient unto death, even the death of the cross. And do not let any one think that Jesus was insensible to ignominy. He yielded up his life to save the fallen race; but he felt, keenly and bitterly felt, the humiliation of dying as a malefactor. His holy and undefiled human nature was deeply sensitive to the disgrace of being "numbered with the transgressors." Said he, "Are ye come out, as against a thief, with swords and with staves to take me?" He felt the unjust, coarse, and abusive treatment of the mob, led on by a Judas; but it was a deeper wound to the soul to endure the hiding of his Father's face. [<RH, November 20, 1883 par. 10>](#)

All this was to save fallen man; and has Christ died for souls in vain? As I looked upon the congregation assembled in the tent, and knew how many there were who professed to be sons and daughters of God, who might be lights in the world, and yet were not letting their light shine, I felt sad at heart. I asked myself, Who of this number will be denounced as slothful servants because they have neglected their duty? When Christ has done all that could be done to save sinners, who are ready, by an unreserved consecration of themselves, to become co-laborers with him? The blood of souls will be upon the garments of some, who have talents which God has intrusted to them, but who love self and their ease more than they love the souls of men for whom Christ has made so infinite a sacrifice. Where are those who love one another as Christ has loved them? Will they take up their God-given duties, and work for the Master? Has the Lord excused the large number who profess his name, who have experienced his love, from bearing any burden of the work in his cause? Are they at liberty to eat of the loaf themselves, to partake of his great salvation, yet make no effort to bear the message of mercy to their brethren who are out of the truth,-- who are unsaved? [<RH, November 20, 1883 par. 11>](#)

This dearth of laborers is not in accordance with the will of God; it exists because the love of Christ is not a living principle in the hearts of those who profess his name. There are men who have talents; but they have buried them in their farms and in other selfish interests, so that they do not aid in building up the cause of Christ. If many who are now dying spiritually on account of their selfishness, should awake to their God-given responsibilities, they would see work to do in the vineyard of the Lord; and this work would expand their hearts, so that they would love Jesus a great deal more than they now do, and their fellow-men as Jesus has loved them. What a change there would be in Vermont, if young men and those of mature age also, should go to work, feeling, "I am my brother's keeper"! How can those who do nothing to win souls to Christ expect to hear the "Well done" from the Master's lips? [<RH, November 20, 1883 par. 12>](#)

We know there is a great wrong somewhere, or there would be men engaged in earnest labor in Vermont, Massachusetts, Maine, Connecticut, New Hampshire, Rhode Island, New Jersey, and all through the United States. Where are those who have the knowledge of the truth, and who love Jesus and the souls for whom he died well enough to deny self, to choose the suffering part of religion, and to go without the camp, bearing the reproach of Christ? Jesus has set them an example; he suffered without the camp, bearing reproach. Who will put to use the talents lent them of God, be they great or small, and work in humility learning daily in the school of Christ, and then imparting that precious knowledge to others? Who will see what ought to be done, and do it? And how many will make excuses, become tied up with worldly interests? Cut the cords that bind you, and go into the vineyard to work for the Master. In every department of the cause of God, consecrated, God-fearing, willing helpers are needed; men of brains, men of intellect, who will go forth as ministers, canvassers, and colporteurs. Brethren and sisters, let the earnest prayer of faith ascend to God that he will raise up laborers, and send them into the harvest field; for the harvest is great, and the laborers are few. [<RH, November 20, 1883 par. 13>](#)

We know that believers in Vermont are not doing their duty. We know there is earnest work to be done, requiring patience, perseverance, and untiring effort. Let the work be done by unselfish, humble men; let them work and pray, and pray and work. Labor by the fireside, brethren. Come close to hearts. Let unbelievers see that you care for their souls; search the Scriptures with them; weep and pray with them. In your earnest efforts, represent the love of Christ. Oh! this love, if we have it, is too much inclosed in our hearts, and does not appear in words or deeds as it should. How will you meet your relatives, your friends, and your neighbors in the Judgment, if you have not labored in every way possible to bring them to the truth? My prayer is that the Lord may so impress the minds of men and women in Vermont that they cannot rest until they commence in earnest to labor for souls. When they do this it will no longer be said, Vermont is a hard field. [<RH, November 20, 1883 par. 14>](#)

## November 27, 1883 Notes of Travel.

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By Mrs. E. G. White.

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**The Maine Camp-Meeting.**  
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I attended the camp-meeting held at Waterville, Me., Sept. 6-11. Here, in my native State I met dear brethren and sisters whose interest has for years been identified with the cause and work of present truth; but some precious ones who ever met us with joy, and whose thoughtful care we have often experienced on the camp-ground, we shall meet no more in this world. Bro. Barker, who sleeps in Jesus, is one of these. His active, busy life is ended. He was a care-taker, a burden-bearer. He did not spare himself; he did not shirk responsibilities. We missed him upon the ground. I could deeply sympathize with Sr. Barker. Since we last met, we had each laid a companion in the grave. But we will not sorrow as those who have no hope. If we are faithful, when the Lifegiver comes we shall meet our loved ones again, never more to be separated. A brighter morning will dawn for all who by patient continuance in well doing seek for glory, honor, and immortality. If we are steadfast in the hour of trial, we shall at last win a crown of glory that will never pass away. This prospect should be to the people of God a sunbeam shining continually amid the darkness and dangers of these last days. [<RH, November 27, 1883 par. 1>](#)

Sr. Umberhind, a faithful mother in Israel, has fallen. Her work is in one sense ended; yet her precious example, her deep interest in the truth, her words of hope and confidence and faith, will continue to live. Her works follow her. Three sisters, children of Sr. Umberhind, have fallen under the power of the fell destroyer; death has done his cruel work in these three families. [<RH, November 27, 1883 par. 2>](#)

We here met our dear Sr. Temple, who has been bereaved of four of her children. We could scarcely wonder that the mother's heart was torn as branch after branch was broken from the family tree, or that the wound seemed to her almost incurable; but when we learned that her treasures had been laid away in hope,--that these dear ones had died loving the truth and trusting in Jesus,--we felt that in the mother's heart the bright beams of hope and joy should light up the dark night of sorrow. [<RH, November 27, 1883 par. 3>](#)

The ways of Providence cannot always be read or traced; they appear inexplicable to the wounded, stricken heart. The words of Jesus, "What I do thou knowest not now, but thou shalt know hereafter," are applicable to these bereaved ones. If our loved ones have given their hearts to Jesus, there is cause for joy. It is impossible to tell what might be their future. Many families experience a grief that is worse than sorrow for the death of friends. When their children pursue a course that will bring shame upon their parents,--when they become impatient of restraint, break the ties which bind them to father and mother, and renounce the vows that held them in holy, happy allegiance to their Maker,--then there is sorrow indeed. "Write, Blessed are the dead which die in the Lord." Let the bereaved Rachels be comforted; for their children shall "come again from the land of the enemy." [<RH, November 27, 1883 par. 4>](#)

I was much gratified to meet several of our brethren and sisters from Aroostook county. They strongly urged me to visit them, and had it not been for other camp-meetings that I felt it duty to attend, I should have been glad to comply with their request. I hope to be able to visit them at some future time. [<RH, November 27, 1883 par. 5>](#)

We had some very precious seasons at this camp-meeting. Many cheering testimonies were borne; but there was not that thorough work which we greatly desired to have accomplished. My heart yearned to see some who were backslidden coming to the cross of Christ. These are not ignorant of the way. They have been wrought upon by the Spirit of Christ; they have become acquainted with the matchless charms which in my Saviour dwell; and now the voices once heard in praise and gratitude to God, are silent. Will these persons leave the blood-stained banner of Christ, and take their position under the black banner of Satan, and choose his service? In the soon-coming conflict, will they risk sharing the fate of the arch-deceiver? God forbid. Oh that these souls would heed the words of the inspired prophet: "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." [<RH, November 27, 1883 par. 6>](#)

There were children of Sabbath-keeping parents who seemed to be indifferent. I could not see that they were moved, either by the presentation of truth or by appeals that were made by the messengers of God. There is a great lack somewhere, or these things would not be. If all were letting their light shine as Christ has enjoined upon his followers to do, it would be otherwise. It is not always an easy task to hold the fort when there are great odds against us. [<RH, November 27, 1883 par. 7>](#)

Improvements can be made in our manner of conducting camp-meetings, so that all who attend may receive more

direct labor. There are some social meetings held in the large tent, where all assemble for worship; but these are so large that only a small number can take part, and many speak so low that but few can hear them. By districting the encampment, so that several meetings, each in charge of a leader, will be held in selected tents, all may be benefited. On the Maine camp-ground, some meetings of this character were very interesting and profitable; in others, much of the precious time was occupied by the leader in doing the talking himself, while the people had but little opportunity. In one tent the leader occupied all the time except ten minutes, and that meeting was a failure. Did this brother love his neighbor as himself? In some instances much time was devoted to singing. There was a long hymn before prayer, a long hymn after prayer, and much singing interspersed all through the meeting. Thus golden moments were used unwisely, and not one-half the good was done that might have been realized had these precious seasons been properly managed. <RH, November 27, 1883 par. 8>

There should be Bible-readings in place of some of the regular discourses; even outsiders will be benefited by them. Our people, who are expecting such great and important events soon to transpire, should know the reasons of their faith, that they may be able to give an answer to every man that shall ask them a reason for the hope which is in them with meekness and fear. In his word, God has revealed truths that will benefit his church. As a people, we should be earnest students of prophecy; we should not rest until we become intelligent in regard to the subject of the sanctuary, which is brought out in the visions of Daniel and John. This subject sheds great light on our present position and work, and gives us unmistakable proof that God has led us in our past experience. It explains our disappointment in 1844, showing us that the sanctuary to be cleansed was not the earth, as we had supposed, but that Christ then entered into the most holy apartment of the heavenly sanctuary, and is there performing the closing work of his priestly office, in fulfillment of the words of the angel to the prophet Daniel, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." <RH, November 27, 1883 par. 9>

Our faith in reference to the messages of the first, second, and third angels was correct. The great way-marks we have passed are immovable. Although the hosts of hell may try to tear them from their foundation, and triumph in the thought that they have succeeded, yet they do not succeed. These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host. We can learn much, and should be constantly searching the Scriptures to see if these things are so. God's people are now to have their eyes fixed on the heavenly sanctuary, where the final ministration of our great High Priest in the work of the judgment is going forward,--where he is interceding for his people. <RH, November 27, 1883 par. 10>

There are large numbers of those who profess the truth in Maine who need a great work done for them. When I see how great this work is, my heart is drawn out in earnest prayer that for these precious souls the death of Christ may not have been in vain. Dear brethren and sisters, do not neglect this work of preparation too long, but take hold of it now, and lose not a moment more of probationary time. The want of genuine faith in our churches is making them very weak. There is a kind of faith that takes it for granted that we have the truth; but the faith that takes God at his word, which works by love and purifies the heart, is very rare. All who profess the truth are not converted, although they may think they are. Some mistake transient emotions, ideas, and fancies, or resolutions formed in their own strength, for conversion. But faith is a living, abiding principle. Its object is truth,--divine, eternal, changeless truth. Genuine, saving faith is inseparable from repentance and conversion, and will manifest the fruits of the Spirit. It is a continual, conscious trust in Jesus. The sinner's only hope is in the merits of a crucified and risen Saviour. There is no resting in any efforts of our own, yet these efforts must be made. <RH, November 27, 1883 par. 11>

We have a solemn message, and it is not intrusted to ministers alone. Men and women who will never be called to the ministry, may have a part to act in warning the world. They must let their light shine. There are young men in Maine whom God would accept to do work in his vineyard, but they feel no burden of responsibility. They have had light, they have had knowledge; but if they refuse to walk in the path of obedience, that precious light will become darkness to them. Let these children of Sabbath-keepers make haste to find a refuge from the storm which is soon to come upon our world. Satan has such a bewitching power upon their minds that they are beguiled from the faith; and unless there is an increase of zeal, a more intense love for Christ and for precious souls, on the part of experienced members of the church, they will themselves fail of the grace of God, and there is great danger that they will have their portion with unbelievers. <RH, November 27, 1883 par. 12>

The lay members of the church must make effectual efforts for their children. Brethren and sisters, you may have the blessed satisfaction of seeing souls enter the school of Christ as learners and as laborers as the result of your earnest efforts. You cannot afford to be selfish, seeking merely to save your own souls, while you are indifferent in regard to other souls for whom Christ died; for through this indifference, you will fail to secure even your own salvation. But if the love of Christ be in you and abound, you will not be idlers in the vineyard of the Master, nor unfruitful branches of the living Vine. Go to work, you that have the light of truth, unselfishly, devotedly, earnestly, to show forth the praises

of Him who hath called you out of darkness into his marvelous light. <RH, November 27, 1883 par. 13>

## December 11, 1883 Notes of Travel.

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By Mrs. E. G. White.

### The New York Camp-Meeting.

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I left the camp-ground in Maine very weary, and suffering from a severe cold. We visited my afflicted twin sister living in Gorham, Me. Rheumatism has made sad work with her body. Notwithstanding she is almost helpless and a great sufferer, yet she is remarkably patient and cheerful, and thoughtful of others' comforts. <RH, December 11, 1883 par. 1>

Oh, how gladly would we have relieved her of pain, and brought her back to health had it been in our power! But we thought, Jesus loves her better than it is possible for us to do. He will not willingly afflict or grieve the children of men. "Like as a father pitieth his children, so the Lord pitieth them that fear him." <RH, December 11, 1883 par. 2>

We had precious seasons of prayer with her, and Jesus seemed very near us. I found comfort in presenting her in faith to Jesus, the pitying Lamb of God. He alone could be her helper. He alone could rebuke the cruel power of the enemy, and stay the progress of disease. He alone could give peace and comfort and hope to those who believe in him. After a few hours' stay we had to say farewell, leaving her to suffer on, not knowing that we should meet again in this life. I was unable to keep up longer without rest, and strength should be given me. <RH, December 11, 1883 par. 3>

We were courteously welcomed at Bro. and Sr. Martin's in Deering; and here all was done for me healthwise that kindness and skill could do. Here my faith was tried. I thought it could not be duty to attend the camp-meeting in New York; yet I feared it might be the work of the enemy to hedge up my way. I decided to start on my journey, trusting in the Lord to help me. My earnest prayer went forth from unfeigned lips for help and strength to do all the work the Lord would have me. I left Maine in great weakness. While waiting in Worcester several hours, my prayer went up to God continually for strength and grace which I so much needed. We were in the midst of a rain-storm. In Syracuse depot we were also detained and my prayer was still unceasing for health and strength and the blessing of God, that I might bear the testimony he had given me to the people. We found at Union Square that every preparation had been made for our comfort. Our tent was pitched under a large tent, and although it was unpleasant weather, we were protected as much as possible from storm and wind. <RH, December 11, 1883 par. 4>

Once upon the ground, I was convinced we were in the way of our duty. I had claimed the promises of God, and they were verified to me. We met many for the first time who had embraced the faith within a few years, and were rejoicing in the love of the truth. When I saw the camp-meeting located at a distance from any city and apparently in an out-of-the-way place, I thought one object of the meeting would be lost; viz., that of securing an attendance of those not in the faith. I regretted this, for our light is to shine forth to the world. But we were disappointed to see so large a number from those not of our faith in attendance, and they seemed to be interested. It was by faith I attempted to speak to the people; but at every effort the Lord helped me. As I labored to impress upon our people the necessity of a preparation of character that they might stand in the day of the Lord, I forgot my infirmities; the Lord blessed me. There were several seasons of specially seeking the Lord. When we called for those to come forward who had not an evidence of their connection with God, and for those who had backslidden from God, and for those who were seeking the Lord for the first time, a large number responded. <RH, December 11, 1883 par. 5>

These were very precious and impressive occasions. Many bore testimony while their hearts were deeply affected. We sought to impress upon the people the necessity of greater faith and unfeigned love. The want of love for Jesus with some of our brethren had dried up their love for one another, and as the result there were growing among God's people selfishness, self-sufficiency, suspicion, and distrust of one another. All this is not of Christ but another spirit, and must be overcome. <RH, December 11, 1883 par. 6>

Many are vainly striving for the victory, but they do not obtain it, because they cherish sins of selfishness, of worldly ambition, unkindness, envy, self-esteem, or some fleshly lust. While these idols are reserved, they cannot expect the Lord will do great things for them. <RH, December 11, 1883 par. 7>

Could all of those who believe the great and important truths God has opened to his people, exemplify their faith by their lives, they would realize that they have entered into close relationship with God, that they are sons and daughters of God. However little and unknown they may be in the world, they are members of the royal family, children of the Heavenly King. If they could always sense this, there would be a great change in their deportment; and in conversation

would they not talk of their best friend who had made such provision to elevate and ennoble them to be children of God and to enjoy the riches, the affection, the care, the communion, which belong to those redeemed unto God? What a condescension on the part of the Majesty of heaven! What amazing love, that sinners, worms of earth, may be allied to Omnipotence! For to as many as received the Saviour by faith, "to them gave he power to become the sons of God, even to them who believe on his name." But how sad seems the condition of those who despise his love, who refuse to accept the salvation purchased for them at such an infinite cost, and once having accepted it, cast it away as valueless! How many are so infatuated with the pleasures of sin that they will cast away with contempt the most precious blessings, the most exalted honors in the universe, and greedily grasp forbidden pleasures! They neglect and despise the friendship of God; and oh, how brief the time when they will be obliged to leave their chosen objects of delight, for which they sold their souls, and experience woe and despair! <RH, December 11, 1883 par. 8>

Sunday my faith was severely tested. My throat and lungs were irritated and painful. The tent was crowded, and quite a number stood upon the outside like a wall. <RH, December 11, 1883 par. 9>

I consented to go to the desk, and if my throat and lungs prevented my speaking I would call upon another to take my place; but the Lord blessed me greatly, and gave me a testimony to bear to the people. I felt very free in the Lord, and very grateful that Jesus is a present help in every time of need, if we will only believe. "My grace is sufficient for thee," has been my assurance while engaged in laboring in the cause of God. I have claimed this promise again and again, and his word has never failed me. We have a mighty helper, and he invites us to trust in him fully. This is the Christian's privilege, to believe and still to continue to believe that God will be an ever present help in time of need. The Lord spoke through his servants with clearness and power; and I was led to inquire, Will these words spoken by the ministers of Christ be a savor of life unto life to those who hear them, or of death unto death? Who will accept the light of truth? Who will reject the words of life to their own eternal loss? Who of that number who profess the truth, but whose lives contradict their faith, will heed the words of God through his servants? Those who neglect to take heed will not know real happiness. How will those who neglect the words God has spoken through his messengers meet their Saviour, whom they have not honored in conversation or by their example? All these opportunities and privileges will rise up in the Judgment to condemn them. Every one must meet a record of his life just as it is. The work he has been doing stands to testify for or against him. If that work is evil, he stands stripped of his own righteousness, and without the white garments on,—the righteousness of Christ,—without the friendship of Jesus. How terrible the position! standing alone amid the terrible dignitaries of heaven, confronted by the Lord Jesus who gave his life for them, but whom they rejected, saying, We will not have this man Jesus to reign over us. These are the fearful words heard, "Depart, I know you not." <RH, December 11, 1883 par. 10>

We had very sad thoughts in regard to those delinquent ones. There is evidence of backsliding from God when these yearly gatherings are not appreciated and attended. These precious convocations are of God's arrangement, to be a strength and great blessing to his people; and those who consider these meetings unimportant are neglecting Heaven-sent, precious opportunities, and are meeting with a great loss. If there are those who are backslidden, these meetings are for them. There is great danger of the love of the world excluding the love of Jesus. These poor, tempted souls will never find rest and peace until they make a full and unconditional surrender. The requirements of God's word are positive. "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength, and thy neighbor as thyself." This is the only condition laid down in the word of God upon which we can claim eternal life. The promises of God are ample. The gospel was not given to awaken desires it could not satisfy. "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, December 11, 1883 par. 11>

The fluctuating, changeable, mournful experience of many who profess Christ, is anything but rest and peace; it is continual labor, pain, and sorrow. They have placed a yoke upon their own necks exceedingly galling, and accumulated a burden for themselves, which Christ has not bidden them to lift. Love of the world is eating out of many hearts all love for Christ and for heavenly things. May these heed the injunction of Christ, "Lay not up for yourselves treasures upon earth." Jesus knew what he was talking about; for earthly treasures become a snare. <RH, December 11, 1883 par. 12>

We were made sad in not meeting some we hoped to see at this meeting. Some may have been kept away by sickness; and we knew some were not at this precious meeting because they were in darkness. They had not been following where Jesus leads the way. We felt sorry that anything should keep them away. These annual meetings they have attended year after year; but they were not on the ground this year, 1883: and Jesus of Nazareth passed by to scatter blessings in their path. These absent ones will meet with a loss that they cannot afford. We know that some of our brethren are entangled in the things of this world. Their homes are their idols. They have become selfish, disbelieving. These things separate them from God. All heaven is interested and anxious for their good, and is seeking to draw their hearts to a higher and better life, to the immortal inheritance, and to fix their expectations upon the heavenly country.

Jesus would have them transfer their treasures. "Lay not up," says Christ, "for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." We are only pilgrims and strangers on the earth, looking forward to that better country, the heavenly home, and securing a title without a flaw to our rightful possessions there. If some of these good brethren whose affections are buried up in worldly treasures could have the experience of our pilgrim fathers, who were driven from their homes because of their faith by persecution, sword, and fagot, that they might learn like Abraham to go out not knowing whither, but trusting in the voice that called from above to lead the way,--it would prove a blessing to them. It was exile, pilgrimage, and peril in a strange land, that made our fathers firm, and strong, and faithful in the cause of truth and justice. <RH, December 11, 1883 par. 13>

If this old lesson of trust in God would be learned anew in the hard school of suffering and sorrow and failure by some of our worldly, ease-loving brethren, they would become strong men to battle for the right. They would be messengers of light, bearing the truth to those who are in darkness. The consciousness that the world's Redeemer is their shield and exceeding great reward would be of far greater value than all earthly treasures. They would testify by precept and example that their citizenship is in heaven; and their work would be to build up a kingdom that shall stand forever. We had very sad thoughts in regard to these delinquent ones. Why were they not at the meeting? Had they no interest in divine and eternal things? Had they lost their love for the truth, and their interest in it? Had they cast away their confidence? Had any drawn back to perdition? God forbid. <RH, December 11, 1883 par. 14>

We met upon the ground many of our old, tried friends of the cause, with whom we had taken sweet counsel more than thirty years ago. Care and age and infirmities had left their marks upon them; but they were still firm in the faith, rejoicing in the blessed hope of the soon appearing of our Redeemer in the clouds of heaven. We were rejoiced to see these precious and faithful ones cheered and blessed in our meetings, and bearing cheerful testimonies of the goodness and mercy of God. In my life experience I have found that the happiest people upon the earth are those who commit the keeping of their souls to Jesus, and have found peace and rest in believing. <RH, December 11, 1883 par. 15>

Most of these experienced soldiers of the cross had suffered bereavement, affliction, and losses, but no murmur escaped their lips. They had learned where to seek help in trouble and calamity. They had found shelter from the storm and tempest in the Rock of Ages. What a satisfaction to find the Lord's toil-worn, believing, trusting ones firm as a rock! Their countenances lighted up as they listened to words of truth, of hope, of faith from the Lord's messengers. Those faithful ones had passed through trials, but had taken counsel of Him who says, "I am the way, the truth, and the life." They had found by experience all that is of value in this life can be secured only in the service of Him who made the world and all things that are therein, and has pledged himself to make this world, purified, renewed, glorified, the possession of the meek, trusting, believing, faithful ones. <RH, December 11, 1883 par. 16>

There are times of sore trial and distress to those who follow Jesus. But these see, by an eye of faith, Jesus upon the cross of Calvary; and the infinite efficacy of the blood of a crucified Redeemer is sufficient for every human soul. There is no other remedy for the fainting soul in its greatest need than looking to the cross of Calvary. They can do nothing but place their hands in the hands of Christ, and say, Lead me, guide me. Tempted they will be, perplexed, and sometimes discouraged; but by faith they hear the call through the thick darkness saying, "Follow me, and ye shall not walk in darkness but have the light of life." <RH, December 11, 1883 par. 17>

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## **December 18, 1883 Notes of Travel.**

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**By Mrs. E. G. White.**

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**Nebraska Camp-Meeting.**

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From the New York camp-meeting I went to Nebraska. The notice of this meeting had been widely circulated, and a very large gathering anticipated. The heavy rain-storm which continued during nearly the whole time of the meeting, prevented many from coming; still, a large number tented on the ground. Some of these had come from one to two hundred miles by private conveyance, traveling in the rain a portion of the way. I was very anxious that these dear souls should receive a rich blessing to carry back with them to their homes; and the Lord gave me strength to bear my testimony to them. I felt deeply the importance of the solemn message to be borne to those in attendance,--a message



which, though solemn, should bring joy to the Christian's heart, because his redemption draweth nigh. I thought I might never meet these souls again, until we should meet in the Judgment; then it would appear whether I had done all my duty in warning, entreating, and so presenting the truth that the Lord would work with my efforts, making them prove a savor of life unto life. <RH, December 18, 1883 par. 1>

The meetings were profitable, but I longed to see a deeper interest awakened in many hearts. More time was needed; had we had another week, ten times as much might have been accomplished as was done in the first week. It takes time for men who have been all absorbed in business pursuits to get rid of the worldly stamp, and turn their attention to spiritual things; and this was not fully accomplished before the meeting broke up. I am sorry that any allow their minds to become so engrossed in the things of this world that they are not ready to enter into the spirit of these holy convocation meetings from the very first. There may be but one family in a place, and they deprived of the privilege of meeting with those of like precious faith; but they are not deprived of access to their Saviour. They can come to him with all their burdens; and his word declares, "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." <RH, December 18, 1883 par. 2>

My heart was drawn out in sympathy for these precious ones who enjoy so few religious privileges; for temporal affairs engross their minds until their thoughts and conversation run almost wholly in a worldly channel, and when they assemble in our general meetings, they do not understand themselves; they do not know their great need. Some are self-confident, self-sufficient, exalted in their opinion of themselves, because they do not have clear views of Jesus. If they lived near to him, they would see his purity, his matchless benevolence, his self-sacrifice and infinite love, which would lead them to see their deficiencies; and when viewing the cross of Calvary, and the sufferings that Christ endured that they might be rescued from ruin, they could not have one exalted feeling in regard to self. Satan is constantly at work to separate man from Christ, and his power is especially exercised upon those who profess to be children of the light. If he succeeds in any way, through pride, covetousness, love of the world, or self-esteem, in hiding from their view the perfect Pattern, then his purpose is accomplished. It is unsafe for any one of us to allow temporal and worldly things to absorb the mind and affections. If the mind is exercised almost wholly in this direction, and the conversation is of this character, the mind becomes earthly, sensual, and Christ and his grace are cut off from the view. <RH, December 18, 1883 par. 3>

I thought as I looked upon the brethren and sisters assembled on the Nebraska camp-ground, These precious souls are the purchase of the blood of Christ; he died that they might have life and immortality. And yet they do not discern their high and exalted privilege; for Satan interposes to obstruct and cloud their view of the perfection of Christ and the Heaven bought privileges he has brought within their reach. How can these obtain eternal life? Will they arouse from their indifference? Will they escape from this death-like sluggishness of soul? Will they avail themselves of the only effectual remedy,--earnest faith and firm reliance upon the word of God? They may trust in Jesus; they may rely upon his merits; they may grow in grace and in the knowledge of the truth; but in order to do this, they must work from a higher standpoint. They have long trained their minds to run in a worldly channel, and now that they profess to love Jesus, they have another and a different education to obtain in the school of Christ. They are rough stones hewed out of the quarry of the world by the cleaver of truth; but it is not the plan of God that they shall always remain rough stones. We shall all be brought into the work-shop of God, where the hammer and the chisel will be brought to bear upon us until we are hewed and squared; then we are to undergo a still nicer work of burnishing and polishing, until we are fitted for a place in God's temple, when every stone will come into its place without the sound of an ax or a hammer. <RH, December 18, 1883 par. 4>

Eld. Haskell and my son, W. C. White, joined us at this camp-meeting. They were delayed on the road, so we only enjoyed their presence and labors during the last two days of the meeting. <RH, December 18, 1883 par. 5>

I here met Bro. Cady from Southern California. He feels that he cannot preach, but he can give Bible-readings. In a visit to his relatives and friends, he presented from the Scriptures the reasons of our faith in their families, by the fireside. He was thoroughly in earnest, armed and equipped with the word of God; and as a consequence, he exerted a strong influence, and had the pleasure of seeing about a dozen decide to obey the commandments of God. Our brother felt that this precious fruit of his labor was of more value to him than treasures of gold and silver. Oh that many more would follow his example of personal effort! <RH, December 18, 1883 par. 6>

I was glad that Bible-readings were introduced at the Nebraska camp-meeting, that those present might have some knowledge of this kind of labor; for if personal efforts in this direction are put forth in the spirit of Christ, they will be crowned with success. Those who depend wholly upon Jesus for help and strength, will conduct themselves as becomes his representatives, and they will not labor in vain. The world are so engrossed in their own pursuits that it will be difficult to arrest their attention; but if laborers show a spirit of self-denial, of cross-bearing, of earnest love for souls and manifest true devotion, they will have a telling influence upon others; for such labor will be in marked contrast to the superficial efforts of the large class who profess to be laborers for God, but have only a form of godliness, while

their lives deny the power thereof. <RH, December 18, 1883 par. 7>

The opposition from the powers of darkness is very great, and is constantly increasing. Those who believe the truth and practice it in their lives, will have opposing influences to meet, but Jesus has made ample provision for them. He does not require them to go in their own weak strength. The promise is, "Lo, I am with you always, even unto the end of the world." But every one who has a work to do for the Master must be thoroughly in earnest. The servant of God must watch unto prayer, be faithful to the grace given him, continue in the love of God, and abide in Christ as the branch abides in the vine. Many have labored depending on their own insufficient ability. They have not, by faith, claimed divine help, although Christ has said, "Without me ye can do nothing." Christ must be interwoven in all our experience; we can only reach the people through the influence of the Spirit of God. Be steadfast if you would be useful. <RH, December 18, 1883 par. 8>

The isolated brethren and sisters should feel it their duty and privilege to be light-bearers in every sense of the word, because they are the only ones in their vicinity who see the importance of the truth. If they lead faithful, self-denying lives, laboring for others in the spirit which actuated Christ, they will have help from Heaven; angels will be at their side. Whatsoever they ask, they receive of God, because they keep his commandments and do those things that are pleasing in his sight. These will be the true Calebs in the church. They may never give a lecture or preach a sermon; yet they have their work to do, and are successful laborers in the vineyard of the Lord. They have a transforming influence. These men draw nigh to God in prayer; their closets are often visited; their supplications move the arm of God. They reach the people through his power, and receive special grace to win souls to Jesus. <RH, December 18, 1883 par. 9>

Every one has talents intrusted to him of the Lord, and is guilty if he buries them in the earth. They are to be used to the honor and glory of God. He has given light upon his word, and this light his people are not to shut up to themselves; they should let its bright rays shine upon the pathway of those who are transgressing the law of God. Each one who experiences converting grace becomes responsible to show forth the praises of Him who has called him out of darkness. God has constituted him a new power on earth to work in establishing his kingdom, and he requires that every talent he has entrusted to his servant be used to its fullest capacity. <RH, December 18, 1883 par. 10>

When I consider the great light the Lord has given in his word, the precious opportunities and rich privileges enjoyed by his people, I can but think how Jesus must be grieved at their indifference and want of appreciation of these great blessings, which make them so weak that when they ought to be teachers they have need that one teach them. A genuine Christian experience increases, unfolds, and intensifies. The child of God gathers strength as he proceeds; his light must shine more and more, else it will grow dim and die out. His faith should grow stronger, his consecration more complete, his love more perfect, his zeal more ardent and tireless; his courage should be unshaken, his patience unwearied, while he makes steady advancement in the knowledge of the truth and the love of Jesus. There is nothing selfish in a religious life. The Lord has given to every man his work. Bible truth received into the heart is diffusive and aggressive. Its nature is represented by the saving salt, the transforming leaven, the bright, shining light which dispels darkness. <RH, December 18, 1883 par. 11>

The brethren in Nebraska have shown a commendable zeal in trying to extend their labors, and work upon broader plans. God forbid that we should abate their ardor one jot. We would that we could see the same earnest zeal and determination to do a greater work manifested in every Conference. It is not to be expected that those whose experience is short can have all the foresight that is gained by long experience in the work. If many who have had years of experience, and who believe all the truth, would put forth earnest efforts proportionate to the great truths they believe, we should see tenfold more accomplished. It is because of our little faith and half-hearted efforts that we see so little done. I sincerely thank the Lord that our brethren in Nebraska have had a mind to work. Let no one take the position to find fault, to criticise, and to block the wheel. They have not shown any more zeal or any greater earnestness than our faith demands of every Conference in the land. <RH, December 18, 1883 par. 12>

Every determined effort to advance the truth has been met by a strong resistance from the hosts of Satan, and this resistance will greatly increase. He stands ready to bar the way in every enterprise that threatens the interests of his cause. He has tempted some of our brethren to look with distrust upon any one who ventures to move out and work upon broader plans. He will suggest that you are going too fast; you will use means in this work; you must economize. It is all well to economize; but remember it will take means to do this great work. If the very ones who are criticising should engage heart and soul in doing this larger work, through their additional influence precious victories for the Master would be gained. But if instead of helping, they are continually pulling back those who have a mind to work, they may be found guilty, if moves which might have been crowned with success prove a failure. <RH, December 18, 1883 par. 13>

Let it not be suggested that if means are raised to advance those branches of the cause of truth which demand financial help, liberalities in other directions will necessarily be limited; that our brethren will pay less in tithes. Ministering brethren, please give our people who believe the truth credit for greater liberality and more noble principle.

Do not put complaints and murmuring in their hearts and minds which would not exist if you did not suggest them. Teach with pen and voice that we must work; that God has made men stewards of means that they may help in carrying forward the various enterprises connected with his cause; that the tithes and offerings are but a small part of what God claims of them; that they must work fast, for probation will soon close. They should follow the example Jesus has given them in his life,--deny self, lift the cross, get their treasure laid up in heaven. Thousands are dying spiritually because their treasure is laid up upon the earth, and their heart, their thoughts, their whole being, is buried up with it. <RH, December 18, 1883 par. 14>

Those who undertake a larger work may not always discern the very best way to bring about certain results. They may commit errors. Would it not be a marvel if the work was carried on so perfectly in all its parts that no one could find any excuse to criticise? But although there is not that degree of perfection we wish to see, let the work advance, and let our brethren improve in their manner of working. They are obtaining an experience; their very failures may be turned to victories. We all have to learn how to carry forward aggressive warfare against every opposing influence. But if they counsel with Jesus at every step, if they seek wisdom from God, they will see results of their labor. <RH, December 18, 1883 par. 15>

There are men who do not acknowledge any work to be of God unless they lead out in it themselves. They are disposed to tear down; yet the work must not cease, but go forward. At times in our experience we have had to urge advance movements against fearful odds, when everything went the hardest; but time proved that we were right, and that those who tried to hedge up our way were not actuated by the spirit of Christ. Men may think they are right and that they are to be praised for their great caution, when they are blocking the wheels. Such persons are not to be taken as guides or models. <RH, December 18, 1883 par. 16>

Brethren who want to do something must arise and work, although obstacles oppose. They should be continually learning in the school of Christ to be meek and lowly of heart, then they will follow the Leader. They will start right, continue right, and end right. I wish there were men in every Conference who would resolve in the strength of God to do more than they yet have done. With enlarged faith, they would enlarge their plans. My prayer is that we may all aim to become whole-hearted, unselfish, persevering, self-sacrificing workers with Christ, discharging every duty, improving every gracious opportunity; then our talents will enlarge with our plans. Those who are actuated by love, and labor with persevering energy, will accomplish something for the Master. All their ways and works will be established; and what grace has begun on earth, glory will crown in the future immortal life. <RH, December 18, 1883 par. 17>

Brethren, will you remember that it is much easier to find fault with your brother's work than to improve upon it yourself? Those who do the least are the ones who find the most fault because their brethren do not work to the best advantage. If God has told them how to do perfect work, he holds them responsible for that knowledge. Souls for whom Christ died will perish because the light of truth has not been brought before them, and when the Lord shall make inquisition for their blood, what can these men say, who find fault with what their brethren are doing, and yet do nothing themselves? The sluggish, the unbelieving, the indifferent, the slothful, have cause to fear and tremble for the record they will meet in the day of final accounts. The death-like torpor that now holds men from earnest efforts to save souls from ruin, must be broken, for their salvation depends upon it. <RH, December 18, 1883 par. 18>

Remember that an example of lukewarmness, carelessness, and indifference, is contagious. It is reproduced in a multitude of ways, and iniquity abounds. Many are bound about with worldliness, and apostasy is congealing the very life-blood of the soul, because of the coldness of ministers professing to be watchmen upon the walls of Zion. Earnest spirituality, and the quickening influence of the Spirit of God, will set men to work, not lazily, but most earnestly, to warn men to escape the perils which threaten to destroy them. <RH, December 18, 1883 par. 19>

Beware, my dear brethren, lest you measure your efforts by too low a standard, and miserably fail where you might have success, and thus come short of salvation yourselves. The record of our work, which will determine our destiny at last, is passing up to God. The sentence of every one will soon be unalterably decided; and while Mercy's sweet voice is still heard, there is much to be done, and to every man is committed his work. This thought should stir the soul with diligence proportionate to the sacred truths committed to our trust. Our salvation, that boon of priceless value, must be worked out with fear and trembling. We must bear the reproach of Christ, watching unto prayer, taking God into all our counsels, choosing to suffer affliction with his people. What constant self-denial is required; what patient discipline of doing and suffering for the truth's sake; what a clinging to the cross of Christ, casting the helpless soul upon Jesus; what groaning and agonizing in spirit to enter in at the strait gate; what protracted conflicts we shall be called to pass through before we are crowned! <RH, December 18, 1883 par. 20>

Brethren, you have no time to find fault with the work of others. Go to work yourselves; do something at once. Souls are perishing around us without the knowledge of the truth. It is too late to trifle with matters of eternal interest. God has claims upon men who have means. There is continual danger that their case may be like that of the man Jesus has brought before us in the parable. His grounds brought forth plentifully. His barns were filled with abundance of fruit;

and he said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." <RH, December 18, 1883 par. 21>

He who made man, who gave his Son to die on Calvary to exalt him to his throne, has shown the value he places upon the race by the price he has paid for their redemption; and when man allows earthly, temporal matters to come between him and his duty to God, Jesus calls him a fool to bury his soul in these treasures, to the neglect of the heavenly, the eternal weight of glory. Trusting for happiness in his full store-houses and barns, he is rebuked for the infatuation which makes him so blind to his eternal interest. May our dear brethren who are laying up their treasures upon earth, heed the words of Jesus: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." There is work to be done to warn the world. The various enterprises connected with this work require means. Let the work not be hindered through covetousness, but let it go forward. "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 18, 1883 par. 22>

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## January 1, 1884 God's Estimate of Worldly Wisdom.

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By Mrs. E. G. White  
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"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours." Such is the admonition of Paul to the Corinthian church. He would not have them dazzled or misled by those who were "wise in this world." He declared that instead of seeking such distinctions, they must become fools in the opinion of worldly wise men, if they would become wise in the estimation of God. The reasoning policy, and imaginations so highly exalted by men of the world, were vain and worthless in the sight of Heaven. Extraordinary talent was not to be considered as high honor; for unless consecrated to God and sanctified by his Spirit, it would prove a curse rather than a blessing. <RH, January 1, 1884 par. 1>

The apostle continues: "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." Here are presented the privileges of true believers. The abilities, gifts, and services of apostles and ministers are intended for their benefit. All the treasures of God are opened to them. In possessing Christ, they possess all things. As his chosen, redeemed people, they are joint-heirs with him. The world, with everything in it, is theirs so far as it can do them good. Even the enmity of the wicked will prove a blessing by disciplining them for Heaven. <RH, January 1, 1884 par. 2>

"All things are yours." How precious this assurance! Stewards of the grace of God, the treasures of Heaven are opened before you. Here is bounty without limit. We must have faith in order to appreciate this promise, and receive the blessings which it offers. Though it cannot be comprehended in its fullness, yet it is no less a precious treasure to the believer. It is so broad and deep as to amaze the skeptic; but the child of faith beholds the signature of God, and with rejoicing trusts to his unfailing word. <RH, January 1, 1884 par. 3>

"The wisdom of this world is foolishness with God." The wisdom of the world is too highly valued, the wisdom from above too little sought, by the professed people of the Lord. Men may have a knowledge of Christian doctrine, and yet understand little of Christian experience. Many are keen, apt, prompt, in worldly affairs, while they manifest little interest, tact, or energy in the service of God. They do not exercise their sharpness and shrewdness in watching to discern the devices of Satan, and studying how they may outgeneral the enemy. They do not summon all their powers to form wise plans and put forth earnest, systematic effort to advance the cause of God. The wisdom exercised in worldly temporal things is seldom devoted to spiritual and eternal things. In this manner do men of ability give evidence that they are more carnal than spiritual. <RH, January 1, 1884 par. 4>

Every man, of whatever trade or profession, should make the cause of God his first interest; he should not only exercise his talents to advance the Lord's work, but should cultivate 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; and yet he makes no special effort to cultivate those talents which would render him a successful laborer in the vineyard of the Lord. He has perverted his powers, misused his talents. He has shown disrespect to his heavenly Master. This is the great sin of the professed people of God. They serve themselves, and serve the world. They may have the name of

being shrewd, successful financiers; but they neglect to increase by use the talents which God has given them for his service. The worldly tact is becoming stronger by exercise; the spiritual is becoming weaker through inactivity. <RH, January 1, 1884 par. 5>

The present is a time when these talents, used in the cause of God, would tell with great effect in the upbuilding of his kingdom. But Satan has outgeneraled us in this matter. We have now to meet a class of men who have been cultivating their powers for his service. They have been encouraging doubts concerning the truth and the word of God; they have studied to find errors and to pick flaws. Some ministers make it their sole business to unsettle faith, to set souls adrift without an anchor. A vainglorious emulation renders them eager for controversy. Some who are desirous of exaltation seek to bring themselves into notice by conjecturing and reporting evil concerning the servants of Christ. Having no evidence to support a direct accusation, they throw out a covert hint, an insinuation, and thus sow the seeds of doubt to germinate in hearts that furnish a genial soil. <RH, January 1, 1884 par. 6>

There are men professing godliness who are persecutors, false teachers, tempters, seducers. They have cultivated their talents for this work; and they employ all their ingenuity in disseminating unbelief, impiety, infidelity, licentiousness. They are fellow-workers with Satan, laboring with like zeal, diligence, and success, to draw away souls after them. Had the followers of Christ been cultivating their ability, they might be wise unto salvation, able to discern the devices of Satan; were they workers together with God, we would now have an army of faithful men prepared to stand in defense of the truth, and to meet and successfully expose the deceptions of the ungodly. <RH, January 1, 1884 par. 7>

Ministers of the gospel are building up the temple of the Lord,-- building upon the foundation-stone, which is Christ himself. Says Paul, "Every man's work shall be made manifest; for the day shall declare it." We are building for eternity. It is doubly important now that we take heed how we build. If we indulge doubt and unbelief, we are bringing worthless material to the foundation stone. Only as we labor in faith can we bring to the building that which is precious and enduring. <RH, January 1, 1884 par. 8>

Many that are drifting into darkness and infidelity are picking flaws with the Bible, and bringing in superstitious inventions, unscriptural doctrines, and philosophical speculations; others excite trifling inquiries and disputations, which call off the servants of God from their work of building, causing them to waste their time and lose their labor. Those who permit themselves to be thus hindered are giving place to Satan, and surrounding their own souls with an atmosphere of doubt and unbelief. While doing this, they might have been bringing gold, silver, and precious stones to lay upon the Foundation. <RH, January 1, 1884 par. 9>

It is our work to direct souls to the living oracles. We must present to them sound doctrine, even the faith once delivered to the saints. We must show them the truth in its beauty that they may be led to renounce error. We must instruct them in faith, love, obedience, and hope, that through much prayer they may grow up "an holy temple in the Lord." The day of Judgment will test every man's work. Let us so build that our work may endure the fiery trial. <RH, January 1, 1884 par. 10>

Says Paul: "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful." To be faithful stewards of the mysteries of God, we must not shrink from giving needed warning and reproof. Though the hearts of men may be uplifted in pride, and they may refuse to be warned, we still have done our duty. Those who reject reproof may be men who are honored by the world; but their wisdom is foolishness with God. In his own time, he will expose the vanity of their speculations, and bring to naught their counsels. <RH, January 1, 1884 par. 11>

A man of strict fidelity is a valuable steward, though he may not possess as great accomplishments as do some others. One who seeks to advance the truth for the glory of God and the good of souls, without respect of persons and regardless of his own ease, interest, or honor,--such a man should be highly esteemed, though he may not possess learning or eloquence. He is God's nobleman. In the sight of Heaven, he presents the highest type of manhood. <RH, January 1, 1884 par. 12>

When the judgment shall sit, and the books shall be opened, there will be many astonishing disclosures. Men will not then appear as they appear to the human eyes and finite judgments. Secret sins will then be laid open to the view of all. Motives and intentions which have been hidden in the dark chambers of the heart will be revealed. Designing ambitions, selfish purposes, will be seen where the outward appearance told only of a desire to honor God and to do good to men. What revelations will then be made. Men of pure motives and true and noble purpose may now be slighted, neglected, slandered, and despised; but they will then appear as they are, and will be honored with the commendation of God. Hypocritical, ambitious teachers may now be admired and exalted by men; but God, who knows the secrets of the heart will strip off the deceptive covering, and reveal them as they are. Every hypocrite will be unmasked, every slandered believer will be justified, and every faithful steward of God will be approved and rewarded. <RH, January 1, 1884 par. 13>

Not all are Christ's who adopt his name and wear his badge. Jesus says, "Follow me." Are those who indulge sinful habits and enjoy the frivolities of the world, Christ's children? Can we see the footprints of the Saviour in the path they

tread? Are those who are neglectful of religious duties following Christ? Do they have sweet communion with him? Do they let their light shine before men? <RH, January 1, 1884 par. 14>

Brethren and sisters, are we following in the steps of Him who sought not his own will but the will of his Father? If we have not the Spirit of Christ, we are none of his. We cannot serve two masters. We cannot belong to Christ and to Belial. If we are the world's in our habits and practices, we do not belong to Christ. We may be his, in the sense in which the earth and the beasts of the forest are his, but we are not his chosen ones. We shall be prepared to stand as stewards of God, only as we are in Christ. By his grace alone can our life be such as to advance the cause of truth. We must learn in the school of Christ if we would have wisdom to work the works of Christ. <RH, January 1, 1884 par. 15>

To be Christ's is to be consecrated to his work, to employ every power of the mind and every member of the body to do his will and to advance his glory. It is to open the heart to his word, to reveal the testimonials of his love. It is to have Christ formed within, the hope of glory; to contemplate his matchless charms until the overflowing tribute of the soul shall be, "Hear what the Lord has done for me." <RH, January 1, 1884 par. 16>

Through the words of the apostle, the voice of Divine Wisdom speaks to us as it spoke to the church at Rome eighteen hundred years ago: "To be carnally minded is death; but to be spiritually minded is life and peace." <RH, January 1, 1884 par. 17>

## January 8, 1884 Separation from the World.

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By Mrs. E. G. White.  
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"The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." Such were the words spoken by Ezra, the Hebrew priest and scribe, to the king of Persia. Ezra was about to return to Jerusalem with authority for the rebuilding of the city, and the enforcement of the law of God. He was accompanied thither by a body of his countrymen to assist in the work. Before them was a journey which would occupy several months. They were to take with them their wives and children, and their substance, besides large treasures for the temple and its service. Ezra was aware that enemies lay in wait by the way to attack, plunder, and destroy him and his company; yet he asked from the king no armed force for their protection. <RH, January 8, 1884 par. 1>

Before setting out on the journey, he assembled his companions,--men, women, and little children,--"at the river of Ahava," where a solemn fast was proclaimed, prayer offered to God for his blessing upon the undertaking. Says Ezra: "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." And in recording the events that followed he adds: "So we fasted, and besought our God for this, and he was entreated of us." "Then we departed from the river of Ahava, on the twelfth day of the first month to go unto Jerusalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. And we came to Jerusalem." <RH, January 8, 1884 par. 2>

Ezra and his companions had determined to fear and obey God, and to put their trust wholly in him. They would not form a connection with the world in order to secure the help or friendship of the enemies of God. Whether they were with the many or the few, they knew that success could come from God only. And they had no desire that their success should be attributed to the wealth or influence of wicked men. Ezra would run the risk of trusting his cause with God. He well knew that if they failed in their important work, it would be because they had not complied with the requirements of God and therefore he could not help them. <RH, January 8, 1884 par. 3>

The Scriptures furnish abundant evidence that it is safer to be joined to the Lord, and lose the favor and friendship of the world, than to look to the world for favor and support, and forget our dependence upon God. It was because they were convinced of this truth that the Jews had refused to allow their adversaries to unite with them in the work of building the temple. They saw in the propositions of those idolaters a device of Satan to beguile God's people into union and fellowship with his enemies. <RH, January 8, 1884 par. 4>

The Lord himself has established a separating wall between the things of the world and the things which he has chosen out of the world and sanctified to himself. The world will not acknowledge this distinction; they claim that it is needless. The servants of mammon make every effort to break down the barriers, and destroy the line of demarkation between the holy and the profane. Many of the professed followers of Christ are determined to break it down, and to maintain concord between Christ and Belial. But God has made this separation, and he will have it exist. In both the Old and the New Testaments 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, that they may show forth the praises of him who hath called them out of darkness into his marvelous light. The east is not farther from the west than are the children of light, in customs, practices, and spirit, from the children of darkness. <RH, January 8, 1884 par. 5>

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. We must have 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. Paul wrote to the Colossians, "Ye are dead, and your life is hid with Christ in God." This is true of all real followers of Christ. They walk in humble obedience to the requirements of God. While in the world, they are the light of the world. <RH, January 8, 1884 par. 6>

"As many as are led by the Spirit of God, they are the sons of God." They are living examples of Christianity. They are called Christians because they represent Christ in life and character. They cannot follow the customs or practices of the world; for these are from beneath, and are of the wicked one. Those who follow Christ will have the principles of holy love in their hearts. They will cherish the faith that works by love and purifies the soul. <RH, January 8, 1884 par. 7>

There is an element called love which would teach us to praise and flatter our associates, and not to faithfully tell them of their dangers and warn and counsel them for their good. This love is not Heaven-born. Our words and actions should be serious and earnest, especially before those who are neglecting their soul's salvation. If we profess to be sons and daughters of God, we should pursue such a course toward the unbelieving that our souls will be clear of their blood when we meet them in the great day of final reckoning. If we unite with them in lightness, trifling, pleasure-seeking, or in any pursuit which will banish seriousness from the mind, we are constantly saying to them by our example, "Peace, peace; be not disturbed. You have no cause for alarm." This is saying to the sinner, "It shall be well with thee." <RH, January 8, 1884 par. 8>

Oh, how many ease-loving souls there are among us, who virtually unite with sinners, and while in their society say and do nothing to awaken conviction, nothing to disturb their carnal security! Many who profess to be sons and daughters of God, and call themselves the light of the world, reflect no light upon its darkness. If these half-hearted, slothful, pleasure-loving professors of Christ were what they profess to be, how much good they might do! It is their privilege to walk in the light of Christ's countenance, to learn his commandments and do them, and by precept and example reflect light upon those who are in the darkness of error. But not partaking of the Spirit of Christ, they do not apprehend and enjoy the privileges of children of God; they are so far separated from Jesus that with their limited conceptions and darkened understanding they cannot comprehend heavenly things, and do not love to meditate upon them. They do not enjoy the presence of God; they know not the power of his grace <RH, January 8, 1884 par. 9>

Those who persist in neglecting the only salvation that can deliver from the ruin of this fallen state, have no prospect before them better than that of the beast that perish. This consideration should lead every one who loves and fears God to be faithful to his trust, to walk in the light, gathering strength and wisdom day by day, that his light may shine forth clear and bright to direct sinners to the Lamb of God. By neglect of the salvation presented in the gospel, the world is becoming more and more hardened. Satan's power increases; his deceptions become more captivating, his delusions stronger. Christians must now come to the front; the help of every soul is needed. All should let their light shine forth, not merely in profession, but in good works. They should be heavenly guides, setting an example of faithfulness, of self-denial, of prompt, decided, vigorous action to push the triumphs of the cross. <RH, January 8, 1884 par. 10>

A genuine Christian experience unfolds day by day, bringing to its possessor new strength and earnestness, and leading to constant growth in spiritual life. But the Christian world abounds with professors of religion who are merely religious dwarfs. Many seem to have graduated as soon as they learned the rudiments of the Christian faith. They do not grow in grace or in the knowledge of the truth. They do nothing, either with their means or their influence, to build up the cause of God. They are drones in the hive. This class will not long stand where they are. They will be converted and advance, or they will retrograde. The perils of the last days will test the genuineness of our faith. Slothful servants will be found under the black banner of the powers of darkness. <RH, January 8, 1884 par. 11>

The message borne to the people by the faithful servants of God will not be calculated to lull them to carnal security. They will have words to speak to stir them to action. We call upon those who are imitating Meroz to arouse. Go to work; do something for the salvation of souls, something to advance the cause of God; and do it now. You have but little time in which to labor. The Lord has given to every man his work according to his ability. To meet the claims of God, you will have to make personal effort; and in this work you will need the resources of an ever-growing Christian experience. Your faith must be strong, your consecration complete, your love pure and sincere, your zeal ardent, tireless, your courage unshaken, your patience unwearied, your hopes bright. Upon every one, old or young, rests a responsibility in this matter. <RH, January 8, 1884 par. 12>

Parents, I entreat you, for Christ's sake, for the sake of your dear children, teach them that God has claims upon them, and that they must be fully prepared for whatever work they may find to do. Educate, train them to have the eye single

to the glory of God. In order to grow in grace, they must become acquainted for themselves with the reasons of our faith. Teach them to be learners in the school of Christ, to obtain a knowledge of the Scriptures, to diligently employ every means of grace, that their love may abound more and more, that they may approve things that are excellent. <RH, January 8, 1884 par. 13>

Every one who shall be found with the wedding garment on, will have come out of great tribulation. The mighty surges of temptation will beat upon all, and unless they are riveted to the eternal Rock, they will be borne away. Do not think that you can safely drift with the current. If you do, you will surely become the helpless prey of Satan's devices. By diligent searching of the Scriptures, and earnest prayer for divine help, prepare the soul to resist temptation. The Lord will hear the sincere prayer of the contrite soul, and will lift up a standard for you against the enemy. But you will be tried; your faith, your love, your patience, your constancy will be tested. <RH, January 8, 1884 par. 14>

Not all the names that stand registered in the church books will at last appear in the Lamb's book of life. There are tares among the wheat. There are betrayers, accusers, traitors, in the camp. These will wound, misrepresent, and falsely accuse you. They are false brethren, meddlesome and indiscrete, stumbling-blocks to others. They are doing a work for Satan far more successfully than if they were not connected with the church. Some who have not spiritual discernment will fail to distinguish between the false and the true, and will highly esteem those who have no connection with God. Those who have been indifferent and neglectful, and have failed to grow in grace and in the knowledge of the truth, will be deceived. They do not comprehend the first principles of doctrine and experience, which secure to man the perfection of Christian character. <RH, January 8, 1884 par. 15>

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. Those who are willing to be instructed will heed the counsels and warnings of the Spirit of God. The Lord gives these admonitions and reproofs in mercy. When his professed people move in blindness, yield to temptation, and lose their hold upon him, he sends them a message of reproof, of warning, of counsel; if they refuse to be corrected, if they rise up in rebellion, and cast reproach upon the messenger whom he sends, they reject not the messenger, but the Lord. When the people refused "to listen to the counsel of Samuel the prophet, the Lord said unto him, They have not rejected thee, but they have rejected me." <RH, January 8, 1884 par. 16>

Some have a heart of unbelief, and in their self-confidence and self-deception they cannot see their errors. They are blind to their defects and their dangers. Did they see their sins and errors, and still continue in them, the Lord would give them up to blindness of mind and hardness of heart, to follow their own ways, and be ensnared and ruined. Anciently when any neglected or refused to heed the words of reproof and warning sent them of God, his protection was removed from them, and they were left to be deceived and deluded to their own ruin. Only those who, with tears of contrition, listened to the voice of God and gave heed to the warning, escaped the tempter's snare. <RH, January 8, 1884 par. 17>

Those who refuse to receive reproof and to be corrected, will manifest enmity, malice, and hatred against the instrument that God has used. They will leave no means untried to cast stigma upon the one who bore to them the message. They will feel as did Ahab toward Elijah, that God's servant is the one who is the hindrance, the curse. Said Ahab, "Art thou he that troubleth Israel?" But Elijah threw back the imputation: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." <RH, January 8, 1884 par. 18>

He who can read the hearts of men as an open book, sees that which short-sighted mortals fail to discover. Finite wisdom cannot discern the necessity for sharp rebukes, for urgent warnings and entreaties. Those who are themselves deceived in men and in their purposes, will pronounce against the messages of reproof which God sends, and will undertake to interpret the matter to suit their own ideas. They turn aside the counsel of God, that it shall not do the work which he designed. Those who have confidence in them are misled, and through their influence they cast aside the warning which God sends them, and then Satan stands ready with his delusions to ensnare their souls. The Lord would have saved them from the ruin if they had listened to his voice. Those who should have helped them, but who only injured them, must render an account at the bar of God. They have influenced souls to doubt, to disbelieve, to disregard, and finally reject and bitterly oppose his work. Souls purchased with the blood of Christ are lost, because of the unfaithfulness of those who profess to stand as sentinels for God. <RH, January 8, 1884 par. 19>

God's word represents but two great classes among men. Said Jesus to his disciples, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." There are but two classes of religious teachers. Of one class the apostle John declares: "They are of the world; therefore speak they of the world, and the world heareth them." Of the other class he says: "We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us." <RH, January 8, 1884 par. 20>

"Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." <RH, January 8, 1884 par. 21>



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## January 15, 1884 Notes of Travel.

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By Mrs. E. G. White.  
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### The Meeting at South Lancaster, Mass.

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The meetings at Battle Creek were fraught with deeper interest than similar meetings ever held among our people. Many prayers had ascended to Heaven in behalf of this session of the General Conference; and we can testify that Jesus came up to the feast, and was an honored guest at this important gathering. The Bible-readings afforded valuable instruction to ministers, licentiates, and people. The morning meetings, designed especially for the benefit of ministers and other workers in the cause of God, were intensely interesting. Faith and love were awakened in many hearts. Spiritual and eternal things became a reality, and not a mere sentiment; a glorious substance, and not a fitful shadow. This precious meeting is in the past, but its results are to be seen in the future. We shall never know the good accomplished during the twenty days of its continuance until we meet around the great white throne. At its close, with greatly improved health, and increased courage in the Lord, I started to attend a ten day's meeting in South Lancaster, Mass. <RH, January 15, 1884 par. 1>

Here we found it necessary to do much the same work that had been needed at Battle Creek. Many had not been making progress; their faith was at the lowest ebb. Arrangements were made to hold meetings at half-past five in the morning for the benefit of these dear brethren and sisters, and I was greatly pleased to see the interest manifested both by the youth and those who had had long experience. Young men and women who were attending our school seemed anxious to make the best use of these golden opportunities; they bore their testimonies, and many were blessed of the Lord. Some of our sisters who had been long in the truth, and were in feeble health, we felt should be excused from attending these early meetings, but they scarcely missed one, feeling that they could not be deprived of these precious seasons of refreshing from the presence of the Lord. <RH, January 15, 1884 par. 2>

My heart yearned to have these dear brethren and sisters become better acquainted with Jesus, with his unfathomable love, his tender compassion, his measureless mercy, and his willingness to pardon the repenting, contrite sinner. When the faith we profess is exemplified in the life and character of those who believe the truth they will exert an influence that cannot be easily resisted. Men may combat and defy your logic, they may resist your appeals; but a life of holy purposes, of disinterested love manifested in their behalf, is an argument in favor of the truth that they cannot gainsay. Earnest, unselfish effort will garner sheaves for Jesus. A consistent life, characterized by the meekness and lowliness of Christ, is a power in the world. But Christ says, "Without me ye can do nothing." If we will only believe, he will do great things for us. At these early meetings the Lord wrought for us. They were occasions of heart-searching, of humiliation, and of confession, as well as of thanksgiving and praise to God for his mercies and goodness. The Lord heard our supplications, and his Spirit set his seal to our work. <RH, January 15, 1884 par. 3>

While at South Lancaster, the record of another year of my life closed and passed into eternity, and I entered upon my fifty-seventh year. I did not feel like making this an occasion of merriment, of exalting self, and of receiving presents, as is the custom of the world; but I felt more like reviewing my past life, and, with a sense of my own weakness and deficiencies, humbling my heart before God, pleading for his grace, and for health of body and clearness of mind, that the year just entered upon might be productive of more good than the past year had been. And yet I feel deeply grateful to God that he has blessed me in these respects beyond what I could reasonably expect. He has been better to me than my fears; and on this birthday the peace of Christ abiding in my heart was to me of priceless value. <RH, January 15, 1884 par. 4>

### Thanksgiving Exercises.

Nearly the whole of Thanksgiving day, Nov. 29, was spent in church. Our morning meeting was one of special interest. In a cheerful testimony every one had a thank-offering to present to God. In the forenoon we had a Bible-reading on the subject of thanksgiving, and it was clearly shown from the Scriptures that it is our duty to glorify God by offering thanks and praise. This was a most precious season. All were instructed and reproofed; for repining at the dealings of God has been almost continual, while gratitude and praise had been seldom expressed and little cherished in

the heart. Many confessed that they had cherished doubt and distrust, and had reaped as they had sown; and as they expressed a resolution to reform in this particular, I reminded them that when pretexts for dissatisfaction are presented, we are to say, "Get thee behind me, Satan." Let every one who has tasted of the love of God praise him for his goodness to the children of men. In this let every soul be whole-hearted and sincere. <RH, January 15, 1884 par. 5>

It is a great cause of gratitude that we understand the nature of this day better than we once did. It is not designed to minister to our selfish gratification in the enjoyment of every luxury because God has bestowed upon us the rich bounties of his providence; on the contrary, we are to recall his mercies, and to meditate upon his favors with thankful hearts. To devote this day to gluttony, and our time and strength to the preparation of rich and expensive dishes, thus tempting our families and friends to gorge themselves, instead of offering thanksgiving to God, is the basest idolatry of self; for it is perverting the very best gifts of Heaven to the indulgence of appetite. Many thus lay the foundation for disease and premature death, and furnish Satan an occasion for hellish exultation. <RH, January 15, 1884 par. 6>

I could not let this opportunity to invite sinners to Jesus pass unimproved. I wanted all who had not previously done so to present themselves a thank-offering to Him who has made so costly an offering for them. Oh, matchless love! Oh, precious, precious offering in our behalf, that we might have eternal life! In response to the invitation, about thirty came forward, including some who had backslidden from God, and quite a number who were seeking him for the first time. What a precious thank-offering to Jesus was this! He himself says, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." There was indeed cause for rejoicing when the news was borne to heaven that on Thanksgiving day, Nov. 29, 1883, at South Lancaster, Mass., souls were deserting the black banner of Satan, and taking their position beneath the blood-stained banner of Prince Immanuel. In imagination I could hear the response of praise, as angels told the glad news that these precious souls had entered into covenant with God to obey him as dear children, and that their names were enrolled in the Lamb's book of life. What a victory was this for Christ, and what a disappointment for Satan! <RH, January 15, 1884 par. 7>

Our meeting closed about two o'clock, and we then took ample refreshments; but we had no time to devote to the preparation of extra dishes. We were having a feast of fat things; we were eating of the Bread of Heaven, and drinking rich draughts from the well of Bethlehem. Jesus graced the feast with his royal presence, and our hearts were joyful in him. The testimonies borne by our brethren and sisters were full of courage and gratitude to God; and their verdict was, "Oh, what a Thanksgiving day this has been! It is the best Thanksgiving day I ever experienced!" <RH, January 15, 1884 par. 8>

## The School at South Lancaster.

The meeting-house at South Lancaster was well filled, and all the services were of great interest. The wants of the cause in New England were presented. The school here has been productive of much good. As a result of its influence, several have gone out to labor in the cause of God, and students are constantly preparing themselves for some field of usefulness. Our brethren here have not been able to raise means to erect a suitable school-building and boarding-house to accommodate those who should attend this school. <RH, January 15, 1884 par. 9>

I was free in presenting the importance of broader plans, and many important and pointed testimonies were borne in response. Our limited ideas and calculations show our limited faith. We are not half awake to the importance of working while the day lasts, remembering that the night cometh when no man can work. If we have a mind to work, and plan trusting in Jesus for help and wisdom, we shall see great things accomplished; but if we fold our hands in unbelieving idleness, Jesus cannot do many mighty works for us. We are standing upon the very threshold of the eternal world, and we need to realize the claims God has upon us to do something, and to do it now. All the heart is to be given to God; all the powers are to be dedicated to his service. How many profess much, but do little! God requires far more of us than we perform. Love for the Saviour will beget love for souls, and this love will be expressed not in words merely, but in earnest, substantial deeds. Every genuine Christian will be a worker with Christ. He cannot selfishly hoard the means in his keeping; God wants it, and he cannot withhold the intrusted talent. <RH, January 15, 1884 par. 10>

A call was made for means to begin the erection of a college building and boarding house to meet the pressing needs of the cause in South Lancaster; and in about thirty minutes \$7,000 was subscribed, and pledges came in until the sum was increased to \$12,500. This was as it should be. No one was urged, but the brethren made their offerings freely, because their hearts were moved upon by the Holy Spirit; and they did no more than they ought to have done, considering what Jesus has done for them. I thank God that I can report evidences that our brethren have a zeal for the advancement of the cause of truth. I thank him that he has put it in their hearts to give their means and themselves also to the work. <RH, January 15, 1884 par. 11>

When I remember how forward our brethren in New England have been to respond to every call for means for our

missions and the various other enterprises connected with present truth, even calls coming from the Pacific coast, I feel very anxious that now, when the cause in New England is in great need, the brethren in other sections may reciprocate their liberality. They may do this by taking shares in the school buildings that must go up at once. Twenty-five dollars is the amount which the law of Massachusetts fixes as a share; will our brethren express their interest in this enterprise by taking as many shares as they shall choose? <RH, January 15, 1884 par. 12>

This is a precious opportunity for all to cheerfully take part in a good work. We have seen the deep movings of the Spirit of God. The Lord has been fitting up the teachers; he has been bringing them nearer to himself. Professor Bell has been drawing near to God, and his rich blessing has rested upon him. Brethren, remember that the field, although large, is one. We are serving the same Master, and no jealous feelings should arise. Let the work go forward everywhere, and let no feeling of envy come into any heart. The school at South Lancaster is not designed to take the place of that at Battle Creek, but to supply a great need in the Eastern States. There are many who cannot attend the College at Battle Creek, who can spend a short time at South Lancaster. <RH, January 15, 1884 par. 13>

We are responsible for the use we make of the blessings God has given us. Let gratitude for the precious gift of a Saviour move our hearts, and let all take part in this good work. The children need not be excluded; for the smallest sums will be accepted. Brethren in Michigan and adjoining States should make liberal offerings for the endowment fund, and for the erection of a suitable boarding-house to accommodate the students in Battle Creek; and at the same time, let all who can, have some share in the good work of the Lord in South Lancaster. <RH, January 15, 1884 par. 14>

Means can now be used to advance the cause of God, but those who wait till some future time will be too late. The cause has waited years for men to get ready to do, and work that ought to have been done years ago is not done yet. How many more years will God wait the convenience of moneyed men, who are doing their best to lay up treasure on earth, in direct opposition to the command of Christ? He says, "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." God has lent men strength to plant, to sow, to build, and to engage in various enterprises to accumulate means; and they most entirely lose sight of the great loss they sustain by not laying up treasure in Heaven. He has intrusted to individuals means to be used in advancing his cause. Will they unselfishly fulfill this trust? or will they wait until the Lord shall be obliged to curse the fruit of their grounds and their possessions, because they will rob him by appropriating his means to their own use? <RH, January 15, 1884 par. 15>

As I looked upon the few believers assembled in that small church in New England, and saw so large a sum raised so quickly without any labored effort, I thought of Michigan and the adjoining States, where, so far as means is concerned, the brethren have from fifty to seventy times the advantage of those in that small congregation. Very few of these New England brethren have means, and nearly all of them are poor, and their liberalities should provoke our wealthier brethren and sisters to good works. New England helped our College at Battle Creek, and was not slow in responding to the call for aid for our publishing house; and now is the time to help those who have stood in the front rank to aid in every enterprise. All that has yet been done for the school at South Lancaster has been done by the brethren in New England, while not abating their donations to others branches of the cause; now let the liberalities be mutual. <RH, January 15, 1884 par. 16>

## The Importance of Faith and Love.

I had freedom in speaking of the simplicity of faith and its exercise. Faith and feeling are distinct, one not being dependent upon the other. Faith, relying upon the naked promise, takes God at his word, not because of any special feeling, but because the Lord has said it, and will fulfill his word. I felt burdened for this dear people; for I knew that the tender regard for one another that should exist among the members of the Lord's family had not been cultivated. The light shining from the cross of Calvary reveals a love that is broad, and deep, and exhaustless. If we depend on our own strength, we may make every effort in our power, and not be able to approach this high standard; but if Christ abides in us and we in him, we can love in our sphere as fully as Christ does in his. How can we claim to be children of God, while we disregard the oft-repeated command to love one another? Says Christ: "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." Faith and love are the divine credentials we show to the world in proof that we are children of the light, and not of darkness. <RH, January 15, 1884 par. 17>

It is the special device of Satan to lead professed followers of Christ to love themselves, to hold themselves in high estimation. They exalt themselves above their brethren, and find fault as though their own judgment was unquestionable. It is self that divides brethren; but self must die. Christ will then be revealed in our words, in our tender regard for one another, and in a deportment characterized by true Christian politeness, free from affectation and

dissimulation. Religion does not consist in a harsh, dictatorial, overbearing spirit. Those who are full of mistakes themselves, but do not realize their errors, are the least pitiful toward the erring. They are not happy, but they charge their unhappiness upon the course that others have pursued. There is continual friction, and they do not see that it all originates with themselves. These dear souls need the converting power of God; they need transforming grace. They will then be pleasant Christians, lovable, forbearing, kind, and courteous. Jesus has borne with our perversities; he has forgiven our transgressions and pardoned our errors; and we should exercise a similar spirit toward our fellow-men, even though their course may be very trying to us. <RH, January 15, 1884 par. 18>

When unselfish love reigns in the heart, the Christ side of our character will be revealed in our dealings with minds. But when men claim that their stereotyped positions and views are perfect, they will be led to criticise the character and plans of others, and the Satan side of their own characters will be manifested. The precious plant of love must be cherished; all bitterness, all malice, must be put away. Then we shall realize the promise, "Ye shall find rest to your souls." The fluctuating, mournful, repining experience of most professed believers is anything but rest; it is labor, bondage, and sorrow. But there is not the least necessity for an unhappy religious experience in the life of any child of God. I would commend to all the important graces of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," as the rich cluster of fruit growing on the Christian tree. <RH, January 15, 1884 par. 19>

## January 29, 1884 Notes of Travel.

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By Mrs. E. G. White.  
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From Battle Creek, Mich., to Oakland, Cal.

A little before two o'clock on the morning of Dec. 16, our party left Battle Creek on our long journey across the plains to California. On this journey, in which I had visited Michigan, Massachusetts, Vermont, Maine, New York, Nebraska, Indiana, and Pennsylvania, I had seen more accomplished than I had anticipated. The Lord had seemed to mark out each step for me, and to give strength according to my day. I felt the need of guidance as never before. This was the first round of camp-meetings I had attended since my husband's death. He is no longer at my side as a counselor; and I must evermore lean more firmly on the arm of Infinite Power. <RH, January 29, 1884 par. 1>

On this first night of our journey, I slept about three hours. When we reached Chicago Sunday morning, Eld. R. F. Andrews, Dr. Anderson, and Bro. Shireman came into the car, and said they had made an appointment for me to speak in their newly hired hall, and the people were already assembling. My head was dizzy, and I knew I was in no condition to labor; but the pleadings of my brethren prevailed, and I was soon standing in the humble but well-filled room. While on my way to the hall, I had opportunity to offer a prayer for help and special grace, that I might have in my heart and on my lips words of truth which would strengthen the faith of the believing, and shed a ray of light upon the pathway of those who were in darkness. The Lord heard and answered my prayer. He gave me the assurance, as he has done many times before, that he was my helper. He hears the first breathing of our desires; and if it is for his glory, the mandate goes forth for help to be given as it is needed. <RH, January 29, 1884 par. 2>

I spoke an hour and a half with great freedom from Zech. 3:1-7, where Satan is represented as man's adversary, claiming his prey in the person of Joshua the high priest, even in the presence of the Lord of hosts; while our Advocate rebukes Satan, and pleads for man as a brand plucked from the burning. The people hung upon my words as those who were hungering for the bread of life. Tears started from many eyes, as I presented events to transpire in the near future which will test the people of God, bringing them where they will be required to make such decisions as Daniel made when the decree went forth that all who for the next thirty days should offer a petition to any save the king, should be thrown into the lion's den. Had Daniel obeyed the decree, he would have dishonored God; but he was true to principle, and the Lord delivered him. It is Satan's constant aim to exalt himself and his inventions, and to dishonor God. He is not satisfied unless he has the supremacy. It is not the purpose and work of God to compel men's consciences; but Satan pushes his advantages. He is a rebel against God and Christ, and is determined to war against them and those who are loyal to them. He hates them all with a bitterness that it is impossible to describe; and plots against the lives of those whom he cannot deceive by his devices. <RH, January 29, 1884 par. 3>

Brn. Corliss and St. John took part in this meeting. The precious season closed with prayer; and we were again hurrying through the icy streets to the cars. We resumed our journey westward, and the next morning reached Kansas

City, where I spent the day with my children, Edson and Emma White. From this point our party numbered forty-eight. We here took the skeleton-sleepers, our party occupying the whole of one car, and nearly all of another. <RH, January 29, 1884 par. 4>

Our train left Kansas City Monday evening, a little after nine o'clock. Tuesday we pursued our way across the wide Kansas prairies. Between ten and eleven o'clock in the evening, I was alarmed to find from the violent motion that the car we were in was off the track. Twenty-eight years ago when going from Jackson, Mich., to Wisconsin, I had a similar experience. The engine with part of the train was thrown from the track, and four persons lost their lives and a number were wounded. I thought of that time, and my heart was drawn out in prayer for safety from disaster and death. I called to my son to pull the bell rope. Before this could be done the lights had been shaken out; but to our great relief the cars soon stopped. The hind wheels were turned half way around; and had we not stopped just as we did, our car would have broken down, and the next car would have run into ours. Were not angels of God watching over us? I believe they were, and that could our eyes have been opened, we should have seen these holy beings, sent to preserve our lives. But for their care, we might have witnessed the suffering and death of dear friends. <RH, January 29, 1884 par. 5>

The accident was caused by running through a herd of cattle that had taken shelter from the wind and storm in a railroad cut. The storm prevented their being seen in time to stop the train, and so the engineer put on steam and drove through them. Eleven of these poor creatures were killed, and others were badly injured. <RH, January 29, 1884 par. 6>

Our car was left standing on the track while the engine and part of the train, including one of our cars with part of our company, went on to the next station; and as another train was expected, precautions were taken to prevent a collision. We were hindered about two hours. There was a lively scene on our car. All were astir, dressing, packing bedding, and moving into the next two cars. But though we were obliged to make this change in the night, and some of our company were moved into a crowded car and some into a cold one, none of us felt like murmuring. We were too deeply thankful that our hearts were not wrung with anguish over dead and dying friends. One of the railroad officials remarked that he had taken many parties across the plains, and had met with accidents, but he never before saw a company that were so cheerful under such circumstances. Not a word of complaint was uttered; and yet little children were roused up, and women in feeble health went to work with energy and cheerfulness. This was a merited compliment to our party; for under the trying circumstances, it would not have been surprising had there been just a little complaining. <RH, January 29, 1884 par. 7>

We remembered what sorrow and suffering might have been our portion. Twenty-eight years ago, when the train was wrecked three miles from Jackson, there was heard, not the moaning of dumb animals, but the groans and shrieks of wounded and dying human beings; and the next morning, as we took the cars to pursue our journey, we had on board the coffins of the dead, who, only a few hours before, had been as full of life and hope as any of us who were on the train. The psalmist says, "The angel of the Lord encampeth round about them that fear him, and delivereth them;" and we felt that our safety on this occasion was due to the protection of heavenly messengers. <RH, January 29, 1884 par. 8>

How carefully should we avoid mirth and unbecoming levity on the cars, on the boat, wherever we may be; for the daily record of disasters shows that there is no safety anywhere. Even in our homes we are in danger; for storms, floods, and fire are sweeping off thousands, while earthquakes are destroying additional thousands. If there ever was a time when we should be sober and watch unto prayer, it is now. Our lives are safe only when hid with Christ in God. We need every day to purify ourselves even as he is pure. There is always hope for us in God. Faith is our defense, for it connects our human weakness with divine power. Men may laugh at our credulity in believing that angels of God were commissioned to avert a terrible calamity; but I am just simple enough to believe it, and this faith I shall cherish. I believe that God delivered us from what Satan would have been glad to make a terrible calamity. <RH, January 29, 1884 par. 9>

I felt that some of us--nay, all of us on that train--had a great work to do for the Master. Some on board, had they lost their lives, would have had no hope of coming up in the first resurrection. Did these know that on that night they stood face to face with death, and Satan was claiming his own, who had served him, while God's hand was stretched out to save them? If these would only feel the gratitude they should, they would leave the ranks of the enemy, and make their calling and election sure. Not one of us is safe without the care of God. We must commit the care of our souls to Jesus, and by faith place our hands in his. I appeal to those who were on that train, if they should read these lines, to make thorough work of repentance. Will they realize that God has something for them to do, and change the current of their lives? By watchfulness, faith, and prayer, by the diligent use of every means of grace, and above all by the help of Jesus, who died for them, they may cast sin out of their hearts, and turn aside from following Satan. If the lives saved are henceforth devoted to the service of Jesus, this gracious deliverance will work out glorious results. <RH, January 29, 1884 par. 10>

At Denver we were told that we must go into a smoking-car, and at the same time no restriction was placed upon the smokers. When one or two were asked to forego smoking, they decidedly refused, declaring they should smoke all they chose to, and neither men nor women should hinder them. If any did not like it, "let them keep out of the car." These

men were tobacco slaves. They had lost their sense of manly politeness, and did not care for their appearance. If they would abandon the use of the disgusting, defiling narcotic, and then could see its effects on the physical, mental, and moral powers, they would exclaim, as we felt like saying, "The Lord deliver us from such associates, and from such degrading bondage!" <RH, January 29, 1884 par. 11>

I knew that to inhale tobacco smoke for any length of time was to imperil my life. On a former occasion, I had been obliged to take the smoke when crossing the plains in a palace sleeper. The government inspector of steamboats, whose duty it was to see that all the machinery was sound, was in our car; and his good wife and daughter told him they had no objection to his smoking; they rather enjoyed it. He thought it might be the same with us all. After breathing the poisoned air several hours, my head began to feel strangely, as though a tight band were about it; but I did not realize that it was the tobacco smoke. Everything began to look strange to me, and soon I was in a spasm. My husband and a sister that accompanied me worked over me three quarters of an hour before I was relieved, and it was weeks before I fully recovered. The gentleman was told that it was the poison of his tobacco that had produced this effect, and he smoked no more in the car. <RH, January 29, 1884 par. 12>

This man, who was doing an important work, whose decision involved the safety or peril of human life, did not understand the wonderful machinery of the human organism. He was indulging a habit which would cause friction, and mar the fine workings of the delicate organs of the human body. He might easily have learned that tobacco possesses deadly properties; that it not only impairs physical strength, but robs the mental faculties of much of their activity and vigor. <RH, January 29, 1884 par. 13>

Would that there were a law passed that none but strictly temperate men should have any position of trust on ships and railroads. No others are fit to be intrusted with human life. How many terrible calamities by sea and land are wholly due to rum and tobacco, the great day of God will reveal. No code of morals, no rules of etiquette, no force of reasoning, will avail with men who for rum and tobacco abandon the teachings of common sense and intelligent judgment. With them, self-created lust is the ruling power. <RH, January 29, 1884 par. 14>

None of our party used tobacco in any form, and we were unwilling to breathe the poisoned atmosphere of a smoking-car; and when those who had charge of the party decidedly protested against it, we were permitted to occupy a new day coach of an improved pattern, manufactured by the Pullman company, until we reached Ogden and were again provided with a skeleton sleeper. This new coach was the best we ever had the pleasure of riding in. The conveniences were similar to those we used to have when cars were first introduced, but they were improved. There was a ladies' toilet room, supplied with towels and other conveniences for washing. This was a luxury highly prized by all of us. We cannot see why the coaches for day passengers should be so destitute of these necessary things. On this car there was a toilet room for gentlemen also, and this is as it should be. Those who boast, that ours is an age of improvements, would receive the heartfelt gratitude of travelers if they would furnish the cars with such conveniences as this one was supplied with. <RH, January 29, 1884 par. 15>

We reached Ogden, Utah, Thursday morning; and by the kindness of the Union Pacific Railroad Company, our party were given a free excursion to Salt Lake City. As we were to spend but three hours here, we hired several conveyances, and were driven to points of the greatest interest. We visited the Mormon tabernacle, and also saw the new temple now in process of erection. This building was begun seven years ago, and has already cost \$2,000,000, and it is believed that seven years more will be required for its completion. We were gratified that we had this privilege of visiting the city of the Mormons; but we saw nothing very attractive in this place, and had no desire to make it our home. After we had started to return to Ogden, we found that two of our number had been left behind. We all greatly regretted this; but while we were planning what could be done to help them, a telegram was received at the station seven miles from Salt Lake City to hold the train, as an engine had been dispatched to bring them on. They would receive nothing for this great favor. <RH, January 29, 1884 par. 16>

During the entire journey we felt that angels of God were protecting us. In our preservation the night of the accident, we had unmistakable evidence that Heaven was interested in this little party making their way to the Pacific coast. Believing that special gratitude was due for this great mercy, it was decided that we hold a Bible-reading on the subject of Thanksgiving. This service was conducted by Eld. Corliss about ten o'clock Friday morning, not far from Tecoma, Nev. Some who were not of our faith joined in this interesting exercise. Gratitude for divine protection was made a prominent theme in subsequent services also. <RH, January 29, 1884 par. 17>

As the Sabbath drew on, we were left for two hours at Wells, Nev. We again assembled in one car for a prayer and social meeting. Twenty-six testimonies were borne, and the blessing of the Lord rested upon us. Some of the residents of the place looked in at the door to see what was going on, and seemed amazed as they saw us quietly holding a religious service, apparently as much at home in the car as in a church. There were several Chinese houses in this small place in the desert. Although it was still daylight, candles were burning before the door of one house and in another,

and several Chinamen were bowing in reverence before their idols. How grateful we should be that we have not been left in the darkness of heathenism to worship hideous idols of wood, the work of men's hands. The living God, who made heaven and earth, the sea, and all created things, is our God, and he is worthy of all honor. I was led to inquire, Have I set up idols in my heart? Have I allowed anything to come between myself and God, that he should not be supreme in my affections? We need individually to make close investigation on this point. The love of money, pride in dress and display,--anything that diverts the attention from God,--becomes an idol. <RH, January 29, 1884 par. 18>

On Sabbath, Dec. 22, we were at Winnemucca, Nev., two hours. I spoke, and enjoyed as much freedom as when speaking to thousands in our large churches or at camp-meetings. We had good singing, and enjoyed much of the blessing of the Lord. Sunday the cars made another long stop at Truckee, and Eld. St. John gave an interesting Bible-reading. In these services and on this journey, we seemed to be brought very near to Jesus, and our hearts were made glad in his love. <RH, January 29, 1884 par. 19>

Monday morning, Dec. 24, we arrived at Oakland, thankful that our long journey was ended, and glad to meet our dear friends again after an absence of nearly five months. Sabbath, Dec. 29, I spoke to the church in Oakland. The house was full; in the congregation were some not of our faith, and others who had recently received the truth. The Lord gave me freedom in speaking. My mind went back ten years to the first meetings held in Oakland in Bro. Tay's house. Then, there were about six in the faith; now, the church-members number about two hundred. The Lord has wrought in Oakland, and we expect to see a still larger number of believers there ere long. <RH, January 29, 1884 par. 20>

I reached my home in Healdsburg, Sunday, Dec. 30, in time to attend the Sabbath-school reunion on New Year's eve. <RH, January 29, 1884 par. 21>

## January 29, 1884 Sabbath-School Reunion at Healdsburg, Cal.

At the close of my long journey East, I reached my home in time to spend New Year's eve in Healdsburg. The College hall had been fitted up for a Sabbath-school reunion. Cypress wreaths, autumn leaves, evergreens, and flowers were tastefully arranged; and a large bell of evergreens hung from the arched doorway at the entrance to the room. The tree was well loaded with donations, which were to be used for the benefit of the poor, and to help purchase a bell. Except in a few instances, the names of the donors were not given; but appropriate Bible texts and mottoes were read as the gifts were taken down from the tree. On this occasion nothing was said or done that need burden the conscience of any one. <RH, January 29, 1884 par. 1>

Some have said to me, "Sr. White, what do you think of this? Is it in accordance with our faith?" I answer them, "Is it with *my* faith." In Healdsburg, San Francisco, and Oakland, there are many things to attract our children; large sums are expended every year on Christmas and New Year's in purchasing gifts for friends. These gifts are not generally satisfactory; for many receive presents that they do not need, when they would be glad to have some other article; some receive the same article from several different persons; and others receive nothing at all. We have tried earnestly to make the holidays as interesting as possible to the youth and children, while changing this order of things. Our object has been to keep them away from scenes of amusement among unbelievers. Instead of following a selfish custom, and giving to those from whom presents will be expected in return, let us make our offerings to the Lord. This plan has proved successful in many of our churches, and it was a success on this occasion, the donations amounting to \$138.00. Thus the new year was opened with offerings to the Giver of all our mercies and blessings. <RH, January 29, 1884 par. 2>

I have thought that while we restrain our children from worldly pleasures, that have a tendency to corrupt and mislead, we ought to provide them innocent recreation, to lead them in pleasant paths where there is no danger. No child of God need have a sad or mournful experience. Divine commands, divine promises, show that this is so. Wisdom's ways "are ways of pleasantness, and all her paths are peace." Worldly pleasures are infatuating; and for their momentary enjoyment, many sacrifice the friendship of Heaven, with the peace, love, and joy that it affords. But these chosen objects of delight soon become disgusting, unsatisfying. <RH, January 29, 1884 par. 3>

We want to do all in our power to win souls by presenting the attractions of the Christian life. Our God is a lover of the beautiful. He might have clothed the earth with brown and gray, and the trees with vestments of mourning instead of their foliage of living green; but he would have his children happy. Every leaf, every opening bud and blooming flower, is a token of his tender love; and we should aim to represent to others this wonderful love expressed in his created works. God would have every household and every church exert a winning power to draw the children away from the seducing pleasures of the world, and from association with those whose influence would have a corrupting tendency. Study to win the youth to Jesus. Impress their minds with the mercy and goodness of God in permitting them, sinful though they are, to enjoy the advantages, the glory and honor, of being sons and daughters of the Most High. What a stupendous thought, what unheard of condescension, what amazing love, that finite man may be allied to the

Omnipotent! "To them gave he power to become the sons of God, even to them that believe on his name." "Beloved, now are we the sons of God." Can any worldly honor equal this? <RH, January 29, 1884 par. 4>

Let us represent the Christian life as it really is; let us make the way cheerful, inviting, interesting. We can do this if we will. We may fill our own minds with vivid pictures of spiritual and eternal things, and in so doing help to make them a reality to other minds. Faith sees Jesus standing as our mediator at the right hand of God. Faith beholds the mansions he has gone to prepare for those who love him. Faith sees the robe and crown all prepared for the overcomer. Faith hears the songs of the redeemed, and brings eternal glories near. We must come close to Jesus in loving obedience, if we would see the King in his beauty.

Mrs. E. G. White. <RH, January 29, 1884 par. 5>  
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## February 5, 1884 Notes of Travel.

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By Mrs. E. G. White.

### - The Meeting at Wellsville, N. Y.

At the close of the meeting in South Lancaster, Mass., we went to Wellsville to meet with our brethren and sisters of the Pennsylvania Conference. On the way, we spent several days in the city of New York, at the home of Bro. and Sr. Boynton, who are engaged in missionary work there. It may seem that the work they are doing is a small beginning in so large a city, and that it cannot amount to much. It is indeed a small beginning; and when I see how great the work and how few the laborers, I am deeply pained. Dear brethren and sisters, when you become imbued with the missionary spirit, when you learn to love your neighbor as yourself, you will not be content to see souls perishing all around you without doing all you can to save them. <RH, February 5, 1884 par. 1>

The prophet Isaiah, speaking by divine inspiration, exclaims, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Want of faith in God and love for our fellow-men are the great sins of the present time. Selfishness, self-love, and love of display are withholding means from the Lord's treasury, and crippling the work that must be done. Satan is a sharp financier, and he manages with subtlety to keep in his service every dollar that he can; and money is invested in houses and lands and spent for selfish gratification that ought to be used in sending the light of truth to all parts of the world. Practical faith will lead to greater consecration. If a man believes present truth, his works will testify to the fact. The character of our work encourages the strongest faith; we have the treasury of Heaven to draw upon. Our large cities are to be entered by making beginnings, however small, and then working by faith. The Lord has committed to his followers the work of giving the message of warning, and those who have means should give financial aid. May the Lord move upon hearts to do this. <RH, February 5, 1884 par. 2>

In New York City we now have a reading-room and a depository for our publications. Ships are visited, and the publications placed on board are carried to all parts of the world. Until the Judgment shall sit, it will not be known how much good has been done by this sowing of the gospel seed. Although for a time it may seem to have perished, if sown in faith and with earnest prayer, it will spring up and bear fruit. Brethren, you who are making a small beginning in the large cities, you are doing a good work, one which ought to have been entered upon years ago. Do not be discouraged if at first you see but little fruit of your labor. Continue to sow beside all waters, remembering the words of Christ, "Without me ye can do nothing." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Will the people of God, who believe that we are living in the last days, wait for the light to be given to the world by some wonderful manifestation of divine power, while they themselves stand idle and irresponsible? Let us not, by our unbelief, stay the work of God and shut out his blessing. <RH, February 5, 1884 par. 3>

A larger number of the brethren of the Pennsylvania Conference were at the Wellsville meeting than we had expected to see. The ministers who attended the General Conference had received a blessing, and its influence was felt here. The meetings had been in progress two days when we arrived, and the brethren were already entering into the spirit of the work. Many manifested a strong desire for a new conversion, an entire submission to the will of God. Confessions of impatience, of fretfulness, of love of the world, were made with deep feeling. I was very anxious that the work should be thorough. Through his prophet God promises, "Ye shall find me, when ye shall search for me with all your heart." He demands the whole heart, or he will not accept the offering; many fail through being half-hearted. <RH, February 5, 1884



par. 4>

As soon as we realize that we are not our own, but are bought with a price, even the precious blood of the Son of God, we shall work from an altogether higher standpoint. God despises a dead offering; he requires a living sacrifice, with intellect, sensibilities, and will fully enlisted in his service. Every distinctive faculty should be devoted to this work,--our feet swift to move at the call of duty, our hands ready to act when work is to be done, our lips prepared to speak the truth in love, and show forth the praise of Him who has called us out of darkness into his marvelous light. We should continue this consecration, not taking anything from the altar; for this is sacrilege. When his people thus consecrate themselves in sincerity and humility, they are accepted of God; and they become to him a sweet-smelling savor, diffusing a rich fragrance throughout all the earth. The mind is at rest, and the eyes are opened to behold wonderful things out of the law of God. That which was not understood when the mind was darkened and divided now becomes clear. Oh, amazing light for all who by faith and patient reliance upon Jesus claim the fullness of the promise of God! <RH, February 5, 1884 par. 5>

I was enabled to walk a quarter of a mile to attend the meetings held at half past five in the morning. A very gratifying interest was manifested in these early meetings. Persevering labor was put forth, and was attended with good results. It is my earnest prayer that these dear brethren and sisters may daily learn precious lessons in the school of Christ. "Learn of me," says the great Teacher; "for I am meek and lowly in heart; and ye shall find rest to your souls." Would that every one of them would testify to the world the matchless power of God, and his wonderful love to the children of men! <RH, February 5, 1884 par. 6>

There were two young men at the Wellsville meeting who attended Battle Creek College at the time when there was a state of things among teachers and students that confused the mind. The spirit then prevailing was not a right spirit; and while some gave them right counsel, others gave them advice that was not so good. These young men confessed that they did not take a right course themselves, and expressed great regret that they did not do differently. I was glad to listen to these confessions, and I am sure that quite a number will have to make similar ones before they can advance in the divine life. May the Lord give these youth that repentance that needeth not to be repented of. <RH, February 5, 1884 par. 7>

At this meeting I knew that I had help from Jesus, the source of my strength. Without this divine aid, I could not have borne my testimony. Sunday I attended three meetings of our people, and at each one spoke about half an hour. In the afternoon I walked half a mile to the Baptist church, and for an hour and a half spoke to a full house on the subject of Temperance. There was the best of attention; and at the close of the service, several ladies came forward and expressed their grateful appreciation of the words spoken. <RH, February 5, 1884 par. 8>

I was glad to see our brethren and sisters manifest a disposition to bring their offerings to the Lord. At this meeting about five thousand dollars was pledged to be used in enlarging the missionary work in the Pennsylvania Conference, and in establishing a depository of our publications. The means raised exceeded their expectations; but it would be no more than just and right for them to raise ten thousand dollars, and I believe they will do it. I believe they will present their willing offerings to God, and he will bless them. <RH, February 5, 1884 par. 9>

We make progressive movements; but at every step prejudice and false ideas must be removed. This has been the case with every reformatory movement the world has ever seen. To some of small faith and selfish, money-loving disposition, each advance move has portended general disaster and an extravagant outlay of means. They have felt as did that poor man Judas when the ointment was poured upon the head of Jesus. Why this great waste? said he; this ought to have been sold, and the money given to the poor. Again and again, when some advance step has been taken, the selfish, cautious one have thought that everything was going to ruin; but when the battle has been fought against all odds, they have hailed the victory as a token that God was in the movement. When it has been so fully demonstrated that the work was of God that unbelief has had to yield, the men who led out, whose foresight was greater than that of others, who worked against all opposition, are hailed as men raised up for the time, and led by the Spirit of God. Do those men who blocked the way realize the work they have done? Do they see that the addition of their money, their strength, their faith, and courage, might have made the work stronger and more influential, and that their neglect to do what they could is sin? Many of these pioneers have become gray and enfeebled in making mighty efforts to advance the cause of God and the work of reform, while their brethren stood ready to wound them with their weapons of unbelief. There are graves in churchyards that would not now be there, had it not been for this very work of unbelief. Men of wisdom, mighty men of God, after having years added to their lives, and pressing through many obstacles, have failed, and gone to rest; and now we need their help. <RH, February 5, 1884 par. 10>

Would that we lived so near the cross that we could see as God sees, and work as he would have us work. If our brethren would learn the value of souls in the light of what their salvation has cost Jesus, they would know that souls are of greater value than houses and lands, gold and precious stones, or high positions of honor. Jesus calls upon us to love one another as he has loved us. May the Lord enlarge our minds to comprehend eternal things; for when we do,

selfishness will disappear, and we shall be doers of the word, and not idle hearers. <RH, February 5, 1884 par. 11>

We left our brethren and sisters in Pennsylvania greatly encouraged, and at twelve o'clock at night took the cars for Hornellsville. We rode one hour, and were then obliged to wait in the depot till half past four in the morning. I spent this time in writing. <RH, February 5, 1884 par. 12>

Monday evening, about eight o'clock, we arrived at Battle Creek, very weary, and with only a few days in which to prepare for our long journey across the plains. Friday night I spoke to the helpers at the Sanitarium, and on the Sabbath to a large congregation in the Tabernacle. These were my closing labors in the East on this journey, and I have to say to the praise of God, that he has sustained me at every step. I have prayed in the night season; and in the day, when traveling, I have been pleading with God for strength, for grace, for light from his presence; and I know in whom I have believed. I return to California with more strength and better courage than I had when I left Oakland the 12th of August. <RH, February 5, 1884 par. 13>

I desire the love of Jesus as I never desired it before. I see reason to praise God for his goodness, his preserving care, and for the sweet peace, joy, and courage he gave me on this journey. I started out by faith, and not by sight; and I have seen the hand of God in every day's labor, and daily his praise has been in my heart and on my lips. His Spirit has helped my infirmities in so marked a manner that I cannot fear to commit myself to his keeping. I have the perfect assurance of his love. He has heard and answered my prayers, and I will praise his name. <RH, February 5, 1884 par. 14>

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## March 4, 1884 Unity in Christ.

\*[An address to the ministers assembled in General Conference at Battle Creek, Mich., In their morning meeting held Nov. 7, 1883.]

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By Mrs. E. G. White.  
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Text:--"Seek ye the Lord, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness. It may be ye shall be hid in the day of the Lord's anger." <RH, March 4, 1884 par. 1>

These words are addressed to us, who are here assembled, who have wrought his judgments and kept his ordinances. It would be a sad thing if we were to neglect or refuse to seek the Lord earnestly. It would be a great mistake to let this precious opportunity pass unimproved; for there are great blessings for all who will seek for them with all their heart. <RH, March 4, 1884 par. 2>

Let each ask himself, "Have I done all that I can to bring light and freedom into this meeting?" We each have a work to do that no one can do for us. The Lord would be pleased to see us humble our hearts before him, confessing our sins, and righting every wrong that exists between us and our brethren. There is danger that the adversary will suggest that we need not humble our hearts before God; that we need not make confession to our brethren of the wrongs we have done them in speaking of their faults, magnifying their errors, putting wrong constructions upon their words, and letting into our hearts enmity against them. Some have entertained such feelings. Alienation, prejudice, and jealousy have ruled in hearts, and love for Jesus and for one another has been supplanted by these weeds of Satan's planting. Brethren, shall we let the enemy triumph by allowing these wrongs to go uncorrected? Or shall we, while attending these meetings, confess our own faults and forgive those of our brethren? Shall we here seek meekness? Shall we open our hearts to the pure, sweet influences of the Sun of Righteousness? The apostle exhorts, "Be pitiful, be courteous." Let the Christ-like qualities of love, gentleness, kindness, possess the soul. Let the character of Jesus shine through your characters, showing that you have the mind of Christ, that you are full of tender compassion for your brethren. <RH, March 4, 1884 par. 3>

In his last talk with his disciples before his cruel death, Jesus illustrated the union that exists between himself and his followers by the vine and its branches. Said he, "I am the vine; ye are the branches." He also prayed that his disciples might be one as he is one with the Father. Satan heard this prayer; he knows that in union there is strength; and he works hard to bring in dissensions and divisions among God's commandment-keeping people. It is his constant endeavor to thwart the design of Christ. He tempts man; and evil is so natural an element of the human heart that it cannot be overcome except by divine aid. We want the words of Jesus to abide in our hearts, that we may be doers of the word, and not hearers only. Our wills must be trained to obedience. <RH, March 4, 1884 par. 4>

As ambassadors for Christ, we are intrusted with the important work of presenting the truth before the people; and we are to do this, not merely by voice and pen, but by example also. This God requires of us; nothing short of this will he

accept. We must abide in Christ as the branch abides in the vine, or we shall not be fitted to bear the warning message to the world. The Lord has often to prune us, to remind us that a pure and holy God will allow no evil to stand before him unrebuked. Our sins and iniquities separate us from him. Then our first work is to put away sin; but in order to do this, we must come so close to God that we can understand his character and requirements, and thus measure our sinfulness and our need of a Saviour. <RH, March 4, 1884 par. 5>

Let us review our past year's labor, and see if we have done our whole duty. *God should be made first.* Have not some mingled so much of self with their labors that the Lord could not bless them with success? Have not some become self-sufficient? Have not others been dilatory, and almost idlers in the Lord's vineyard? Have they not neglected those branches of the work which were not agreeable, and chosen to do that part which was more pleasant? Dear brethren, have you watched for souls as they that must give account? Have you felt that you were responsible for their salvation? Have you suffered them to become selfish and worldly minded without faithfully presenting their danger before them? You have seen them robbing God in tithes and offerings; and have you held your peace? Have you not been afraid of incurring their displeasure, if you plainly presented their disregard of God's express command? What have you been doing, my brethren? Have you not been trying to carry the easy end of the yoke, while shunning to declare the whole counsel of God? Your churches and your Conferences will testify against you; for the sin of neglect is registered in the books of Heaven. <RH, March 4, 1884 par. 6>

It required condescension and sacrifice to prepare the way for man to be restored to the favor of God. The Son of the Most High became one of us, sharing the griefs and infirmities of human nature, that he might lift up fallen man and reunite him to God. Nor do the efforts in our behalf end with the great sacrifice made for our redemption. Divine forbearance and protecting care are ever in exercise to preserve souls from destruction; for it is Satan's constant work to separate them from Christ. We must resist his wiles with watchfulness and prayer; faith and preserving effort will give us the victory. <RH, March 4, 1884 par. 7>

Are we willing to put forth such efforts to save our fellow-men as Christ made for our salvation? Will we manifest such regard for the reputation and interest of our brethren as Jesus has taught us by his care for us? We are one in Christ. In his sight, the bond that unites believers is more sacred and enduring than any other tie. Christ is the Vine; we are branches, and only branches. This view of our relationship to him and to one another should lead us to labor earnestly for the salvation of our brethren. We must be faithful to do our appointed work, to reprove, rebuke, exhort, with all long-suffering and doctrine. This must be done in the spirit of meekness, while abiding in Christ. Here is our power over hearts. When Christ reigns in the hearts, selfishness will die out, and disinterested benevolence take its place. Coldness and indifference will then be considered as fatal as for a sentinel to sleep at his post, thus exposing the whole army to defeat and death. We must ever be on our guard. Our enemy is vigilant; he is ever watching for opportunities to come in with his snares. <RH, March 4, 1884 par. 8>

Should trials arise, tell all your troubles to Jesus. Should a branch of the vine lean away from its parent stalk, and depend upon some shrub to which it is not united? Shall those who profess Christ seek the friendship of worldlings, but have no communion with the Saviour? Take everything to him who gave his life for us. Oh! he loves us with a love that exceeds that of a mother for her helpless child. <RH, March 4, 1884 par. 9>

"Except ye abide in me," says Christ, "ye can do nothing." We need him every day; we cannot part with him for an hour. Every faculty of our being belongs to him, and should be dedicated to his service. My brethren, if you know that this union with Christ is required of you, and then neglect to maintain a consistent walk and to live in the exercise of faith, the heart will become hardened in disobedience. The tendency is to become self-important and emboldened in a wrong course. It is your duty to abide in Christ. We must be daily learners in his school. We must know the way ourselves before we can teach others how to walk in it. <RH, March 4, 1884 par. 10>

"Search the Scriptures," was the injunction of the Master. Many have lost much because they have neglected this duty. When we search the word of God, angels are by our side, reflecting bright beams of light upon its sacred pages. The Scriptures appeal to man as having power to choose between right and wrong; they speak to him in warning, in reproof, in entreaty, in encouragement. The mind must be exercised on the solemn truths of God's word, or it will grow weak. We have the truth brought out in publications, but it is not enough to rely upon other men's thoughts. We must examine for ourselves, and learn the reasons of our faith by comparing scripture with scripture. Take the Bible, and on your knees plead with God to enlighten your mind. If we would study the Bible diligently and prayerfully every day, we should every day see some beautiful truth in a new, clear, and forcible light. <RH, March 4, 1884 par. 11>

Our ministers are failing here. They are not Bible students, they are weak where they might be strong; for they take things for granted without searching for themselves. They do not become mighty in the Scriptures and in the power of God, because they are satisfied with their present position and attainments. They need to become familiar with prophecy, familiar with the strong pillars of our faith, familiar with the lessons of Christ. Then the man of God,

thoroughly furnished unto all good works, will make practical godliness his theme. <RH, March 4, 1884 par. 12>

Many do not make God prominent, but expect to do some great work themselves. Remember, brethren, that though you go forth weeping, sowing the precious seed of truth, you must depend upon divine power to aid you in securing the harvest, that you may return with rejoicing, bringing your sheaves with you. Let us work; let us become Bible students ourselves, and teach all who hear us to search the Scriptures. Preach your own words less, but establish Bible-readings. Let the Lord speak through his word directly to hearts; thus the truth will impress many minds, and the memory will retain it longer than it would a sermon. <RH, March 4, 1884 par. 13>

Sowers in the great harvest field, be diligent, steadfast, immovable, always abounding in the work of the Lord. To the gracious, sleepless, mighty One, hopefully and prayerfully commit the result of your labor. Grow in grace and in the knowledge of the truth. "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, March 4, 1884 par. 14>

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## March 11, 1884 Exacting Usury of Brethren.

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By Mrs. E. G. White.  
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When the Jews were restored to their native land after the Babylonish captivity, they found themselves in a deplorable state of insecurity and discouragement. The walls of Jerusalem were broken down. The favor of God, their blessing and defense, had been removed because of their transgressions; and there were continual rumors of threatened invasion by their enemies. At this time God raised up a deliverer for his people in the person of Nehemiah, who was also a religious reformer to restore the worship of the true God and correct wrongs among the people. On account of his courage and fidelity, he was chosen of God to do this great work. Nehemiah prayed much, and trusted in God to help him; yet he was a man of wise forethought and resolute action, and he neglected no precaution that could tend to the success of the enterprise he had undertaken. <RH, March 11, 1884 par. 1>

While under his direction the people were rebuilding the walls of Jerusalem, and at the same time defending themselves against their enemies, they suffered many privations. They had no courage to plant or sow, for they were sure of nothing. And the sabbatical year, which God had commanded them to keep, increased their difficulties by shortening their supplies. Many who had large families were unable to buy necessary food except on credit. "And there was a great cry of the people and their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters, are many; therefore we take up corn for them, that we may eat, and live. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children; and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already; neither is it in our power to redeem them; for other men have our lands and vineyards." <RH, March 11, 1884 par. 2>

Now was the time for the wealthy Jews to carry out the principles of the law of God, and show that they loved their neighbor as themselves. Did they do this? No; they saw that they had an opportunity to enrich themselves at the disadvantage of their neighbor, and they improved it. The Lord had commanded that every third year a tithe be raised for the benefit of the poor,--a tithe in addition to, and entirely distinct from, that given every year for the service of God. But instead of observing this law of kindness, love, and mercy, they took advantage of the necessities of the poor to charge exorbitant prices, nearly double what an article was really worth. <RH, March 11, 1884 par. 3>

The poorer class of people were obliged to borrow money to pay their tribute to the king; and the wealthy, who loaned this money, exacted high rates of interest. They took mortgages on the lands of the poor, and finally added them to their own large possessions. Thus some became very wealthy, while others were in deep poverty. But the rich felt no compassion for their poorer brethren, not even when they were obliged to sell their sons and daughters into bondage, with no hope of being able to redeem them. Nothing but accumulating distress, perpetual want and bondage, seemed to be before them. There appeared to be no prospect of redress, no hope of redeeming children or lands. Yet these men were of the same nation and faith as their more wealthy and prosperous brethren; they too belonged to the chosen people of God. <RH, March 11, 1884 par. 4>

Some had brought upon themselves financial embarrassment by their own mismanagement and want of foresight; but this was not a sufficient reason for oppressing them, and those who took this advantage were revealing their true character. They were going directly contrary to the letter and spirit of God's command: "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury." "Thou shalt not lend upon usury to thy brother: usury of money, usury of victuals, usury of anything that is lent upon usury." <RH, March 11, 1884 par. 5>

Nehemiah entered upon the work of reforming these wrongs with characteristic energy and promptness. He says: "And I was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. And I said unto them, We, after our ability, have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. Also I said, It is not good that ye do; ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?" <RH, March 11, 1884 par. 6>

The people had departed from the word of the Lord, and were following the inclination of their own hearts. And the rulers in Israel, the very ones who should have carried out the expressed will of God in dealing compassionately with the needy, who should have seen that no wrong was done, were themselves the worst oppressors. Nehemiah rebuked the rulers and the nobles for their unjust exaction. He set before them their course and its consequences, and their guilt in disobeying the command of God. He inquired, "Ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren, and my servants, might exact of them money and corn; I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook my lap, and said, So God shake out every man from his house, and from his labor, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise." <RH, March 11, 1884 par. 7>

Here is important instruction for all who would walk in the fear of the Lord and in the way of his commandments. Some who profess to be so walking are acting over again the course pursued by the rulers and nobles in Israel. Because they have the power, they exact more than is just and honest, and thus become oppressors. The word of God must be the rule in deal. Those who profess to love God, and yet take advantage of the necessities of their brethren to exact large interest, perhaps ten or twelve per cent, may for a time appear to gain by this course; but they will finally learn that God can scatter. The Lord will judge and punish; he will hear the cry of the oppressed, and will repay the oppressor according to his deeds. <RH, March 11, 1884 par. 8>

There are sins among us as a people. Love is not cherished as it should be. A cold, selfish, indifferent hard-heartedness is increasing, and this has separated us from our God. There are reasons why the Lord does not favor us with his presence and love; there is great need of sharp, pointed testimonies, for selfishness has eaten out the love of God from our hearts. Hear what the Lord says to his people: "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him naught; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou putteth thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy, in thy land." <RH, March 11, 1884 par. 9>

This is the voice of God to you, my brethren and sisters who profess to keep the law of God. That law requires that you love your neighbor as yourself. Are you doing it? Our faith is peculiar, and separates us from the world. Our enemies reproach us and bear false witness against us, and if we give them the least occasion, they will reproach our faith also. Do not, I beg of you, deceive your own souls. We are all debtors to divine justice, and we have nothing to pay; but Jesus so pitied us that he paid the debt. He became poor, that through his poverty we might be made rich; and we should prove the sincerity of our gratitude by works of liberality and love performed for Christ's sake. We are assured by the Lord that his poor will always be among us, and we may at any time express our gratitude for his goodness to us by being thoughtful and liberal to them. <RH, March 11, 1884 par. 10>

No institution that God has established can afford to be unjust or unfair in any of its business transactions, either with brethren or worldlings. In no case should advantage be taken with the excuse that it is justifiable and right because the

means gained will enrich the cause of God; for he will never approve injustice. The Bible rule, "Whatsoever ye would that men should do to you, do ye even so to them," should never be lost sight of in deal. Men in responsible positions should correct wrongs among the people, but they should not practice a wrong course themselves. <RH, March 11, 1884 par. 11>

God never designed that one man should prey upon another because the laws of the land justify him in this course. The world's maxims, customs, and practices are not to be our criterion; there is a higher law to be respected and obeyed. The religion of Christ has been regarded with contempt because his professed followers have acted out the selfishness of their hearts. Many worldlings and heathen abhor Christianity on account of the avarice, treachery, and cruelty of professed Christians. The churches retain upon their church-books the names of men who have gained their possessions by unjust usury; they support their luxurious and extravagant style of living by means wickedly obtained. <RH, March 11, 1884 par. 12>

Those who are made the depositaries of God's law, those who are preparing for the Judgment, when every one will receive as his works have been, should carefully review their course in the light of the word of God. The men whom God has made rulers and watchmen, should consult with one another as to the best means to reform every wrong; and they should teach the churches everywhere that if wrongs are not corrected, the guilty must be placed under censure. But it is too often the case that the very men who should see that mercy and tender pity are shown, are themselves at fault, and have justly earned the name of sharpers. If these men would have the favor of God and his prospering hand with them, they must learn the principles of right dealing in the school of Christ. <RH, March 11, 1884 par. 13>

As genuine faith and the love of God are cherished in the heart, they will be manifested in deeds of mercy and benevolence to our brethren, and in this manner selfishness will be overcome. Paul enjoins: "Let us do good unto all men, especially unto them who are of the household of faith." We have the word of God as our rule of action, and we need not fear to carry out its principles by dealing justly and loving mercy; for when we do this, God becomes our surety, and promises to bless all that we undertake. <RH, March 11, 1884 par. 14>

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## **March 18, 1884 A Sabbath Reform Needed.**

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**By Mrs. E. G. White.**  
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In the days of Nehemiah, when the children of Israel had brought upon themselves humiliation and distress by their departure from God in disregarding his law, they sometimes felt that God had forgotten them. The Lord showed his rebellious people that they were dependent upon him for prosperity and safety, yet his eye was upon them. They were feeble, exposed to the ravages of their enemies; yet they were the guardians of the worship of the true God, and were to preserve a knowledge of his law until the Prince of peace should come. Nehemiah was God's chosen instrument to effect a reformation among his people, and to deliver them from the oppression of their enemies. The circumstances were discouraging, but Nehemiah was a man of courage and fidelity. He caused the people to be instructed in the law they had broken. Precept by precept it was carefully explained, that all might fully understand the will of God. <RH, March 18, 1884 par. 1>

One of the principal ways in which the people had departed from God was in the desecration of the Sabbath. Heathen merchants, who came to Jerusalem to sell their wares, lodged outside the gates, and when they were opened in the morning, offered their goods for sale. Many of the Jews traded with them on the Sabbath; these not only broke the Sabbath themselves, but tried to remove the scruples of their more conscientious countrymen. Thus to a great extent the sacredness of the Sabbath was destroyed. <RH, March 18, 1884 par. 2>

The Jews acknowledged that their deplorable condition was the result of their transgressions; and in a general assembly, the Levites, as the representatives of the people, confessed God's goodness in his dealings with them, and their ingratitude and sins as a nation, and pleaded before God: "Now therefore, our God, the great, the mighty, and the terrible God, who keepeth covenant and mercy, let not all the trouble seem little before thee that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people; since the time of the kings of Assyria unto this day. Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly. Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. Behold, we are servants this day, and for the land that

thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it; and it yieldeth much increase unto the kings whom thou hast set over us because of our sins; also they have dominion over our bodies and over our cattle at their pleasure, and we are in great distress." <RH, March 18, 1884 par. 3>

Having suffered punishment for their sins, and acknowledged the justice of God in his dealings with them, they covenanted to obey his law. And that it might be a sure covenant, and preserved in a permanent form, it was written out, and the priests, Levites, and princes "sealed unto it." They had a clear knowledge of the claims of God and of the character of sin; and with those who had real principle, to see and understand was to act. <RH, March 18, 1884 par. 4>

We need Nehemiahs in 1884, who shall arouse the people to see how far they are from God through their transgressions. It is time for the whole Christian world to search the Scriptures for themselves; for in the pulpits all through our land the law of God is made void by precept and example. The papal power has thought to change the law of God by instituting a Sabbath for the world and the Christian church; and this spurious Sabbath is exalted and revered, while the Sabbath of Jehovah is trampled beneath unholy feet. But will the Lord degrade his law to meet the standard of men? Will he accept a man-made institution in place of the Sabbath which he has sanctified and blessed? No; the convenience or profit of men is not to supersede the claims of God; for he is a jealous God. He does not alter his precepts to gratify the desires of the ambitious or the covetous. "Thus saith the Lord" should be sufficient to settle all controversy. <RH, March 18, 1884 par. 5>

He who instituted the Sabbath has never changed it to a common day. He rested on a definite day, and blessed and sanctified a definite day, and he requires the human family to observe that definite day. Every part of God's plan will be perfectly executed. Satan has interfered, and attempted to thwart it; but there is no change in the law of God. The position that God blessed and sanctified a seventh part of time, and no day in particular, is one of Satan's devices. By this means he has so confused the minds of many that they regard God's holy rest-day as possessing no special sacredness; and because the world do so, they feel at liberty to set it aside, and select a Sabbath that suits their own convenience. And professed ministers of the gospel assure their congregations that this course is right. Those who are conscientiously observing the original Sabbath are styled heretics, deluded fanatics. But who are thus regarded in God's sight? Whom will he rebuke and punish--those who have kept the day that he blessed and sanctified; or those who, trampling upon the holy commandment, have accepted the institution of the papacy? <RH, March 18, 1884 par. 6>

There is need of a Sabbath reform among us, who profess to observe God's holy rest-day. Some discuss their business matters and lay plans on the Sabbath, and God looks upon this in the same light as though they engaged in the actual transaction of business. Others who are well acquainted with the Bible evidences that the seventh day is the Sabbath, enter into partnership with men who have no respect for God's holy day. A Sabbath-keeper cannot allow men in his employ, paid by his money, to work on the Sabbath. If, for the sake of gain, he allows the business in which he has an interest to be carried on on the Sabbath by his unbelieving partner, he is equally guilty with the unbeliever; and it is his duty to dissolve the relation, however much he may lose by so doing. Men may think they cannot afford to obey God, but they cannot afford to disobey him. Those who are careless in their observance of the Sabbath will suffer great loss. <RH, March 18, 1884 par. 7>

The Lord has a controversy with his professed people in these last days. In this controversy men in responsible positions will take a course directly opposite to that pursued by Nehemiah. They will not only ignore and despise the Sabbath themselves, but they will try to keep it from others by burying it beneath the rubbish of custom and tradition. In churches and in large gatherings in the open air, ministers will urge upon the people the necessity of keeping the first day of the week. There are calamities on sea and land: and these calamities will increase, one disaster following close upon another; and the little band of conscientious Sabbath-keepers will be pointed out as the ones who are bringing the wrath of God upon the world by their disregard of Sunday. <RH, March 18, 1884 par. 8>

Satan urges this falsehood that he may take the world captive. It is his plan to compel men to accept errors. He takes an active part in the promulgation of all false religions, and will stop at nothing in his efforts to enforce erroneous doctrines. Under a cloak of religious zeal, men, influenced by his spirit, have invented the most cruel tortures for their fellow-men, and have inflicted the most awful sufferings upon them. Satan and his agents have the same spirit still; and the history of the past will be repeated in our day. <RH, March 18, 1884 par. 9>

There are men who have set their minds and will to accomplish evil; in the dark recesses of their hearts they have resolved what crimes they will commit. These men are self-deceived. They have rejected God's great rule of right, and in its stead have erected a standard of their own, and comparing themselves with this standard they pronounce themselves holy. The Lord will permit them to reveal what is in their hearts, to act out the spirit of the master that controls them. He will let them show their hatred of his law in their treatment of those who are loyal to its requirements. They will be actuated by the same spirit of religious frenzy that goaded on the mob that crucified Christ; church and State will be united in the same corrupt harmony. <RH, March 18, 1884 par. 10>

The church of today has followed in the steps of the Jews of old, who set aside the commandments of God for their

own traditions. She has changed the ordinance, broken the everlasting covenant, and now, as then, pride, unbelief, and infidelity are the result. Her true condition is set forth in these words from the song of Moses: "They have corrupted themselves, their spot is not the spot of his children; they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?" <RH, March 18, 1884 par. 11>

When Nehemiah moved out as a reformer and deliverer in Israel, he was actuated by love to God and anxiety for the prosperity of his people. His heart was in the work he had undertaken; his hope, his energy his enthusiasm, his determination of character, were contagious, and inspired others with the same courage and lofty purpose. Each man became a Nehemiah in his own sphere, and helped to make stronger the hand and heart of his neighbor; and soon feebleness was succeeded by strength and courage. <RH, March 18, 1884 par. 12>

Here is a lesson for ministers and others who are laboring for the salvation of souls. Those who believe that we have the truth, that God has made us the depositaries of his law, should manifest the same earnestness and zeal that characterized Nehemiah. If ministers are inactive and irresolute, destitute of godly zeal, what can be expected of those to whom they minister? In some instances they may rise above the moral level of their teachers, but not often. But when ministers broaden their plans, and show that they are in earnest, the people will respond to their efforts; and disunited, dispirited workers will become united, strong, hopeful, and eager. <RH, March 18, 1884 par. 13>

It is a sin to be heedless, purposeless, and indifferent in any work in which we may engage, but especially in the work of God. Every enterprise connected with his cause should be carried forward with order, forethought, and earnest prayer. Faithful standard-bearers for God and his truth are wanted, and many are ready to respond to the call. As these see the iniquity and violence that exist in consequence of making void the law of God, they will see greater reason than ever to reverence that law, and will greatly prize its righteous, restraining influences. Contempt and reviling increases their love for the precepts of Jehovah. With David they will say, "It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." <RH, March 18, 1884 par. 14>

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## **March 25, 1884 May Christians Manufacture Wine and Cider?**

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**By Mrs. E. G. White.**  
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I have received letters from different individuals, inquiring if I think it in accordance with our faith to raise hops, knowing that they are principally used in the manufacture of intoxicating drinks, or to engage in the manufacture of wine or cider for the market. <RH, March 25, 1884 par. 1>

I cannot see how, in the light of the law of God, Christians can conscientiously engage in these pursuits. All these articles may be put to a good use, and prove a blessing; and they may be perverted to a wrong use, and prove a temptation and a curse. Cider and wine may be canned when fresh, and kept sweet a long time, and if used in an unfermented state, they will not dethrone reason. But do we know of what this palatable sweet cider is made? Those who manufacture apples into cider for the market are not very careful as to the condition of the fruit used, and in many cases the juice of decayed apples is expressed. Those who would not think of taking the poison of rotten apples into their system, will drink the cider made from them, and call it a luxury; but the microscope would reveal the fact that this pleasant beverage is often unfit for the human stomach, even when fresh from the press. If it is boiled, and care is taken to remove the impurities, it is less objectionable. <RH, March 25, 1884 par. 2>

I have often heard people say, "Oh! this is only sweet cider; it is perfectly harmless, and even healthful." Several quarts, perhaps gallons, are carried home. For a few days it is sweet; then fermentation begins. The sharp flavor makes it all the more acceptable to many palates, and the lover of sweet wine or cider is loath to admit that his favorite beverage ever becomes hard and sour. Persons may become just as really intoxicated on wine and cider as on stronger drinks, and the worst kind of inebriation is produced by these so-called milder drinks. The passions are more perverse; the transformation of character is greater, more determined, and obstinate. A few quarts of cider or sweet wine may awaken a taste for stronger drinks, and many who have become confirmed drunkards have thus laid the foundation of the drinking habit. <RH, March 25, 1884 par. 3>

It is not safe, by any means, for some to have wine or cider in the house. They have inherited an appetite for stimulants, which Satan is continually soliciting them to indulge. If they yield to his temptations, they do not stop; appetite clamors for indulgence, and is gratified to their ruin. The brain is benumbed and clouded; reason no longer



holds the reins, but they are laid on the neck of lust. Licentiousness, adultery, and vices of almost every type are committed as the result of indulging the appetite for wine and cider. A professor of religion who loves these stimulants, and accustoms himself to their use, never grows in grace. He becomes gross and sensual; the animal passions control the higher powers of the mind, and virtue is not cherished. <RH, March 25, 1884 par. 4>

Moderate drinking is the school in which men are receiving an education for the drunkard's career. So gradually does Satan lead away from the strongholds of temperance, so insidiously do the harmless wine and cider exert their influence upon the taste, that the highway to drunkenness is entered upon all unsuspectingly. The taste for stimulants is cultivated; the nervous system is disordered; Satan keeps the mind in a fever of unrest; and the poor victim imagining himself perfectly secure, goes on and on, until every barrier is broken down, every principle sacrificed. The strongest resolutions are undermined; and eternal interests are not strong enough to keep the debased appetite under the control of reason. <RH, March 25, 1884 par. 5>

Some are never really drunk, but are always under the influence of cider or fermented wine. They are feverish, unbalanced in mind, not really delirious, but in fully as evil a condition; for all the noble powers of the mind are perverted. A tendency to disease of various kinds, as dropsy, liver complaint, trembling nerves, and a determination of blood to the head, results from the habitual use of sour cider. By its use, many bring upon themselves permanent disease. Some die of consumption or fall under the power of apoplexy from this cause alone. Some suffer from dyspepsia. Every vital function refuses to act, and the physicians tell them that they have liver complaint, when if they would break in the head of the cider barrel, and never give way to the temptation to replace it, their abused life-forces would recover their vigor. <RH, March 25, 1884 par. 6>

Cider-drinking leads to the use of stronger drinks. The stomach loses its natural vigor, and something stronger is needed to arouse it to action. On one occasion when my husband and myself were traveling, we were obliged to spend several hours waiting for the train. While we were in the depot, a red-faced, bloated farmer came into the restaurant connected with it, and in a loud, rough voice asked, "Have you first-class brandy?" He was answered in the affirmative, and ordered half a tumbler. "Have you pepper sauce?" "Yes," was the answer. "Well, put in two large spoonfuls." He next ordered two spoonfuls of alcohol added, and concluded by calling for "a good dose of black pepper." The man who was preparing it asked, "What will you do with such a mixture?" He replied, "I guess that will take hold," and placing the full glass to his lips, drank the whole of this fiery compound. Said my husband, "That man has used stimulants until he has destroyed the tender coats of the stomach. I should suppose that they must be as insensible as a burnt boot." <RH, March 25, 1884 par. 7>

Many, as they read this, will laugh at the warning of danger. They will say, "Surely the little wine or cider that I use cannot hurt me." Satan has marked such as his prey; he leads them on step by step, and they perceive it not until the chains of habit and appetite are too strong to be broken. We see the power that appetite for strong drink has over men; we see how many of all professions and of heavy responsibilities, men of exalted station, of eminent talents, of great attainments, of fine feeling, of strong nerves, and of high reasoning powers, sacrifice everything for the indulgence of appetite until they are reduced to the level of the brutes; and in very many cases their downward course commenced with the use of wine or cider. Knowing this, I take my stand decidedly in opposition to the manufacture of wine or cider to be used as a beverage. <RH, March 25, 1884 par. 8>

When intelligent men and women who are professedly Christians, plead that there is no harm in making wine or cider for the market, because when unfermented it will not intoxicate, I feel sad at heart. I know there is another side to this subject that they refuse to look upon; for selfishness has closed their eyes to the terrible evils that may result from the use of these stimulants. I have a few acres of land that, when I purchased it, was set out to wine grapes; but I will not sell one pound of these grapes to any winery. The money I should get for them would increase my income; but rather than aid the cause of intemperance by allowing them to be converted into wine, I would let them decay upon the vines. And I do not see how our brethren can abstain from all appearance of evil, and engage largely in the business of hop-raising, knowing to what use the hops are put. Those who help to produce these beverages that encourage and educate the appetite for stimulants, will be rewarded as their works have been. They are transgressors of the law of God; and they will be punished for the sins which they commit, and for those which they have influenced others to commit through the temptations which they have placed in their way. <RH, March 25, 1884 par. 9>

Let all who profess to believe the truth for this time, and to be reformers, act in accordance with their faith. If one whose name is on the church book manufactures wine or cider for the market, he should be faithfully labored with, and if he continues the practice, he should be placed under censure of the church. Those who will not be dissuaded from doing this work, are unworthy of a place and a name among the people of God. We are to be followers of Christ, to set our hearts and our influence against every evil practice. How should we feel in the day when God's judgments are poured out, to meet men who have become drunkards through our influence? We are living in the antitypical day of

atonement, and our cases must soon come in review before God. How shall we stand in the courts of Heaven, if our course of action has encouraged the use of stimulants that pervert reason, and are destructive of virtue, purity, and the love of God? <RH, March 25, 1884 par. 10>

The lawyer asked Christ, "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Eternal life is the prize at stake, and Christ tells us how we may gain it. He directs us to the written word, "How readest thou?" The way is there pointed out; we are to love God supremely and our neighbor as ourselves. But if we love our neighbor as ourselves, we shall not throw upon the market anything that will be a snare to him. <RH, March 25, 1884 par. 11>

Love to God and man is the Christian's whole duty. The law of love is written upon the tablets of the soul, the spirit of Christ dwells in him, and his character appears in good works. Jesus became poor, that through his poverty we might be made rich. What sacrifices are we willing to make for his sake? Have we his love enshrined in our hearts? Do we love our neighbor as Christ loved him? If we have this love for souls, it will lead us to consider carefully whether by our words, our acts, our influence in any way, we are placing temptation before those who have little moral power. We shall not censure the weak and suffering, as the Pharisees were continually doing; but we shall endeavor to remove every stone of stumbling from our brother's path, lest the lame be turned out of the way. <RH, March 25, 1884 par. 12>

As a people, we profess to be reformers, to be light-bearers in the world, to be faithful sentinels for God, guarding every avenue whereby Satan could come in with his temptations to pervert the appetite. Our example and influence must be a power on the side of reform. We must abstain from any practice which will blunt the conscience, or encourage temptation. We must open no door that will give Satan access to the mind of one human being formed in the image of God. If all would be vigilant and faithful in guarding the little openings made by the moderate use of the so-called harmless wine and cider, the highway to drunkenness would be closed up. What is needed in every community is firm purpose, and a will to touch not, taste not, handle not; then the temperance reformation would be strong, permanent, and thorough. <RH, March 25, 1884 par. 13>

The love of money will lead men to violate conscience. Perhaps that very money may be brought to the Lord's treasury; but he will not accept any such offering, it is an offense to him. It was obtained by transgressing his law, which requires that a man love his neighbor as himself. It is no excuse for the transgressor to say that if he had not made wine or cider, somebody else would, and his neighbor might have become a drunkard just the same. Because some will place the bottle to their neighbor's lips, will Christians venture to stain their garments with the blood of souls,--to incur the curse pronounced upon those who place this temptation in the way of erring men? Jesus calls upon his followers to stand under his banner, and aid in destroying the works of the devil. <RH, March 25, 1884 par. 14>

The world's Redeemer, who knows well the state of society in the last days, represents eating and drinking as the sins that condemn this age. He tells us that as it was in the days of Noah, so shall it be when the Son of man is revealed. "They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away." Just such a state of things will exist in the last days, and those who believe these warnings will use the utmost caution not to take a course that will bring them under condemnation. <RH, March 25, 1884 par. 15>

Brethren, let us look at this matter in the light of the Scriptures, and exert a decided influence on the side of temperance in all things. Apples and grapes are God's gifts; they may be put to excellent use as healthful articles of food, or they may be abused by being put to a wrong use. Already God is blighting the grape vine and the apple crop because of men's sinful practices. We stand before the world as reformers; let us give no occasion for infidels or unbelievers to reproach our faith. Said Christ, "Ye are the salt of the earth," "the light of the world." Let us show that our hearts and consciences are under the transforming influence of divine grace, and that our lives are governed by the pure principles of the law of God, even though these principles may require the sacrifice of temporal interests. <RH, March 25, 1884 par. 16>

## March 25, 1884 "Apples of Gold."

Solomon declares that "a word fitly spoken is like apples of gold in pictures of silver." Such the reader will find to be the following words from the pen of Sr. White. It was a private letter, but the friends among whom it has circulated have found so much comfort and encouragement in it that we are induced to take the liberty to make public the following extract for the benefit of our readers in general:-- <RH, March 25, 1884 par. 1>

"I feel continually grateful to God for his merciful kindness. When I think how weak and feeble I was when I started on my eastern journey, and how the Lord sustained and blessed me, and returned me home in safety, my heart is filled to overflowing with his great love. As I write upon my book I feel intensely moved. I want to get it out as soon as possible, for our people need it so much. I shall complete it next month, if the Lord gives me health as he has done. I have been unable to sleep nights for thinking of the important things to take place. Three hours, and sometimes five, is the most I get of sleep; my mind is stirred so deeply I cannot rest. Write, write, write, I feel that I must and not delay.

<RH, March 25, 1884 par. 2>

"Great things are before us, and we want to call the people from their indifference to get ready. Things that are eternal crowd upon my vision day and night; the things that are temporal fade from my sight. We are not now to cast away our confidence, but to have firm assurance, firmer than ever before. Hitherto hath the Lord helped us, and he will help us to the end. We will look to the monumental pillars, reminders of what the Lord hath done, to comfort and to save us from the hand of the destroyer. We want to have fresh in our memory every tear the Lord has wiped from our eyes, every pain he has soothed, every anxiety removed, every fear dispelled, every want supplied, every mercy bestowed, and thus strengthen ourselves for all that is before us through the remainder of our pilgrimage. We can but look onward to new perplexities in the coming conflict, but we may look on what is past as well as what is to come, and say,--Hitherto hath the Lord helped us. "As thy days, so shall thy strength be." The trial will not exceed the strength which shall be given us to bear. Then let us take up our work just where we find it, without one word of repining, believing nothing can come but that strength will come proportionate to the trial.

<RH, March 25, 1884 par. 3>

"Our children are in the hands of God. Our faith must awaken to grasp the promises; and we must not repine, nor be mournful, for then we dishonor God. We must encourage a cheerful, hopeful frame of mind. Our present peace must not be disturbed by anticipated trials; for God will never leave nor forsake one soul who trusts in him. God is better unto us than our fears. If we would encourage a diligent remembrance and recital of our mercies, counting up instances in which God has wrought for us, in which he has interposed his power and his grace when sorely perplexed, sustaining us when falling, comforting us when sorrowing, we would see that it is unbelief to distrust God or to be filled with anxiety. Let mercies be remembered and enjoyed daily. We must daily live by faith.

<RH, March 25, 1884 par. 4>

"I do not know what called out these remarks, only the thought that many will look away from present duties, present comfort and blessings, and be borrowing trouble in regard to the future crisis. This will be making a time of trouble beforehand, and we will receive no grace for any such anticipated troubles. Rejoice in God always. Today praise God for his grace, and continue to praise him every day; and then when the scenes of sore conflicts come, having learned the lesson of holy confidence, of blessed trust, we place our hands in the hands of Christ, our feet on the rock, and we are secure from storm and tempest."

<RH, March 25, 1884 par. 5>

## **April 8, 1884 Humility and Faithfulness in Laborers.**

\*[Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., In their morning meeting held Nov. 8, 1883.]

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**By Mrs. E. G. White.**  
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God requires that we confess our sins and humble our hearts before him; but at the same time we should have confidence in him as a tender Father, who will not forsake those who put their trust in him. We do not realize how many of us walk by sight and not by faith. We believe the things that are seen, but do not appreciate the precious promises given us in his word. And yet we cannot dishonor God more decidedly than by showing that we distrust what he says, and question whether the Lord is in earnest with us or is deceiving us.

<RH, April 8, 1884 par. 1>

There are many who are really troubled because low, debasing thoughts come into the mind, and are not easily banished. Satan has his evil angels around us; and though they cannot read men's thoughts, they closely watch their words and actions. Satan takes advantage of the weaknesses and defects of character that are thus revealed, and presses his temptations where there is the least power of resistance. He makes evil suggestions, and inspires worldly thoughts, knowing that he can thus bring the soul into condemnation and bondage. To those who are selfish, worldly, avaricious, proud, fault-finding, or given to detraction,--to all who are cherishing errors and defects of character,--Satan presents the indulgence of self, and leads the soul off upon a track that the Bible condemns, but which he makes appear

attractive. <RH, April 8, 1884 par. 2>

For every class of temptations there is a remedy. We are not left to ourselves to fight the battle against self and our sinful natures in our own finite strength. Jesus is a mighty helper, a never-failing support. His followers should develop symmetrical characters by strengthening weak traits. They must become Christ-like in disposition and pure and holy in life. None can do this in their own strength, but Jesus can give the daily grace needed to do this work. None need fail or become discouraged, when such ample provision has been made for us. <RH, April 8, 1884 par. 3>

The mind must be restrained, and not allowed to wander. It should be trained to dwell upon the Scriptures, and upon noble, elevating themes. Portions of Scripture, even whole chapters, may be committed to memory, to be repeated when Satan comes in with his temptations. The fifty-eighth chapter of Isaiah is a profitable one for this purpose. Wall the soul in with the restrictions and instructions given by inspiration of the Spirit of God. When Satan would lead the mind to dwell upon earthly and sensual things, he is most effectually resisted with "It is written." When he suggests doubts as to whether we are really the people whom God is leading, whom by tests and provings he is preparing to stand in the great day, be ready to meet his insinuations by presenting the clear evidence from the word of God that this is the remnant people who are keeping the commandments of God and the faith of Jesus. <RH, April 8, 1884 par. 4>

It is natural for us to have much self-confidence and to follow our own ideas, and in so doing we separate from God; and we do not realize how far we are from him, until the sense of self-security is so firmly established that we are not afraid of failure. We should be much in prayer. We need Jesus as our counselor; at every step we need him as our guide and protector. If there was more praying, more pleading with God to work for us, there would be a greater dependence on him, and faith would be strengthened to take him at his word. It would be easier to believe that if we ask for grace or wisdom, we shall receive it; because his word says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "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." <RH, April 8, 1884 par. 5>

Ministers would be more successful in their labor, if they would talk less of self and more of Christ. Of ourselves, we have no power to reach hearts; it is only by divine aid that we can find access to them. Brethren, teach the people to rely upon Jesus; lead them to feel that they are not dependent on the minister, but must have an experience for themselves. The minister is not infallible. He may err; ambition and unhallowed passion may burn in his heart; the vampire of envy may mar his work; he may defraud God of the glory due to his name by so laboring that the credit will be given to the poor, erring, finite instrument. The true laborer will take care that his hearers understand the leading points of our faith, and that they keep distinctly in mind the old landmarks, the way by which the Lord has led his people. He will teach them to look to God for themselves, expecting the outpouring of his Spirit. If those who profess to be teachers of the truth teach their own ideas independent of the opinions of their brethren, they should be labored with as unfaithful in their work. One who feels at liberty to advance what he chooses and keep back what he chooses, should not be encouraged to labor in the ministry; for he is failing to prepare a people to stand in the day of the Lord. <RH, April 8, 1884 par. 6>

It is not the best way to have one or two ministers go over the same ground again and again. There should be an interchange of laborers. They should not be confined to one field, but should labor in different Conferences, that the churches may have the benefit of their differing gifts. When this was done in the past, greater success attended the laborers. <RH, April 8, 1884 par. 7>

Some fail to educate the people to do their whole duty. They preach that part of our faith which will not create opposition and displease their hearers; but they do not declare the whole truth. The people enjoy their preaching; but there is a lack of spirituality, because the claims of God are not met. His people do not give him in tithes and offerings that which is his own. This robbery of God, which is practiced by both rich and poor, brings darkness into the churches; and the minister who labors with them, and who does not show them the plainly revealed will of God, is brought under condemnation with the people, because he neglects his duty. <RH, April 8, 1884 par. 8>

Brethren, the Lord will help you, if you seek his help; but do not exalt self, do not call the attention of the people to self. There is a spirit of worldliness coming into the church, and it must be firmly met and rebuked. If this is not done, there is a failure to make known the whole counsel of God. Unless we humble our hearts before God, unless we seek him earnestly, we shall be overcome by the temptations of Satan; and those whom we neglect to warn, to reprove, to exhort, with all long-suffering and doctrine, will be ensnared by his devices, and we shall not be guiltless. Our duty is not done when we preach the word. We are to labor for souls; we are to bring to bear every means within our power to reach them. Let us labor in the Spirit of the living God; let us love souls; let us pray for them, and weep over them. Come close to your brethren when you see them in danger. It is time that there was more personal labor done in the churches. If one-half of the time spent in sermonizing was devoted to this kind of labor, the churches in the several Conferences would be in a more healthful condition. Take your Bibles, and devote one-half of the time now given to discourses to educating the people to understand the Scriptures and the claims of God upon them. We have no time to

lose; we must be in earnest. May the Lord help us to put on the whole armor of God, and labor for time and for eternity.  
<RH, April 8, 1884 par. 9>

## April 15, 1884 The Christian's Refuge.

\*[Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., In their morning meeting held Nov. 9, 1883.]

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By Mrs. E. G. White.  
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On this morning there was a spirit of earnest intercession for the Lord to reveal himself among us in power. My heart was especially drawn out in prayer, and the Lord heard and blessed us. Testimonies were borne by many discouraged ones, who felt that their imperfections were so great that the Lord could not use them in his cause. This was the language of unbelief. <RH, April 15, 1884 par. 1>

I tried to point these dear souls to Jesus, who is our refuge, a present help in every time of need. He does not give us up because of our sins. We may make mistakes and grieve his Spirit; but when we repent, and come to him with contrite hearts, he will not turn us away. There are hindrances to be removed. Wrong feelings have been cherished, and there have been pride, self-sufficiency, impatience, and murmurings. All these separate us from God. Sins must be confessed; there must be a deeper work of grace in the heart. Those who feel weak and discouraged may become strong men of God, and do noble work for the Master. But they must work from a high standpoint; they must be influenced by no selfish motives. <RH, April 15, 1884 par. 2>

No work that can engage our attention is of greater importance than a preparation for the future immortal life. We must watch unto prayer. We must learn in the school of Christ. Nothing but his righteousness can entitle us to one of the blessings of the covenant of grace. We have long desired and tried to obtain these blessings, but have not received them, because we have cherished the idea that we could do something to make ourselves worthy of them. We have not looked away from ourselves, believing that Jesus is a living Saviour. We must not think that our own grace and merits will save us; the grace of Christ is our only hope of salvation. Through his prophet the Lord promises, "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." We must believe the naked promise, and not accept feeling for faith. When we trust God fully, when we rely upon the merits of Jesus as a sin-pardoning Saviour, we shall receive all the help that we can desire. <RH, April 15, 1884 par. 3>

Our hearts have grown unfeeling and unimpressible through lack of faith. We look to self, as though we had power to save ourselves; but Jesus died for us because we were helpless to do this. In him is our hope, our justification, our righteousness. We are to look and live. We should not despond, and fear that we have no Saviour, or that he has no thoughts of mercy toward us. At this very time he is carrying on his work in our behalf, inviting us to come to him in our helplessness, and be saved. We dishonor him by our unbelief. It is astonishing how shamefully we treat our very best Friend, how little confidence we repose in Him who is able to save to the uttermost, and who has given us every evidence of his great love. My brethren, let us teach faith by precept and example. <RH, April 15, 1884 par. 4>

What a sacred trust God has committed to us in making us his servants to aid in the work of saving souls. He has intrusted to us great truths, a most solemn, testing message for the world. Our duty is not simply to preach, but to minister, to come close to hearts, to put forth personal efforts by the fireside. We should use our intrusted talents with skill and wisdom, that we may present the precious light of truth in the most pleasing manner, the way best calculated to win souls. <RH, April 15, 1884 par. 5>

Paul thus speaks of the ministry of the new covenant: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily." What a responsibility is this! A work is here brought to view that is more laborious than merely preaching the word; it is to represent Christ in our character, to be living epistles, known and read of all men. <RH, April 15, 1884 par. 6>

We may be cheerful; for there is nothing gloomy in the religion of Jesus. While all lightness, trifling, and jesting,

which the apostle says are not convenient, are to be studiously avoided, there is a sweet rest and peace in Jesus that will be expressed in the countenance. Christians will not be mournful, depressed, and despairing. They will be sober-minded; yet they will show to the world a cheerfulness which only grace can impart. <RH, April 15, 1884 par. 7>

"The love of Christ constraineth us." We must cherish love; and if those for whom we labor do not appreciate our efforts, we must not allow discontent or wrong feelings to rule in our hearts. Murmuring thoughts, jealousies, and evil surmisings will embitter the life and mar the labors. Unless firmly and persistently resisted, we must, as laborers in the Lord's vineyard, persevere in our efforts. It is the Lord who has called us to this work, and we should have an eye single to his glory. We must not trust to our own efforts, as though we could do the work of converting souls; for this is impossible. God alone can convict and convert. Jesus invites sinners to come to him with all their burdens and perplexities, and he will give them rest and peace. <RH, April 15, 1884 par. 8>

Let us never forget that Jesus loves us. He died for us, and now he lives to make intercession in our behalf. And the Father also loves us, and desires our happiness. "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?" Brethren, you should set an example of faith, confidence, and love to the churches over which the Lord has made you overseers. Will you do your work with fidelity in the fear of God? Will you feel that you must avail yourselves of every opportunity to obtain grace and power from on high, that you may render to God the very best and highest service possible? If he has made us his agents to bless and save souls, we must keep in the heavenly current. At an infinite cost, every provision has been made for us, that we might not be bodies of darkness, but all light in the Lord; and we should lead the people to the light, bringing them nearer the standard, until every man is presented perfect in Christ Jesus. To this end let us labor in hope, ever remembering the Source of our strength. <RH, April 15, 1884 par. 9>

As you make the prayer, "Open thou mine eyes, that I may behold wondrous things out of thy law," the claims of God will be plain and distinct. The vices and wickedness of society will grieve the soul that views sin from the Bible standpoint. This sense of sin should not be lessened, but the love of souls increased. Light from the word of God is shining upon us and all around us; and we should try by every means in our power to bring this light before others, remembering that the religion of Jesus may be to every one a glorious, divine reality. <RH, April 15, 1884 par. 10>

If, as laborers in the cause of God, you feel that you have borne greater cares and trials than have fallen to the share of others, remember that for you there is a peace unknown to those who shun these burdens. But do not force your trials upon others; do not groan over them. There is comfort and joy in the service of Christ. The Christian gives the Lord his entire affections, but he takes as well as gives; and his language is not that of a murmurer or a constant backslider. He makes no effort to appear righteous, but his life shows that he is led by the Holy Spirit. He can speak with assurance of his hope in Christ; for has he not the promise of God? <RH, April 15, 1884 par. 11>

We honor God most when we trust him most. Anxiety and worryment in his service, talking fears and doubts as to whether we shall be saved, savors of selfishness. True faith is more solicitous to know what can be done today. As we take up our duties one by one, each will come in its proper place; and the faithful discharge of these duties, however small, opens a field where all the powers of the mind can be employed in the service of God. His will will be known and obeyed. <RH, April 15, 1884 par. 12>

Brethren, you have expressed many doubts; but have you followed your Guide? You must dispense with him before you can lose your way; for the Lord has hedged you in on every side. In the darkest hour, Jesus will be our light. "The path of the just is as the shining light, that shineth more and more unto the perfect day." It is an exalted privilege to be connected with Jesus. In every condition of trial, we may have the consolation of his presence. We may live in the very atmosphere of Heaven. Our enemies will thrust us into prisons, but prison walls cannot cut off the communication between Christ and our souls. One who sees our every weakness, who is acquainted with every trial, is above all earthly powers; and angels can come to us in lonely cells, bringing light and peace from Heaven. The prison will be as a palace, for the rich in faith dwell there; and the gloomy walls will be lighted up with heavenly light, as when Paul and Silas prayed and sang praises at midnight in the Philippian prison. Bunyan was confined in Bedford jail; and from thence issued a light that has illuminated the pathway to the celestial city. <RH, April 15, 1884 par. 13>

God is the "Rock of our salvation," a present help in every time of need. Then let us be no longer babes in Christ, but bold and firm soldiers of the cross, rejoicing in suffering the will of God. <RH, April 15, 1884 par. 14>

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## April 22, 1884 Effectual Prayer.

\*[Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., Nov. 10, 1883.]

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**By Mrs. E. G. White.**

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Many prayers are offered without faith. A set form of words is used, but there is no real importunity. These prayers are doubtful, hesitating; they bring no relief to those who offer them, and no comfort or hope to others. The form of prayer is used, but the spirit is wanting, showing that the petitioner does not feel his need, and is not hungering and thirsting after righteousness. These long, cold prayers are untimely and wearisome; they are too much like preaching the Lord a sermon. <RH, April 22, 1884 par. 1>

Learn to pray short and right to the point, asking for just what you need. Learn to pray aloud where only God can hear you. Do not offer make-believe prayers, but earnest, feeling petitions, expressing the hunger of the soul for the Bread of Life. If we prayed more in secret, we should be able to pray more intelligently in public. These doubtful, hesitating prayers would cease. And when we engaged with our brethren in public worship, we could add to the interest of the meeting; for we should bring with us some of the atmosphere of Heaven, and our worship would be a reality, and not a mere form. Those about us can soon tell whether we are in the habit of praying or not. If the soul is not drawn out in prayer in the closet and while engaged in the business of the day, it will be manifest in the prayer-meeting. The public prayers will be dry and formal, consisting of repetitions and customary phrases, and they will bring darkness rather than light into the meeting. <RH, April 22, 1884 par. 2>

The life of the soul depends upon habitual communion with God. Its wants are made known, and the heart is open to receive fresh blessings. Gratitude flows from unfeigned lips; and the refreshing that is received from Jesus is manifested in words, in deeds of active benevolence, and in public devotion. There is love to Jesus in the heart; and where love exists, it will not be repressed, but will express itself. Secret prayer sustains this inner life. The heart that loves God will desire to commune with him, and will lean on him in holy confidence. <RH, April 22, 1884 par. 3>

Let us learn to pray intelligently, expressing our requests with clearness and precision. Let us put away the listless, sluggish habit into which we have fallen, and pray as though we meant it. "The effectual fervent prayer of a righteous man availeth much." Faith takes a firm hold of the promises of God, and urges her petitions with fervor; but when the life of the soul stagnates, the outward devotions become formal and powerless. <RH, April 22, 1884 par. 4>

I have listened to testimonies like this: "I have not the light that I desire; I have not the assurance of the favor of God." Such testimonies express only unbelief and darkness. Are you expecting that your merit will recommend you to the favor of God, and that you must be free from sin before you trust his power to save? If this is the struggle going on in your mind, I fear you will gain no strength, and will finally become discouraged. As the brazen serpent was lifted up in the wilderness, so was Christ lifted up to draw all men unto him. All who looked upon that serpent, the means that God had provided, were healed; so in our sinfulness, in our great need, we must "look and live." While we realize our helpless condition without Christ, we must not be discouraged; we must rely upon the merits of a crucified and risen Saviour. Poor sin-sick, discouraged soul, look and live. Jesus has pledged his word; he will save all who come unto him. Then let us come confessing our sins, bringing forth fruits meet for repentance. <RH, April 22, 1884 par. 5>

Jesus is our Saviour today. He is pleading for us in the most holy place of the heavenly sanctuary, and he will forgive our sins. It makes all the difference in the world with us spiritually whether we rely upon God without doubt, as upon a sure foundation, or whether we are seeking to find some righteousness in ourselves before we come to him. Look away from self to the Lamb of God, that taketh away the sin of the world. It is a sin to doubt. The least unbelief, if cherished in the heart, involves the soul in guilt, and brings great darkness and discouragement. It is saying that the Lord is false; that he will not do as he has promised; and he is greatly dishonored. Some have cherished doubts, discontent, and a disposition to be on the wrong side, until they love doubts, and seem to think it is praiseworthy to be on the side of the doubting. But when the believing ones shall receive the end of their faith, even the salvation of their souls, the doubting ones, who have sowed unbelief, will reap that which they have sown, and a pitiful, undesirable harvest it will be. <RH, April 22, 1884 par. 6>

Some seem to feel that they must be on probation, and must prove to the Lord that they are reformed before they can claim his blessing. But these dear souls may claim the blessing of God even now. They must have his grace, the spirit of Christ to help their infirmities, or they cannot form Christian characters. Jesus loves to have us come to him just as we are,--sinful, helpless, dependent. We claim to be children of the light, not of the night nor of darkness; what right have we to be unbelieving? <RH, April 22, 1884 par. 7>

Some obtain answers to prayer, a little freedom, and they become elated. They do not increase in faith, do not grow in strength and courage, but they depend on feeling. If they happen to feel well, they think they are in favor with God. How many stumble here, how many are overcome! Feeling is no criterion for any of us. "Faith is the substance of things hoped for, the evidence of things not seen." We are to examine our characters in God's mirror, his holy law, to detect our errors and imperfections, and then to remove them by the precious blood of Christ. <RH, April 22, 1884 par. 8>

Jesus, who died for us, loves us with a love that is infinite; and we must love one another. We must put away all selfishness, and work together in love and unity. We have loved and petted ourselves, and excused ourselves in our waywardness; but we have been unmerciful toward our brethren, who are not as faulty as ourselves. The Lord loves us, and bears with us, even when we are ungrateful to him, forgetful of his mercies, wickedly unbelieving; but consider, brethren, how relentless we are to one another, how pitiless; how we hurt and wound one another when we should love as Christ has loved us. Let us make a complete change. Let us cultivate the precious plant of love, and delight to help one another. We must be kind, forbearing, patient with one another's errors; we must keep our sharp criticisms for ourselves, but hope all things, believe all things, of our brethren. <RH, April 22, 1884 par. 9>

When we have cultivated a spirit of charity, we may commit the keeping of our souls to God as unto a faithful Creator, not because we are sinless, but because Jesus died to save just such erring, faulty creatures as we are, thus expressing his estimate of the value of the human soul. We may rest upon God, not because of our own merit, but because the righteousness of Christ will be imputed to us. We must look away from self to the spotless Lamb of God, who did no sin; and by looking to him in living faith, we shall become like him. <RH, April 22, 1884 par. 10>

There are rich promises for us in the word of God. The plan of salvation is ample. It is no narrow, limited provision that has been made for us. We are not obliged to trust in the evidence that we had a year or a month ago, but we may have the assurance today that Jesus lives, and is making intercession for us. We cannot do good to those around us while our own souls are destitute of spiritual life. Our ministers do not wrestle all night in prayer, as many godly ministers before us have done. They sit up bent over tables, writing lessons, or preparing articles to be read by thousands; they arrange facts in shape to convince the mind in regard to doctrine. All these things are essential; but how much God can do for us in sending light and convicting power to hearts in answer to the prayer of faith! The empty seats in our prayer-meetings testify that Christians do not realize the claims of God upon them; they do not realize their duty to make these meetings interesting and successful. They go over a monotonous, wearisome round, and return to their home unrefreshed, unblessed. <RH, April 22, 1884 par. 11>

If we would refresh others, we must ourselves drink of the Fountain that never becomes dry. It is our privilege to become acquainted with the Source of our strength, to have hold of the arm of God. If we would have spiritual life and energy, we must commune with God. We can speak to him of our real wants; and our earnest petitions will show that we realize our needs, and will do what we can to answer our own prayers. We must obey the injunction of Paul, "Arise from the dead, and Christ shall give you light." <RH, April 22, 1884 par. 12>

Luther was a man of prayer. He worked and prayed as though something must be done, and that at once, and it was done. His prayers were followed up by venturing something on the promises of God; and, through divine aid, he was enabled to shake the vast power of Rome, so that in every country the foundations of the church trembled. <RH, April 22, 1884 par. 13>

The Spirit of God co-operates with the humble worker that abides in Christ and communes with him. Pray when you are faint-hearted. When you are desponding, close the lips firmly to men; keep all the darkness within, lest you shadow the path of another, but tell it to Jesus. Ask for humility, wisdom, courage, increase of faith, that you may see light in his light, and rejoice in his love. Only believe, and you shall surely see the salvation of God. <RH, April 22, 1884 par. 14>

## **April 22, 1884 Preparation for Camp-Meetings.**

Our camp-meetings are held at considerable expense, and should be so managed as to accomplish the greatest amount of good. If they are properly located, and conducted as God would have them, they will be an excellent means of letting the light shine to the world. When our people are fully awake to the fact that our work is not to be limited, but it is to be aggressive and extended, they will not hold their State camp-meetings in one locality year after year. There are some who will plead for this because it accommodates them; it enables them to attend without much effort or expense. And rather than displease these brethren whom he loves, the president of the Conference will accede to their wishes, although he knows it is not right nor best. Do the selfish few who make this plea consider that the truth is thus prevented from going to many who would perhaps appreciate it more highly than they do? <RH, April 22, 1884 par. 1>

In some cases, the camp-meetings are held in the same place year after year, and as the people have had the truth, there are no new conversions. And yet these Conferences have not enough of the missionary spirit to see the necessity of making a change. The human heart is naturally inclined to selfishness; and the few who decide this question consider it best to let the meeting remain in one locality, if by this means they can avoid trouble and expense. But these considerations should not have the least weight in deciding matters of so much importance. <RH, April 22, 1884 par. 2>



Great wisdom is needed in order to act wisely, and yet offend as little as possible; but should a kind, God-fearing minister attempt to conduct the affairs of a Conference in such a way as to please all, he will be liable to end by pleasing no one. The presidents of the several Conferences should seek wisdom of God, and should counsel with men of experience, and they should then work for the general good of the cause of God. The interests of selfish, money-loving men and women should not sway their judgment, even if these persons are greatly offended because their wishes are not met. <RH, April 22, 1884 par. 3>

Those who seek merely to save their own souls,--who study their own convenience, and are indifferent to the condition and destiny of their fellow-men,--will fail to put forth sufficient effort to secure their own salvation. They have neither time nor inclination to become men of prayer, ready for the performance of every duty; and at last they will be weighed in the balances and found wanting. The unselfish love that was manifested in the life of Christ will be seen in the lives of all his true followers. They will love souls, and will do all in their power to win them to the service of Him who died for them. If they fail to win so much as one soul to Christ, it is because they have no deep love for him, and they will have no honored place in the household of God. But "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, April 22, 1884 par. 4>

Our camp-meetings should be changed from place to place, that the light of truth may reach the greatest number of people. And if those who conduct them decide to hold them in prominent places near large cities, and if they make special efforts to secure a large attendance, they should feel under obligation to do all in their power to have the truth properly represented, and to make the meetings a success. Their responsibility in this direction is increased in proportion to the publicity they give the meetings and the efforts they make to get people to attend. <RH, April 22, 1884 par. 5>

Our camp-meetings should continue two weeks. Not one-third the good is accomplished when the meeting is held a single week that would be if it were held a week longer. If the meeting is held but a week, there is not time for the truth to affect the heart and change the channel of the thought before the camp is astir, the tents are struck, and the people are on their way home. All care should be left behind, and all should be free to enter heartily into the spirit of the meeting. Our brethren should come at the commencement of the meeting, and stay to the close. They should make preparation for this, and as far as possible lay aside every worldly interest. <RH, April 22, 1884 par. 6>

On every camp-ground there should be well-matured plans for pitching the tents. Have them in order; do not let the grounds look as though the tents had flown there, and had lighted on it just as it happened. Some one should understand the pitching of the tents, and oversee this part of the work. It should not be allowed to drag, so that it will take two or three days of the meeting to get the tents all pitched. The ministers, who labor in word and doctrine, are not the ones to drive the stakes, while young men stand looking on. They should be left free to give themselves to the study of the word and to prayer, that they may do noble work for God. Let the laymen do their part faithfully, and let the older and more experienced brethren act as counselors. <RH, April 22, 1884 par. 7>

The tents should be securely staked; and in a country where there is liability of rains, they should be trenched. If there has been no rain for weeks, this should be no excuse for want of thoroughness in this matter. Lives have been imperiled, and even lost, through neglect of this precaution. People in new countries sometimes become careless; but it should be one of the principles of our faith to correct this tendency to slack, indolent habits. <RH, April 22, 1884 par. 8>

The special directions which God gave to the Israelites when they lived in tents, should be often read. There was order in the arrangement of the tents, and most careful order in pitching the tabernacle. Men were assigned to particular duties, and any unfaithfulness caused confusion, and was severely punished. Each man was to do the duty assigned him promptly and without murmuring. By this the Lord designed to show that he is a God of order, and that he does not sanction any confusion in his work. He had what might be called a training school in the wilderness, and his people need training now just as much as they did then; for the Lord is no less particular now than he was in the days of ancient Israel. <RH, April 22, 1884 par. 9>

The church militant is not the church triumphant, but is composed of erring men and women. As in an army soldiers must be trained and disciplined for active service, so must the soldiers of Christ be educated for usefulness in his cause. It may be far easier for the president of a Conference to labor himself than to direct the work of others; but it is his duty to take an oversight of the field, and see that all are working to the best advantage. The younger men should be developing their talents, and preparing for future usefulness; and the older and more experienced ministers should not be left to expend their energies on work that others could do as well as not, and would be willing to do if they were only told how.

E.G. White. <RH, April 22, 1884 par. 10>

## April 29, 1884 Are We in the Faith?

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By Mrs. E. G. White.  
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I would not miss being present at these early morning meetings; for here I meet my Saviour, and am strengthened and refreshed. Since I first took my seat in the cars to come on this journey East, I have enjoyed sweet peace in God. My soul has feasted on the love of Christ. While on the cars, I have been almost constantly sending up silent prayers to God, and my communion with him has been sweet. As I have read the Holy Scriptures, the gems of truth have shone with such lustre, and the beauty and harmony of truth has so impressed me, that I could not forbear praising God. At times, in contemplating heavenly things, my heart has been filled with a rapturous joy and love that is very precious, but that no words can describe. I love Jesus, I love his law; I want to be like Jesus, that I may reflect his image perfectly. I want to lie low at the foot of the cross, that I may be nothing, and Christ may be all in all. [<RH, April 29, 1884 par. 1>](#)

I want to see far more done in the way of presenting the truth than has hitherto been accomplished. Let us lay hold of the Arm of power. God has promised, and he will verify his word. He will work with us, and make our labor fruitful, when we seek him with the whole heart. [<RH, April 29, 1884 par. 2>](#)

Dear brethren, "examine yourselves, whether ye be in the faith." Many present may immediately respond, "Why, yes; I am in the faith, I believe every point of the truth." But do you practice what you believe? Are you at peace with God and with your brethren? Can you pray with sincerity, "Forgive us our debts, as we forgive our debtors?" or are you estranged from your brother, because you suppose he has injured you? Are there no heartburnings among you? Is there no bitterness in your hearts, no envying, no jealousy, no evil surmising, no misjudging of your brethren? Is there no emulation, no desire for special favor and honors, no wish to have the supremacy? These feelings do exist to a greater or less degree among brethren. [<RH, April 29, 1884 par. 3>](#)

Some of you seem to be earnestly struggling for forgiveness of sins, for freedom in God. Do you deserve the pardon that you are seeking? No, you do not; nevertheless, it is given you. And do you withhold from your brethren the forgiveness and affection of which you do not think them worthy? Would you have God deal thus with you? Deal with your brethren as you wish God to deal with you. If we expect our prayers for forgiveness to be heard, we must offer them in a forgiving spirit. We must forgive others in the same manner and to the same extent that we ourselves hope to be forgiven. The hard-heartedness that professed Christians manifest toward one another is not Christ-like, but savors of the Satanic. We must every one of us open our hearts wide to the love of Jesus, and encourage pity and affection for our brethren. [<RH, April 29, 1884 par. 4>](#)

Many are filled with self-importance and esteem themselves above their brethren. Such should let self die; let the carnal mind be crucified. If you have enmity, suspicion, envy, and jealousy in your hearts, you have a work to do to make these things right. Confess your sins; come into harmony with your brethren. Speak well of them. Throw out no unfavorable hints, no suggestions that will awaken distrust in the minds of others. Guard their reputation as sacredly as you would have them guard yours; love them as you would be loved of Jesus. Work for their interest, instead of seeking to tear them down that you may build yourself upon their ruins. It is Satan's work to injure the brethren, and he loves to have you help him in it. But disappoint him; do not let him triumph over you. [<RH, April 29, 1884 par. 5>](#)

Some pride themselves on being outspoken, blunt, and rough, and they call this frankness; but it is not rightly named, it is selfishness of the deepest dye. These persons may have virtues; they may be liberal, and have kind impulses; but their discourteous manners render them almost insupportable. They criticise, they wound, they say disagreeable things. Will the character they are cultivating recommend them to Jesus? Will it fit them for the society of heaven? We do well to examine ourselves to see what manner of spirit we are cherishing. Let us learn to speak gently, quietly, even under circumstances the most trying. Let us control not only our words, but our thoughts and imaginations. Let us be kind, be courteous in our words and deportment. There is a great neglect in this respect. We do not adorn the doctrines we profess. We are not what we might be nor what God would have us be. Those who hope to be the companions of holy angels, should possess refined manners. If the principles of the Christian religion are carried out in the daily life, there will be a kind thoughtfulness for others; for this was characteristic of Christ. Then, although a man may be poor, he will have true dignity; for he is God's nobleman. [<RH, April 29, 1884 par. 6>](#)

Christianity will make a man a gentleman. We are the purchase of Christ's blood; and we are to represent him, to pattern after him. And he was courteous, even to his persecutors. The true follower of Jesus manifests the same mind, self-sacrificing spirit that marked the life of his Master. Look at Paul when brought before rulers. His speech before Agrippa is a model of dignified courtesy as well as persuasive eloquence. I would not encourage the formal politeness

current with the world, which is destitute of the true spirit of courtesy, but the politeness that springs from real kindness of feeling. <RH, April 29, 1884 par. 7>

We profess a great and holy faith; and our characters must be in accordance with that faith, and with God's great moral standard. Let us shun every mean action, all dishonesty, all overreaching; and if any one is guilty of wrong in this respect, let him make restitution to the one he has wronged, and in addition bring a trespass offering to God, that when the times of refreshing shall come, his sins may be blotted out, and his name retained in the book of life. <RH, April 29, 1884 par. 8>

Let us examine our hearts in the light of the great principles of the law of God as defined by Christ: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself." Here the conditions of eternal life are specified. The promise is, "This do, and thou shalt live." Are you, my brethren, carrying out these principles in your every day lives? Are there not reasons why you do not come to the light, why you have no freedom in Christ, why you do not find that rest he has promised to all who come unto him with their burdens? <RH, April 29, 1884 par. 9>

Jesus invites, "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." "Take my yoke," says Christ; "learn of me." In doing this, you will find rest to your souls. You will be learning in the school of Christ to be meek and lowly in spirit, and to wear his yoke with cheerfulness. Have you found this rest? If not, there is something for you to do. Come to Jesus with brokenness of heart and contrition of spirit, praying for his grace. The melting power of God can do wonders in subduing the heart, and making it tender and impressible. The Lord is gracious; and when you have done all that is required on your part, you will find his words true. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He never fails. You may come to him with full assurance of faith, and he will fill your heart with rest, and peace, and love. <RH, April 29, 1884 par. 10>

The religion of some is cold and formal, and is not carried into the every-day life. Such professors have earnest work before them to bring themselves into harmony with the mind and will of God. If in sincerity you offer the prayer, "Create in me a clean heart, O God, and renew a right spirit within me," the answer is returned, "A new heart will I give you, and a new spirit will I put within you." Do not rely upon an experience that you had years in the past; it is your privilege to know that you have a living connection with Christ now. When the members individually stand fast in the faith, and have the favor of God, the church will have a power that she does not now possess. "Keep thy heart with all diligence; for out of it are the issues of life." <RH, April 29, 1884 par. 11>

## **April 29, 1884 Importance of Attending Business Meetings.**

The business meetings held in connection with our annual gatherings do not receive the attention which their importance demands. We are sorry this is so; for through them our brethren and sisters might learn of the present standing of the cause, and of the plans laid for its advancement. Every one who loves the truth ought to be interested in these meetings, and to attend them when it is possible. But there are some who have plenty of interest if there is any speculation on foot, who say by their indifference that the business meetings are of little consequence; and although these meetings should be intensely interesting to them because they unfold the workings of the different societies and institutions connected with the cause of God, they are, as a rule, poorly attended. At our General Conferences, many of our brethren spend time in aimless sight-seeing, allowing their minds to be diverted from the spirit of the meeting by unimportant matters. Our sisters attend; but they bring their work, as though these meetings were not spiritual and devotional, but more after the order of common, temporal business. This is not treating with becoming respect meetings that are of so great importance. <RH, April 29, 1884 par. 1>

At our camp-meetings, we see large numbers of believers strolling about the grounds, when they ought to be in the business meetings learning all they can in relation to the cause and work of God. They say, "Oh, it is only a business meeting." But all who have the mental capacity ought to be anxious and determined to understand how the business matters are managed. Some who have given up the faith have made very false statements in relation to the workings of the cause and the management of its business. Had these attended the business meetings, and listened attentively to the proceedings, they would have understood how the work was conducted in all its branches, and could have borne testimony to the strict integrity that characterizes every department. The enemy could not then have urged in the insinuation that there were things kept back that the people were not permitted to know. Those who take no interest in the business meetings, generally have no real interest in the cause of God, and these are the ones who are tempted to believe that the management of our various enterprises is not just what it should be. <RH, April 29, 1884 par. 2>

Brethren and sisters, if we love the truth, which has brought us from the darkness of error to the observance of the law of God, we shall highly estimate everything connected with its interests. At our business meetings everything is laid open, so that all may understand how our institutions and various enterprises are conducted and sustained; and when they have this opportunity to know, and yet fail to improve it, ignorance is sin. Those who believe the truth should be prepared to defend our institutions. When false and detrimental reports come, either from believers or unbelievers, they should be able to answer intelligently, telling, not what they have gathered from hearsay, but what they know to be true in relation to their prosperity and plan of operations. <RH, April 29, 1884 par. 3>

We shall be attacked on every point; we shall be tried to the utmost. We do not want to hold our faith simply because it was handed down to us by our fathers. Such a faith will not stand the terrible test that is before us. We want to know why we are Seventh-day Adventists,--what real reason we have for coming out from the world as a separate and distinct people. We want to know why our different institutions have been established. We want to know their relation to the cause of truth, and the part they are designed to act in the promulgation of truth. This knowledge can be best obtained at the business meetings. Our brethren and sisters should feel that these meetings are a school to them; to many, they are of greater importance than any other meetings held among us. Here persons of experience bear testimony in regard to the workings of the different institutions, and the manifestations of the providence of God in the various branches of the cause; and the Spirit of God bears witness to these statements that they are indeed true. <RH, April 29, 1884 par. 4>

When men are willing to become intelligent in regard to the cause of God because they have invested faith and means in it, God will help them to understand, and they will be steadfast in the faith; but when they have merely a theory, a shallow faith they cannot explain, a sudden temptation will cause them to drift away with the current bearing toward the world. It is not always an easy matter to be steadfast and immovable, "always abounding in the work of the Lord." In order to be firmly anchored, there must be something firm to hold us; and nothing will avail until Christ takes possession of the soul, until the cause becomes our property, and is made a part of ourselves. Many who now appear strong, and talk in vindication of the truth, are not rooted and grounded. They have no tap-root; and when the storms of opposition and persecution come, they are like a tree uprooted by the blast. <RH, April 29, 1884 par. 5>

Every one of us needs to have a deep insight into the teachings of the word of God. Our minds must be prepared to stand every test, and to resist every temptation, whether from without or from within. We must know why we believe as we do, why we are on the Lord's side. The truth must keep watch in our hearts, ready to sound an alarm, and summon us to action against every foe. The powers of darkness will open their batteries upon us; and all who are indifferent and careless, who have set their affections on their earthly treasure, and who have not cared to understand God's dealings with his people, will be ready victims. No power but a knowledge of the truth as it is in Jesus, will ever make us steadfast; but with this, one may chase a thousand, and two put ten thousand to flight. <RH, April 29, 1884 par. 6>

Brethren and sisters, I beseech you to learn all you can in relation to the truth, and to the workings of the different societies and institutions connected with the cause of truth. All who can do so, should make their own business of minor importance, and should train their minds to understand the cause of God in all its departments. While we hold our convictions firmly, let us hold them in the strength of God, intelligently, as his truth, or they will be wrenched from us by the machinations of Satan. It is only when we have on the whole armor of God that we are prepared to resist Satan's devices and to triumph over him.

E. G. White. <RH, April 29, 1884 par. 7>

## **May 6, 1884 Believers Christ's Representatives.**

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**By Mrs. E. G. White**  
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The gospel is designed for all, and it will bring together in church capacity men and women who are different in training, in character, and in disposition. Among these will be some who are naturally slack, who feel that order is pride, and that it is not necessary to be so particular. God will not come down to their low standard; he has given them probation, and the necessary directions in his word, and he requires them to be transformed, to perfect holy characters. Every one who is converted from sin to righteousness, from error to truth, will exemplify in words and acts the sanctifying power of the truth. <RH, May 6, 1884 par. 1>

The people of God have a high and holy calling. They are Christ's representatives. Paul addresses the church in Corinth as those who are "sanctified in Christ Jesus, called to be saints." And he adds: "For we are laborers together

with God; ye are God's husbandry, ye are God's building." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Again he says to them: "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people." To the saints at Ephesus he writes: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and 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 a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit." Says Peter, "Ye are a chosen generation, 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." <RH, May 6, 1884 par. 2>

These passages are calculated to impress the mind with the sacred, exalted character of God's work, and with the high and holy position his people are to occupy. Could these things be said of those who do not seek to be refined by the truth? <RH, May 6, 1884 par. 3>

The Jewish temple was built of hewn stones quarried out of the mountains; and every stone was fitted for its place in the temple, hewed, polished, and tested, before it was brought to Jerusalem. And when all were brought to the ground, the building went together without the sound of an ax or hammer. This building represents God's spiritual temple, which is composed of material gathered out of every nation and tongue and people, of all grades, high and low, rich and poor, learned and ignorant. These are not dead substances, to be fitted by hammer and chisel. They are living stones quarried out from the world by the truth; and the great Master-builder, the Lord of the temple, is now hewing and polishing them, and fitting them for their respective places in the spiritual temple. When completed, this temple will be perfect in all its parts, the admiration of angels and of men; for its builder and maker is God. Truly, those who are to compose this glorious building are "called to be saints." <RH, May 6, 1884 par. 4>

It was indeed a ministration of glory, when, veiled by a pillar of cloud by day and a pillar of fire by night, the Majesty of heaven led his people through the wilderness; when the symbol of the divine presence covered the tent of the congregation, and the glory of the Lord filled the tabernacle; but the blessings and privileges granted to God's people in the present age exceed those bestowed upon ancient Israel. Christ has been manifested in the flesh; his blood has been poured out, the perfect sacrifice for the sins of the world; and now our Mediator stands before the mercy-seat making an atonement for his people. In view of the increased light and greater privileges which we enjoy, we are laid under greater responsibilities than were the Israelites. God has given a light to the world in every soul who is brought to a knowledge of the truth and accepts his service; and he designs that each light shall be the means of lighting many others. We are not to let our light burn dim; we are to catch bright beams from the Sun of Righteousness, and reflect light to the world to the glory of God. <RH, May 6, 1884 par. 5>

All that was recorded in sacred history in regard to the journeyings of the children of Israel was written for our profit upon whom the ends of the world are come; but how shall we be warned, instructed, and encouraged by these lessons, if we do not search the Scriptures? As a people, we are sadly deficient here. We do not search the Scriptures, neither the Old Testament nor the New, as diligently and carefully as we should. We are not as earnest as we should be to learn what is the will of God concerning us. During their wanderings in the wilderness, while living in tents, the Israelites were required to observe specified rules and regulations, and to be careful in regard to cleanliness, both in their personal habits and in their surroundings; and in these particulars God will require no less of his people now. Especial care should be taken in regard to order and neatness at our large camp-meetings, where we are observed by multitudes. These meetings are important, and no pains should be spared that our faith may be properly represented. God is a God of order, and there should be no confusion in his work. These large gatherings should be made training schools, where the people are taught their duty to God and how they may help their fellow-men by letting their light shine to the world. <RH, May 6, 1884 par. 6>

Our people do not come up to the standard that God requires of them. By their imperfections, many are causing the lame to be turned out of the way. When the truth is presented in a new place, some may take hold of it who are uncultured and rough. They may be untidy in dress, and careless in their conversation and surroundings. Such persons can never become subjects of Christ's kingdom without reforming in these particulars. If they feel that there is no need of reformation, be assured that the truth has not taken deep root in their hearts; for when it commences its refining process upon the receiver, there will be decided changes in the character and habits. The untidy housekeeper will become care-taking, neat, and orderly; for is she not to entertain angels of God, that minister to those who shall be heirs of salvation? And these heavenly messengers will not be attracted to untidy homes. The people of God profess to be pilgrims and strangers, seeking a better country, even a heavenly, and while here they should resemble its inhabitants as nearly as possible. The testimonies borne by ministers of the gospel should be calculated to educate. Patiently, step by step, they should carry forward those who are defective in character, until they shall become worthy representatives of

Christ, such as he is not ashamed to call his brethren. <RH, May 6, 1884 par. 7>

Brethren and sisters, if we have habits of speech and deportment that do not rightly represent the Christian religion, we should at once set about the work of reform. As we represent Christ to the world, let us form such habits as will honor him. Everywhere hidden from observation, agencies are at work to draw souls from Christ; and God would have still more powerful agencies at work among his people to attract souls to Christ. If our lives are the visible expression of God's word; if we manifest to the world the wisdom, purity, and nobility of the Master whom we serve, we shall have a compelling power to win souls. <RH, May 6, 1884 par. 8>

Our observance of the seventh-day Sabbath makes us unpopular, and many false reports are circulated in regard to us as a people. Men who have heard the truth, and been convinced of its claims, have closed their hearts against it, and are filled with hatred of reform and reformers. These men are selfish, and their motives corrupt. They see that should they accept the truth, they would be in danger of losing their position, influence, and authority, and they choose to cling to what they call established authorities. Having rejected the plainest truths of the Bible, they try to influence others to reject them. They are of the class Christ denounced, who would not enter the kingdom of heaven themselves nor suffer others to enter. The masses of the Christian world have not searched the Scriptures, and they are deceived by those whom they have hired to explain the word to them. They are taught the customs and traditions of men, while the law of God is ignored; and the prevailing corruption in our large cities, the depravity that abounds everywhere, and is constantly breaking out in multiplied crimes, testify to the result of making void this holy law. <RH, May 6, 1884 par. 9>

The people whom God has made the depositaries of his law are generally from the poorer classes, and they have not had the advantages of wealth and culture. As they wish to make a good impression, and win souls to the light of truth, they must become intelligent and refined. They should stop at no low standard; for they will be hated and criticised by all who choose darkness rather than light. <RH, May 6, 1884 par. 10>

Brethren and sisters, you are "workers together with God." You have not come into the church to let your talents rust, while others do the work. You should obey the apostolic injunction, "Seek that ye may excel to the edifying of the church." You are as a camp of armed men, soldiers enlisted under the banner of the cross, whose duty is to go out into a revolted world and bring back as many as possible to allegiance to Christ. Every new volunteer must learn to endure hardness as a good soldier, to keep the armor on, to wield the sword of the Spirit, and to gain victories for the Captain of our salvation. <RH, May 6, 1884 par. 11>

## **May 13, 1884 Christ's Followers the Light of the World.**

\*[Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., in their morning meeting held Nov. 12, 1883.]

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**By Mrs. E. G. White.**  
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Text: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14-16. <RH, May 13, 1884 par. 1>

In all ages the people of God have been the light of the world. Joseph was a light in Egypt. He represented Jehovah in the midst of a nation of gross idolaters. While the Israelites were on their way from Egypt to the promised land, they were a light to the surrounding nations. Through them God was revealed to the world. Satan sought to extinguish their light; but by the power of God it was kept alive through successive generations while Israel maintained a national existence, and even during the captivity there were faithful witnesses for God. From Daniel and his companions and Mordecai, a bright light shone amid the moral darkness of the kingly courts of Babylon. In holy vision, God revealed to Daniel light and truth that he had concealed from other men; and through his chosen servant this light has shone down through the ages, and will continue to shine to the end of time. <RH, May 13, 1884 par. 2>

We who are living in this age have greater light and privileges than were given to Abraham, Joseph, Moses, Daniel, Ezra, Nehemiah, and other ancient worthies, and we are under correspondingly greater obligation to let our light shine to the world. God has made us the depositaries of his law. We have been redeemed by the precious blood of Christ, and we are to follow in his footsteps, to represent him before the world. But are we faithful depositaries of the truth, correctly representing it amid the spiritual declension and moral corruption that now exist? Are we doing one-third that

we might and should do to diffuse the precious light of truth? Brethren, you see the truth, you understand the claims of God's law. You know that no willful transgressor of that law will enter into life, and yet you see that law made void in the world. What is your duty? You are not to ask, What is convenient for me? what is agreeable? but, What can I do to save souls? <RH, May 13, 1884 par. 3>

There is a great work before us. The world is to be warned. The truth is to be translated into different languages, that all nations may enjoy its pure, life-giving influences. This work calls for the exercise of all the talents that God has intrusted to our keeping. He has given us abilities that enable us to exert an influence on other minds. We have talents in the pen, the press, the voice, the purse, and the sanctified affections of the soul. All these talents are the Lord's. He has lent them to us, and he holds us responsible for the use we make of them,--for the faithful discharge of our duty to the world. We may come very near to Jesus; we may commune with him, and, having found rest and peace to our own souls, we may show forth to others the beauties of true holiness. If we are illuminated by the Sun of Righteousness, we shall reflect the light to the world in good works. Our example will show what it is to be a practical Christian. Light from heaven may shine through us to the world. <RH, May 13, 1884 par. 4>

We must be better acquainted with our Bibles. We might close the door to many temptations, if we would commit to memory passages of Scripture. Let us hedge up the way to Satan's temptations with "It is written." We shall meet with conflicts to test our faith and courage, but they will make us strong if we conquer through the grace Jesus is willing to give. But we must believe; we must grasp the promises without a doubt. They are ample and rich, even during the perils and trials of the last days. Hear the assurance given by a prophet of the Lord: "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 flocks 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; . . . he will make me to walk upon mine high places." As we exercise faith, talk faith, and act faith, the promises of God will be verified to us. And as we walk consistently with our profession of faith, we are also teaching others to walk circumspectly. <RH, May 13, 1884 par. 5>

Do not consult feeling; for feeling is not to be our guide. We are to walk by faith, not by sight. Do not let unbelief separate you from God. Do not let one word of unbelief or discouragement escape your lips. Satan is pleased at every such expression, because it is dishonoring to Jesus. Seek earnestly to remedy every defect of character. Put away murmuring and fretfulness. In the indulgence of these traits you represent Satan, the prince of darkness, and not Christ, the Prince of light. Cast no shadow to darken the pathway of others. Walk in the light, and the peace and joy that shine in the face of Jesus will be reflected upon you. Jesus lives; and his promise is, "According to your faith be it unto you." <RH, May 13, 1884 par. 6>

Those who talk unbelief will have a little enthusiasm when the sky is bright, and everything encouraging; but when the battle goes hard, when we have to hope against hope, and urge our petitions to the throne of grace through deep darkness, then the unbelieving ones will talk of the good land of Canaan, but will make prominent the dangers to be encountered. They will dwell on the strong walls, and the giants that we shall meet, when the language of faithful Caleb should be heard: "The land is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us." <RH, May 13, 1884 par. 7>

Men of courage are wanted now; men who will venture something for the truth's sake; men who will be sober, but not gloomy and desponding; men who will watch unto prayer, and whose prayers will be mingled with living, active faith. We may be cheerful and even joyful. Even under temptation, our language may be that of faith and hope and courage. But no lightness, no trifling, should be indulged in; no low witticism should escape our lips, for these things give Satan great advantage. And we are living in the solemn hour of the Judgment, when we should afflict our souls, confess our errors, repent of our sins, and pray one for another that we may be healed. <RH, May 13, 1884 par. 8>

If we are converted, we shall no longer represent Satan by warped, one-sided characters; but in character, in words, and in actions, we shall conform to the perfect model given us in the life of Christ. Unless we follow this perfect example, evil practices will confirm us in Satan's snare. We cannot afford to dally with the tempter,--to persist in one wrong habit, to cherish one darling sin. If we confess and forsake our sins; if we come to Jesus in penitence and humility of soul, acknowledging our inability to remove one spot or stain of sin, and relying wholly on the merits of a crucified Saviour, we may expect forgiveness; for his word is pledged. He has said that he will pardon our transgressions, and blot out our sins. We must dwell upon the matchless love and compassion of Jesus, and not upon our own unworthiness and sinfulness. If we look to ourselves, all will be darkness; but Jesus is all light, and we have only to "look and live." We may look unto "Jesus the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame." What tenderness, what mercy, what love, are here manifested! <RH, May 13, 1884 par. 9>

Through constant watchfulness and prayer, we may grow in grace, and perfect Christian characters. But prayer will be no task to the soul that loves God; it will be a pleasure, a source of strength. Our hearts will be stayed on God, and

we shall say by our daily life, "Behold the Lamb of God, that taketh away the sin of the world." In view of what Jesus has done to redeem us from the power of Satan, how can we allow evil traits of character to gain the ascendancy, thus giving Satan occasion to rejoice and exult, and bringing grief to Him who died for us? How can we cherish malice toward our brethren, the purchase of Christ's blood, or even one feeling of unkindness? Let us put away all suspicion and hatred, and all feelings of bitterness even toward our worst enemies, those who are seeking to do us harm. But, brethren, do not wait until your heart is in harmony with your brother before you come to Jesus; for it is his spirit and power working in you that will give you the victory in this particular. <RH, May 13, 1884 par. 10>

The Lord is waiting to bestow rich blessings upon us if we only comply with the conditions. We cannot glorify him while we cherish doubt. We must believe that he will do just as he has said he would. Remember that we have a living Saviour. If you do not feel light-hearted and joyous, do not dishonor God by talking of your feelings. Talk of the promises, talk of Jesus' willingness to bless; and before you are aware of it, the cloud will lift, light will come into the soul, and you will find peace and rest in Jesus. Cherish love. "Be kindly affectioned one to another with brotherly love, in honor preferring one another." Form a habit of speaking words of cheerful hope and courage, words of love and appreciation, that will bind hearts together. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." <RH, May 13, 1884 par. 11>

## **May 20, 1884 Consecration and Courage in Laborers.**

\*[Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., In their morning meeting held Nov. 13, 1883.]

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**By Mrs. E. G. White.**  
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Those who would lead others in the path of holiness, must themselves be acquainted with the way. They must be disciplined in the school of Christ, and learn self-control. But some are teaching the truth to others when they themselves need to be taught the first principles of the Christian religion. They are at war with God through his providence. They watch for something to feel bad about; and they never fail to find it, for the fault-finding spirit is in their hearts and controls their lives. They are always dissatisfied. Their work is too hard, they are not appreciated, or they do not receive sufficient compensation. If anything crosses their track, they draw back like pettish children, forgetting that as Christ's servants they should not be affected by the course of any man. This spirit savors of Satan, and those who manifest it are in every sense under his control. <RH, May 20, 1884 par. 1>

Ministers of this class are a sore affliction to their brethren in the ministry and to the church. They are a constant source of anxiety and care, and the harm they do to the cause of God eternity alone will reveal. You never know where to find them; for they are like the weather-vane, and change with every change of circumstances. One day they appear to be humble and affected by the Spirit of God, and our hopes are awakened; but the next day something occurs which drifts them into another current, and they are harder to get along with than a willful child; for while they are children in self-control, they are men in years and stature, and cannot be corrected like the child. They do not know what harm they do by their want of self-control. While they feel under no obligation to restrain the natural impulses of the heart, what right have they to take the position of guides to the flock? The Lord has said through his apostle, "Make straight paths for your feet, lest that which is lame be turned out of the way." Any crooked path the leader may take, prepares the way for the weak to be turned aside from the path of safety. <RH, May 20, 1884 par. 2>

These men do not see themselves; for they look through Satan's deceptive glasses. They do not know that they are contending with God by resisting the efforts of his servants in their behalf. They may once have known the love of Christ, but they have not kept faith in exercise, and it is harder to reach their hearts than it is to move those who have never been converted. They do not so readily receive the heavenly mold; for they have stifled conviction, and have been disobedient hearers of the word. <RH, May 20, 1884 par. 3>

Others are in great peril through self-esteem. If they have a measure of success, Satan suggests to them that they are men of talent; and there are men and women professing godliness who help him in his work by repeating his suggestion. The man who is praised for his ability learns to lean on his own understanding, and does not feel his need of help from above. Selfishness becomes a ruling principle with him, his soul is spotted and marred by self-exaltation, and the weakness of his character is made manifest. The Lord leaves such persons to go on in their self-sufficiency, to work without his grace and special help; and they congratulate themselves that they have his blessing when they are walking in the sparks of their own kindling. All this labor is a positive injury, for it blocks the way against the efficient



labor of devoted men. These persons need humble, pure religion, that is not tainted with self-exaltation. Jesus says to them, as he said to Peter, "When thou art converted, strengthen thy brethren." <RH, May 20, 1884 par. 4>

The part we have to act is to return unto the Lord by confessing our sins to him and to one another. A broken and contrite heart he will not despise; but our self-righteousness is in his sight as filthy rags. With many, self is whole; but when they fall upon the Rock, and are broken, then the arms of Jesus will encircle them, and bind them close to his great heart of love. God will not do for us that which we can do for ourselves. But he has said: "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." And when we comply with the conditions, he will fulfill his word. <RH, May 20, 1884 par. 5>

"My thoughts are not your thoughts, neither are my ways your ways, saith the Lord." We do not see ourselves as God sees us; therefore we do not feel the necessity of repentance, of humility, and of continual reliance upon him. There are efforts made in our own strength; but there is not a dying to self, the soul is not surrendered to God. Many are making a mistake here. They are hoping to overcome through their own efforts, and by their goodness gain the assurance of the love of God. They do not exercise faith; they do not believe that Jesus accepts their repentance and contrition, and so they toil on day after day without finding rest or peace. When the heart is fully surrendered to God, love springs up in the soul, and the yoke of Christ is easy, and his burden light. The will is swallowed up in God's will, and that which was a cross becomes a pleasure. <RH, May 20, 1884 par. 6>

When in well-doing the keeping of the soul is committed to God as unto a faithful Creator, the light will shine upon our pathway, and it will grow brighter and brighter unto the perfect day. But it must be in well doing. We may profess Christ, and yet deny him in our lives. If our words and acts are not in accordance with his character, if we manifest selfishness, if we have a complaining spirit, if we indulge in light and trifling conversation, if we love worldly amusements more than we love God, if we take no pleasure in self-denial for Christ's sake, can we suppose that God is our guide and counselor? There must be entire obedience to God; then our hearts will be in harmony with the spirit that pervades heaven, and benevolence and brotherly love will be in active exercise. <RH, May 20, 1884 par. 7>

Trials and temptations may come; but the child of God, whether minister or layman, knows that Jesus is his helper. Jesus is stronger than the strong man armed, and will rescue from the power of Satan every soul that relies wholly upon him. Although we may be weak and helpless in ourselves, yet all the forces of heaven are at the command of the believing child of God, and the hosts of hell cannot make him depart from the right course if he clings to God by living faith. Temptation is no sin; the sin is in yielding to temptation. "Count it all joy," says the apostle James, "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." God permits us to be placed under circumstances that will test us, to increase our love and to perfect our trust in him. Through self-denial and suffering with Christ, we grow in grace and in the knowledge of the truth. Trials will come, but they are an evidence that we are children of God. Paul passed through great trials, but he did not despair as though his Father in heaven were dead. He rejoiced in tribulation; for he desired, through participation in the sufferings of Christ, to be conformed to his image. Let this hero of faith speak for himself. He says, "I take pleasure in infirmities, in reproaches, in necessities, in persecution, in distresses for Christ's sake." <RH, May 20, 1884 par. 8>

"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Those who have an eye single to the glory of God will manifest in their lives the loveliness and purity of Christ's character. The enemy will not be able to pervert their understanding, causing them to view things in a false light, and misjudge the words and motives of their brethren. They will not plan how they may gain approbation; neither will they be so deeply affected by any course that may be pursued toward them that they will give up in discouragement. Shall they forsake their post of duty because they are slighted, or imagine that they are not appreciated? No; they will seek to honor Him whose servants they are. They have the Captain of their salvation to please, his order to obey, and they will leave the result to him. <RH, May 20, 1884 par. 9>

Brethren, if your eye be single, you will have well-balanced minds, and will be firm as a rock to principle. You will remember that the eye of God is upon you, overseeing your labor; and you will move on from strength to strength, from grace to grace, gathering rays of light to reflect them upon the pathway of others. Be strong in the grace of Christ, and let your hearts be filled with love to God and to one another. Remember that if you are partakers of the sufferings of Christ, you shall be also in the consolation. Though sorrowful, you may be "always rejoicing." Brethren, have courage in the Lord. <RH, May 20, 1884 par. 10>

## May 27, 1884 God's Willingness to Save.

\*[Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., In their morning meeting held Nov. 14, 1883.]

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By Mrs. E. G. White.  
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Text: "Before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65: 24. <RH, May 27, 1884 par. 1>  
Since he has made such gracious promises, why do we not trust God? Why do we not take him at his word? We must have increased faith. We must pray with our heart in our petitions, believing that God hears, and answers even while we pray. We have received rich blessings from him in these morning meetings. They are graced with the presence of Jesus, and we cannot afford to lose one of them. I thank the Lord for these precious opportunities; but they will soon be in the past, and the use we have made of them will be recorded in the books of Heaven. We have been making advancement since these meetings commenced; but while I am grateful for what has been accomplished, I long to see each of you, dear brethren, ministers of Christ, clothed with power from on high. <RH, May 27, 1884 par. 2>

God will hear the prayer of the contrite heart; he says he will, and what better assurance can you desire than the word of God? Your weakness and sinfulness are all known to him. While you cannot rejoice over this, you may rejoice that Jesus is your righteousness. Your very weakness may make manifest his grace and power; for your conscious weakness drives you to Him who is willing and mighty to help when you lay hold upon him by prevailing prayer. Will you trust your case in the hands of the dear Saviour, not tomorrow nor next week, but just now? Do not give way to a feeling of reckless unconcern as to your standing before God; but while your conscience is sensitive to sin, and you have the fear of God in your heart, it is your privilege to believe that you are "accepted in the Beloved." Are you sinful? it is for that very reason that you need a Saviour. He can cleanse you from all sin; he invites you to come to him with your burdens and trials, and if you come, he promises you rest. <RH, May 27, 1884 par. 3>

But you must believe in Jesus, and act out your faith. At this meeting you may present yourselves before God in all your helplessness and great need; you may give yourself to him without reserve, but obtain no relief because you do not take as well as give. You surrender to Jesus, but do not believe that he receives you. Come to our dear Saviour as a child would come to a parent. Do not talk of your feelings nor preach the Lord a sermon; do not allow your thoughts even to wander; but come right to the point, asking for what you need in the simplicity of faith, and pleading the promises in the word of God. I feel sad that we know so little about faith. Let us put away our wicked unbelief, and this morning venture upon the promises of God, and prove his word. Could our eyes be opened, we should see Jesus and heavenly angels in the room, only too willing to bless us. Our prayers are too cold and lifeless; they lack fervor and earnestness. Let us urge our petitions as did Jacob; and we shall find that importunate prayer will bring us precious victories. <RH, May 27, 1884 par. 4>

Do not choose darkness. Come out of the cold, dark caverns of unbelief into the upper chamber, where you may bask in the sunshine of God's love, and enjoy peace and rest in the presence of Jesus. Said Jesus, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." When you constantly complain of darkness, you represent to the world that you are not following Jesus, or else that he has deceived you. But, dear brethren, have you not been in the habit of talking darkness and unbelief? Have you not by so doing greatly shadowed the path of others, and led them to think that there could be nothing attractive in the truth, nothing satisfying in the religion and service of Christ? Your words, your life, and your character have represented your religion; and how many souls have you discouraged, and balanced in the wrong direction? <RH, May 27, 1884 par. 5>

Some are ever looking to themselves instead of to Jesus; but, brethren, you want to be clothed in Christ's righteousness. If you are trusting in your own righteousness, you are weak indeed; for you are exposed to the darts of Satan, and after the privileges you are now enjoying, you will have severe conflicts to meet. You are too cold. The work is hindered by your want of that love which burned in the heart of Jesus. You have too little faith. You expect little, and as the result you receive little; and you are satisfied with very small success. You are liable to self-deception, and to rest satisfied with a form of godliness. This will never do. You must have living faith in your hearts; the truth must be preached with power from above. You can reach the people only when Jesus works through your efforts. The Fountain is open; we may be refreshed, and in our turn refresh others. If your own souls were vitalized by the solemn, pointed truths you preach, cold-heartedness, listlessness, and indolence would disappear, and others would feel the influence of your zeal and earnestness. <RH, May 27, 1884 par. 6>

There is earnest work to be done in the cause of God. There is a continual narrowing down on the part of the laborers,

and their influence upon the people is less and less. The law of God is made void. Ministers from the sacred desk declare that it has no binding claims upon us. As the result, there is almost universal depravity; for the carnal mind is at enmity with God, and is not subject to his law. You need to have broader views of the truth and of your duty. It is not enough to have a set form of arguments to prove our doctrines. The truth must be in the heart of the teacher, a living principle, and not a mere theory. With your own hearts aglow with the love of God, and softened and subdued by his Spirit, you will be able so to teach the truth that other hearts will be affected by the same gracious influence. <RH, May 27, 1884 par. 7>

Make it your aim to keep back nothing that is profitable to your hearers, but declare unto them the whole counsel of God. Present Jesus, the Saviour of sinners, and fasten minds upon him; let him be woven into all your preaching. It is your work to show the necessity of a change of heart and character, so that the claims of God's law can be fully met. True religion is nothing short of conformity to the will of God, and obedience to all things that he has commanded; and in return, it gives us spiritual life, imputes to us the righteousness of Christ, and promotes the healthful and happy exercise of the best faculties of the mind and heart. Infinite riches, the glory and blessedness of eternal life, are bestowed upon us on conditions so simple as to bring the priceless gift within the reach of the poorest and most sinful. We have only to obey and believe. And his commandments are not grievous; obedience to his requirements is essential to our happiness even in this life. <RH, May 27, 1884 par. 8>

We may expect great things of God. It is not as though we were making the sacrifice for men, and Jesus was reluctant to save. The cross of Calvary expresses his estimate of the worth of the soul, and his love for the fallen race. He is bending over the purchase of his blood, asking with inexpressible tenderness, pity, and love, "Wilt thou be made whole?" He invites, "Come unto me, and be saved. I have borne thy iniquities; by the stripes laid on me, thou mayest be healed." He is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. But we must empty our hearts of iniquity. He will never reveal himself to us as a sin-pardoning Saviour until we feel that without him we are hopelessly lost, that to live in sin is misery, despair, and death. <RH, May 27, 1884 par. 9>

Jesus, precious Redeemer! You cannot trust him too fully nor too soon. Wait no longer for better opportunities or holier dispositions, lest you wait too long, and Satan fasten his delusions upon you. Lift the cross at once; however hard it may be, he will give you strength to bear it. He is a tried friend, a friend in need. Our necessities touch his great heart of love. The argument that we may plead now and ever is our great need, our utterly hopeless state, that makes him and his redeeming power a necessity. When we confidently take his proffered hand, and walk where he leads the way, he will lead us into the light; he will guide us into all truth, and will clothe our lives with the beauty of holiness. But the holiness he is prepared to give us is not an exaltation of self, a Pharisaical self-righteousness; it is a principle in the heart that leads to a life of loving, trusting obedience. Then he will register our names in the books of heaven as heirs of eternal life. <RH, May 27, 1884 par. 10>

Just before his cruel death, Jesus said, "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 a victory. He had kept his Father's commandments; and there was no sin in him that Satan could triumph over, no weakness or defect that he could use to his advantage. But we are sinful by nature, and we have a work to do to cleanse the soul-temple of every defilement. Let us improve this precious privilege to confess our faults one to another, and pray one for another, that we may be healed. Let hearts sympathize with hearts; let love be without dissimulation. Put away sin; bruise Satan under your feet. Leave your weakness behind you, and, strong in the grace of Christ, press on to victory. <RH, May 27, 1884 par. 11>

When you return to your several fields of labor, take up your work with a more intelligent trust in Jesus as your helper. Speak the truth in love, and in the demonstration of the Spirit, remembering that "this is the victory that overcometh the world, even our faith." Let the praise of God be in your hearts and on your lips; for he says in his word, "Whoso offereth praise glorifieth me." It is our privilege to show forth the praises of Him who hath called us out of darkness into his marvelous light. <RH, May 27, 1884 par. 12>

### **June 3, 1884 Love Among Brethren.**

\*[Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., In their morning meeting held Nov. 15, 1883.]

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By Mrs. E. G. White.  
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Text: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." Phil. 4:8. <RH, June 3, 1884 par. 1>

The dealings of God with his people often appear mysterious. His ways are not our ways, nor his thoughts our thoughts. Many times his way of dealing is so contrary to our plans and expectations that we are amazed and confounded. We do not understand our perverse natures; and often when we are gratifying self, following our own inclinations, we flatter ourselves that we are carrying out the mind of God. And so we need to search the Scriptures, and be much in prayer, that, according to his promise, the Lord may give us wisdom. <RH, June 3, 1884 par. 2>

Our work is aggressive. We are to be awake and discerning as to the devices of Satan, and to press the triumphs of the cross of Christ. While Satan is planting his dark banner among us, perhaps even in our families, we should not be indifferent and inactive. But though we have an individual work and an individual responsibility before God, we are not to follow our own independent judgment, regardless of the opinions and feelings of our brethren; for this course would lead to disorder in the church. It is the duty of ministers to respect the judgment of their brethren; but their relations to one another, as well as the doctrines they teach, should be brought to the test of the law and the testimony; then, if hearts are teachable, there will be no divisions among us. Some are inclined to be disorderly, and are drifting away from the great landmarks of the faith; but God is moving upon his ministers to be one in doctrine and in spirit. <RH, June 3, 1884 par. 3>

Brethren sometimes associate together for years, and they think they can trust those they know so well just as they would trust members of their own family. There is a freedom and confidence in this association which could not exist between those not of the same faith. This is very pleasant while mutual faith and brotherly love last; but let the "accuser of the brethren" gain admittance to the heart of one of these men, controlling the mind and the imagination, and jealousies are created, suspicion and envy are harbored; and he who supposed himself secure in the love and friendship of his brother, finds himself mistrusted and his motives misjudged. The false brother forgets his own human frailties, forgets his obligation to think and speak no evil lest he dishonor God and wound Christ in the person of his saints, and every defect that can be thought of or imagined is commented upon unmercifully, and the character of a brother is represented as dark and questionable. <RH, June 3, 1884 par. 4>

There is a betrayal of sacred trust. The things spoken in brotherly confidence are repeated and misrepresented; and every word, every action, however innocent and well-meaning, is scrutinized by the cold, jealous criticism of those who were thought too noble, too honorable to take the least advantage of friendly association or brotherly trust. Hearts are closed to mercy, judgment, and the love of God; and the cold, sneering, contemptuous spirit which Satan manifests toward his victim is revealed. <RH, June 3, 1884 par. 5>

The Saviour of the world was treated thus, and we are exposed to the influence of the same malicious spirit. The time has come when it is not safe to put confidence in a friend or a brother. <RH, June 3, 1884 par. 6>

As in the days of Christ spies were on his track, so they are on ours now. If Satan can employ professed believers to act as accusers of the brethren, he is greatly pleased; for those who do this are just as truly serving him as was Judas when he betrayed Christ, although they may be doing it ignorantly. Satan is no less active now than in Christ's day, and those who lend themselves to do his work will represent his spirit. <RH, June 3, 1884 par. 7>

Floating rumors are frequently the destroyers of unity among brethren. There are some who watch with open mind and ears to catch flying scandal. They gather up little incidents which may be trifling in themselves, but which are repeated and exaggerated until a man is made an offender for a word. Their motto seems to be, "Report, and we will report it." These tale-bearers are doing the devil's work with surprising fidelity, little knowing how offensive their course is to God. If they would spend half the energy and zeal that is given to this unholy work in examining their own hearts, they would find so much to do to cleanse their souls from impurity that they would have no time or disposition to criticize their brethren, and they would not fall under the power of this temptation. The door of the mind should be closed against "they say" or "I have heard." Why should we not, instead of allowing jealousy or evil-surmising to come into our hearts, go to our brethren, and, after frankly but kindly setting before them the things we have heard detrimental to their character and influence, pray with and for them? While we cannot love and fellowship those who are the bitter enemies of Christ, we should cultivate that spirit of meekness and love that characterized our Master,--a love that thinketh no evil and is not easily provoked. <RH, June 3, 1884 par. 8>

This is a matter that rests between God and our own souls. We are living amid the perils of the last days, and we should guard every avenue by which Satan can approach us with his temptations. A fatal delusion seizes those who have had great light and precious opportunities, but who have not walked in the light nor improved the opportunities God has given them. Darkness comes upon them; they fail to make Christ their strength, and fall an easy prey to the snares of the deceiver. A mere assent to the truth will never save a soul from death. We must be sanctified through the truth; every defect of character must be overcome, or it will overcome us, and become a controlling power for evil.

Commence without a moment's delay to root out every pernicious weed from the garden of the heart; and, through the grace of Christ, allow no plants to flourish there but such as will bear fruit unto eternal life. <RH, June 3, 1884 par. 9>

Cultivate whatever in your character is in harmony with the character of Christ. Cherish those things that are true, honest, just, pure, lovely and of good report; but put away whatever is unlike our Redeemer. Selfishness is cherished to an extent that few realize; guard against it at all times and in all places. Do not excuse yourself in any error. If you have one objectionable trait which you find it difficult to subdue, do not talk of your weakness that others must bear with. Do not soothe your conscience with the thought that you cannot overcome the peculiarities that deform your character, nor listen to Satan's suggestion that they are not very grievous. There is no way by which you can be saved in sin. Every soul that gains eternal life must be like Christ, "holy, blameless, undefiled, separate from sinners." The followers of Christ must shine as lights in the midst of a crooked and perverse generation. <RH, June 3, 1884 par. 10>

Some seek to control their surroundings, thinking that if they are placed in favorable positions, the bad traits in their character will not be developed. But God orders our surroundings, and he will place us where we shall have test after test, to prove us and to reveal what is in our hearts. Again and again we shall be brought into strait places, that it may be known whether we are indeed crucified with Christ or full of self-love. How will this proving, testing process end with each of us? The prince of darkness will put forth all his power to retain us in his possession; but we have a mighty helper. <RH, June 3, 1884 par. 11>

Self-love will prompt to a much better opinion of self than the word of God will warrant, for "the heart is deceitful above all things, and desperately wicked; who can know it?" God's word is the standard that we must all reach. It is unsafe to consult feeling or trust to our own heart; for the wise man declares, "He that trusteth in his own heart is a fool." And yet how prone we are to trust this deceptive heart, and have confidence in our own goodness! <RH, June 3, 1884 par. 12>

Church-membership will not guarantee us Heaven. We must abide in Christ, and his love must abide in us. We must every day make advancement in the formation of symmetrical character. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." As God is perfect in his sphere, so are we required to be perfect in ours. There is a great work before us individually to reach this high standard, and some have scarcely learned their a b c's in the school of Christ. Our attainments will be just in accordance with the efforts we make, our character just what we choose to make it; for through the divine aid promised us, we can overcome. Jesus knows our frame; "he remembereth that we are dust." In pitying tenderness, he will give us the help and strength we need. <RH, June 3, 1884 par. 13>

Our souls have been purchased at an infinite cost, and we should value them according to this standard. Let us shun the first approach to the world's heedless, irreverent, and ungodly ways; but let us diligently cultivate the pure principles of the gospel of Christ,--the religion, not of self-esteem, but of love, meekness, and lowliness of heart. Then we shall love our brethren, and esteem them better than ourselves. Our minds will not dwell on the dark side of their character; we shall not feast on scandal and flying reports. But "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise," we shall "think on these things." <RH, June 3, 1884 par. 14>

## **June 10, 1884 The Transforming Grace of God.**

\*[Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., In their morning meeting held Nov. 16, 1883.]

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**By Mrs. E. G. White.**  
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This morning one of the ministers remarked that he had been greatly helped in these meetings. He understood faith better than he ever had before; but he could not yet rejoice in the full assurance of the favor of God. His heart craved the blessing of God. His life seemed productive of little good; but he wished to go forth to his labors wholly consecrated, with no selfish motive, but with the object to save his fellow-men, and glorify his Creator. <RH, June 10, 1884 par. 1>

Another said that he had been in discouragement, and almost in despair, but the words spoken in these morning meetings had helped him. Rays of light had broken in upon his mind, dispelling the dark clouds that enshrouded him, and he felt that the Lord, for Christ's sake, had forgiven his sins. He could now see that unbelief had been the greatest hindrance to his enjoyment of the blessing of God. <RH, June 10, 1884 par. 2>

Others bore testimony that they were confessing their sins and striving for the blessing of God, but they had fears that Jesus would not, could not, pardon them. They could have faith for others, but not for themselves. This was the

language of unbelief. Such persons will receive no help, no freedom, until they look to Jesus. There is no merit in self; Jesus is our only hope. <RH, June 10, 1884 par. 3>

Some confessed that they had a light and trifling spirit, which cut off their influence in the desk. They now realized the magnitude and wickedness of this fault as they never had before. This spirit of jesting and joking, of lightness and trifling, is a stumbling-block to sinners and a worse stumbling-block to those who give way to the inclination of the unsanctified heart. The fact that some have allowed this trait to develop and strengthen until jesting is as natural as their breath, does not lessen its evil effects. When any one can point to one trifling word spoken by our Lord, or to any lightness seen in his character, he may feel that lightness and jesting are excusable in himself. This spirit is unchristian; for to be a Christian is to be Christ-like. Jesus is a perfect pattern, and we must imitate his example. A Christian is the highest type of man, a representative of Christ. <RH, June 10, 1884 par. 4>

Some who are given to jesting, and to light and trifling remarks, may appear in the sacred desk with becoming dignity. They may be able to pass at once to the contemplation of serious subjects, and present to their hearers the most important, testing truths ever committed to mortals; but perhaps their fellow-laborers, whom they have influenced, and who have joined with them in the careless jest, cannot change the current of their thoughts so readily. They feel condemned, their minds are confused; and they are unfitted to enter upon the contemplation of heavenly themes, and preach Christ and him crucified. <RH, June 10, 1884 par. 5>

The disposition to say witty things that will create a laugh, when the wants of the cause are under consideration, whether in a committee meeting, a board meeting, or any other meeting for business, is not of Christ. This untimely mirth has a demoralizing tendency. God is not honored when we turn everything to ridicule one day, and the next day are discouraged and almost hopeless, having no light from Christ, and ready to find fault and murmur. He is pleased when his people manifest solidity, strength, and firmness of character, and when they have cheerful, happy, hopeful dispositions. <RH, June 10, 1884 par. 6>

Says Peter, "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." Here is a lesson for us to learn; here is a work for us to do to control the mind, not letting it drift on forbidden themes, or spend its energies on trifling subjects. "The end of all things is at hand; be ye therefore sober, and watch unto prayer." We are not only required to pray, but to guard the words and actions, and even the thoughts,--to "watch unto prayer." If the mind is centered upon heavenly things, the conversation will run in the same channel. The heart will overflow at the contemplation of the Christian's hope, the exceeding great and precious promises left on record for our encouragement; and our rejoicing in view of the mercy and goodness of God need not be repressed; it is a joy that no man can take from us. <RH, June 10, 1884 par. 7>

During the waking hours, the mind will be constantly employed. If it dwells upon unimportant matters, the intellect is dwarfed and weakened. There may be some spasmodic flashes of thought; but the mind is not disciplined to steady, sober reflection. There are themes that demand serious consideration. They are those connected with the great plan of redemption, which is soon to be finished. Jesus is about to be revealed in the clouds of heaven, and what manner of characters must we have to enable us to stand in that day? By dwelling upon these themes of eternal interest, the mind is strengthened, and the character developed. Here lies the foundation of that firm, unswerving principle which Joseph possessed. Here is the secret of growth in grace and in the knowledge of the truth. <RH, June 10, 1884 par. 8>

The religion of Christ is not what many think it is, nor what their lives represent it to be. The love of God in the soul will have a direct influence upon the life, and will call the intellect and the affections into active, healthful exercise. The child of God will not rest satisfied until he is clothed with the righteousness of Christ, and sustained by his life-giving power. When he sees a weakness in his character, it is not enough to confess it again and again; he must go to work with determination and energy to overcome his defects by building up opposite traits of character. He will not shun this work because it is difficult. Untiring energy is required of the Christian; but he is not obliged to work in his own strength; divine power awaits his demand. Every one who is sincerely striving for victory over self will appropriate the promise, "My grace is sufficient for thee." <RH, June 10, 1884 par. 9>

Through personal effort joined with the prayer of faith, the soul is trained. Day by day the character grows into the likeness of Christ; and finally, instead of being the sport of circumstances, instead of indulging selfishness and being carried away by light and trifling conversation, the man is master of his thoughts and words. It may cost a severe conflict to overcome habits which have been long indulged, but we may triumph through the grace of Christ. He invites us to learn of him. He would have us practice self-control, and be perfect in character, working that which is well pleasing in his sight. "By their fruits ye shall know them," is his own standard of judging character. <RH, June 10, 1884 par. 10>

If we are true to the promptings of the Spirit of God, we shall go on from grace to grace, and from glory to glory, until we shall receive the finishing touch of immortality." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure." Can any earthly promotion confer honor equal to this,--to be sons of God, children of the heavenly King, members of the royal family? Man may be ambitious of the honor that his finite fellow-man can bestow; but what will it avail? The nobility of earth are but men; they die, and return to dust; and there is no lasting satisfaction in their praise and honor. But the honor that comes from God is lasting. To be heirs of God and joint-heirs with Christ, is to be entitled to unsearchable riches,--treasures of such value that in comparison with them the gold and silver, the gems and precious stones of earth, sink into insignificance. Through Christ we are offered joy unspeakable, an eternal weight of glory. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." <RH, June 10, 1884 par. 11>

We are wanting in simple faith; we need to learn the art of trusting our very best friend. Although we see him not, Jesus is watching over us with tender compassion; and he is touched with the feeling of our infirmities. No one in his great need ever looked to him by faith, and was disappointed. Brethren, do not express doubt; do not let your lips utter one complaining, repining word. The Christian is not morose, sullen, and desponding; he is the happiest man in the world. He feels secure; for he trusts in Jesus, and enjoys his presence. His "defense is of God, which saveth the upright in heart." Do not defer this matter, but begin here in this Conference to fix your minds more firmly upon Jesus and heavenly things, remembering that by beholding we become changed into the same image. Have courage in God, brethren; have courage in God. <RH, June 10, 1884 par. 12>

## June 17, 1884 Christian Deportment and Influence.

\*[Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., in their morning meeting held Nov. 17, 1883.]

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By Mrs. E. G. White.  
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This morning many good testimonies were borne, expressing faith and confidence in God. But there were some not of this character. Some who come to God by repentance and confession do not accept the forgiveness he has promised. They do not see that Jesus is an ever-present Saviour; and they are not prepared to commit the keeping of their souls to him, relying upon him to perfect the work of grace begun in their hearts. They lose sight of the fact that Jesus came not to call the righteous, but sinners, to repentance. <RH, June 17, 1884 par. 1>

While some think they are committing themselves to God, there is a great deal of self-dependence. There are conscientious souls that trust partly to God, and partly to themselves. They do not look to God to be kept by his power, but depend upon watchfulness and the performance of certain duties for acceptance with him. There are no victories in this kind of faith. Such persons toil to no purpose; their souls are in continual bondage, and they find no rest until their burdens are laid at the feet of Jesus. <RH, June 17, 1884 par. 2>

There is need of constant watchfulness, and of earnest, loving devotion; but these will come naturally when the soul is kept by the power of God through faith. We can do nothing, absolutely nothing, to recommend ourselves to divine favor. We must not trust at all in ourselves nor in our good works; but when as erring sinful beings we come to Jesus, we may find rest in his love. God will accept every one that comes to him trusting wholly in the merits of a crucified Saviour. Love springs up in the heart. There is no ecstasy of feeling, but an abiding, peaceful trust. Every burden is light; for the yoke that Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness becomes bright with beams from the Sun of Righteousness. This is walking in the light as Christ is in the light. <RH, June 17, 1884 par. 3>

One brother said this morning that he had repented of his lightness and trifling again and again, and had asked God to help him to overcome this disposition; but for some reason he did not receive the help he asked for. Has the word of our God been tested, and proved false? No, no; the fault is with man, not with his Creator. This brother's efforts to reform have been made by fits and starts in his own weak strength. He must put forth steady, persevering effort; he must follow his prayers by placing a strict guard over himself. <RH, June 17, 1884 par. 4>

There is a great and solemn work devolving upon ministers, and many have not felt its weight sufficiently to balance them, and lead them to walk circumspectly. Out of the desk, their ministerial labors cease almost entirely, and their example is not worthy of imitation. Their light, jesting conversation may entertain, and provoke mirth; but believers and unbelievers lose confidence in them as Christ's ambassadors. Such ministers may present a theory of truth to the people; but they have not felt its sanctifying power on their own souls, and the word spoken has but little effect. <RH,

June 17, 1884 par. 5>

Those who are convicted of sin by the Spirit of God, need the assistance of loving, kindly labor that the work of grace may be carried forward to completion. This labor for souls is a part of the ministry that God requires of his servants; but it is a part that is sadly neglected by some. They do not realize their responsibility, nor know how to deal with souls. Having laid off the armor of righteousness, they are exposed to the darts of Satan, and often fall under the power of his temptations. They do not remember that a single thoughtless act, a light and trifling word, may balance a soul in the wrong direction, and effect decisions that are made for eternity. <RH, June 17, 1884 par. 6>

Ministers should live close to Jesus, that they may rightly represent him to others. He has set them an example in his ministry. They should labor for souls with the same unselfish love that characterized his labors. They have something more to do than merely to preach in the desk. This is only the beginning of their work. They are "overseers of the flock;" and it is their duty "to feed the church of God, which he hath purchased with his own blood." They are required to "watch for souls," as "they that must give account," and they need clear discernment, that no wrong influence may pervert their work. <RH, June 17, 1884 par. 7>

Some ministers choose for their sermons subjects that will please the people, and offend none. This is shunning the cross of Christ. You see one man selfish; another controlled by pride or passion; another robbing God in tithes and offerings; and another doubting and unbelieving. Do not leave these deceived ones to remain blinded by the enemy in regard to their own spiritual standing. For each of these there is a special message in the word of God. Pray for wisdom, that you may be able so to present the instructions of that sacred word that they may see wherein their characters are defective, and what is required of them in order to conform to the true standard. Win their confidence and affection. Bring the truth as it is in Jesus to bear upon their hearts; for there is no other power that can keep the soul steadfast. The truth, planted in the heart by the Holy Spirit, and nourished by divine grace, is our only safeguard against Satan's devices. Thus you are to labor until you can present every man perfect in Christ Jesus. <RH, June 17, 1884 par. 8>

This personal labor is not the most agreeable work; it involves a cross. Nevertheless, ministers have no right to shun the responsibilities laid upon them. To deal wisely and truly with souls is a work that calls for special help from God. A faithful performance of the duties assigned to his servants would drive every worker in the vineyard of the Lord to his closet in earnest intercession for divine aid. The love of God in the heart will lead them to make earnest appeals,--to warn, entreat, and reprove. If this work is neglected, souls will continue in sin, confirmed in a wrong course by those who have spoken to them only smooth things. In view of these considerations, how carefully should we walk; how closely should we cling to Jesus. <RH, June 17, 1884 par. 9>

The Apostle Paul felt the importance of faithfulness. He says of his own ministry in Christ, "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working which worketh in me mightily." And he exhorts Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." This is in accordance with the word which through the prophet Isaiah the Lord has spoken to the watchmen on the walls of Zion: "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." <RH, June 17, 1884 par. 10>

We shall none of us be saved for our own merits. The rewards of eternity are purchased by Christ, and in no case merited by man; yet ministers should remember that every man will receive according as his works have been. The trials of the great assize will proceed most accurately on the basis of works; and our listlessness and want of zeal will tell on its decisions. The parable of the talents illustrates this subject. One man becomes ruler over ten cities, another over five, another over two. Each receives in exact proportion to his work,--to the improvement he has made on the talents lent him of God; and it is the privilege of each to strive for the highest recompense. <RH, June 17, 1884 par. 11>

The thought should be ever present with us that we must meet the record of our lives, that we are building characters for eternity. The lines traced by our pens will be read when the hand that wrote them is lying idle in the grave. The influence of our words and acts will live, and will decide the destiny of souls. Angels of God are writing the history of our lives; let us be careful that the record is such as we shall not be ashamed to meet when the Judgment shall sit, and we shall receive according to the deeds done in the body. <RH, June 17, 1884 par. 12>

Well would it be for us if we could always remember Calvary, where Jesus bore the terrible burden of the sins of the world. In his expiring agony hear him exclaim, "My God, my God, why hast thou forsaken me?" and remember that he endured the hiding of his Father's face that it might not be forever hidden from fallen man. He endured shame, cruel scourging, insult, and mockery, that we might be reconciled to God and rescued from endless death. If our minds dwell upon these themes, our conversation will be in Heaven, from whence we look for our Saviour, and even vain thoughts will seem out of place. <RH, June 17, 1884 par. 13>

He who died for us loves us with a love that is infinite. He wants us to be happy; but he would not have us find our happiness in foolish jesting and joking, which disgrace the holy cause we profess to love. If we are living branches of



the true Vine, we shall bear fruit to the glory of God. "By their fruits ye shall know them." <RH, June 17, 1884 par. 14>

## June 24, 1884 Consecration and Diligence in Christian Workers.

\*[Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., in their morning meeting held Nov. 18, 1883.]

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By Mrs. E. G. White.  
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Text: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." Ps. 51: 10-13. <RH, June 24, 1884 par. 1>

This is one of the most earnest and contrite prayers on record, and the Lord's response is. "A new heart will I give you, and a new spirit will I put within you." <RH, June 24, 1884 par. 2>

"Create in me a clean heart." This is beginning right, at the very foundation of Christian character; for out of the heart are the issues of life. If all, ministers and people, would see to it that their hearts are right with God, we should see much larger results from the labor put forth. The more important and responsible your work, the greater the necessity that you have clean hearts. The needed grace is provided, and the power of the Holy Spirit will work with every effort you make in this direction. If every child of God would seek him earnestly and perseveringly, there would be a greater growth in grace. Dissensions would cease; believers would be of one heart and one mind; and purity and love would prevail in the church. By beholding we become changed. The more you contemplate the character of Christ, the more you will become conformed to his image. Come to Jesus just as you are, and he will receive you, and put a new song in your mouth, even praise to God. <RH, June 24, 1884 par. 3>

"Cast me not away from thy presence, and take not thy Holy Spirit from me." Repentance as well as forgiveness is the gift of God through Christ. It is through the influence of the Holy Spirit that we are convinced of sin, and feel our need of pardon. None but the contrite are forgiven; but it is the grace of the Lord that makes the heart penitent. He is acquainted with all our weaknesses and infirmities, and he will help us. He will hear the prayer of faith; but the sincerity of prayer can be proved only by our efforts to bring ourselves into harmony with the great moral standard which will test every man's character. We need to open our hearts to the influence of the Spirit, and to experience its transforming power. The reason that you do not receive more of the saving help of God is because the channel of communication between Heaven and your own souls is clogged by worldliness, love of display, and desire for supremacy. While some are conforming more and more to the world's customs and maxims, we should be molding our lives after the divine model. And our covenant-keeping God will restore unto us the joys of his salvation, and uphold us by his free Spirit. <RH, June 24, 1884 par. 4>

"Then will I teach transgressors thy ways, and sinners shall be converted unto thee." The nearer we live to God, the more we shall be able to accomplish for our fellow-men; for the Lord will work with our efforts. Your hearts are too cold and unimpressible; they should be all aglow with the love of Jesus. While hungering and thirsting for salvation yourselves, you will have a longing desire to aid in saving precious souls; and your humble, pathetic appeals to those out of Christ will move hearts. How can you associate with the young, and yet have so little desire for their salvation? Let them see that you care for their souls. As far as possible break down every barrier that keeps them from Christ. Labor for them in the desk, and at their homes. Pray with and for them. Point them to the Lamb of God that taketh away the sin of the world, and urge them to come and be healed. <RH, June 24, 1884 par. 5>

Let labor for souls become a part of your life. Go to the homes of those even 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." 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 would have followed every Judgment-bound soul within my reach with prayers and tears and warnings." <RH, June 24, 1884 par. 6>

Ministers, teach the people how to work. Tell them that their usefulness does not depend so much on wealth or learning or power as on a willing mind, their consecration to Christ and his cause. In times past God has used humble men, and because of their faith and devotion they have often accomplished more than many more pretentious laborers. They realized their weakness and dependence upon God; and by letters, by tracts, by personal efforts in appeals and warnings, by a well ordered life and godly conversation, they turned many from error to truth, from the path of transgression to obedience to God's law. The mighty power of grace worked with them, and success attended their

efforts. "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." <RH, June 24, 1884 par. 7>

Two men start out to labor in the cause of God. One has had every advantage of education. His mind is cultivated; his powers are developed, and he is prepared to become an efficient worker. But we look in vain to see the good results of all the advantages he has enjoyed. Instead of increasing his usefulness, his education fosters a feeling of power and self-importance; he esteems himself above his less fortunate brethren. He does not continue to store his mind with useful knowledge, to fit himself for greater responsibilities. While he boasts of learning, he does not labor to the utmost of his ability, with an eye single to the glory of God. The other has good natural abilities, but a limited education. He is a constant learner in the school of Christ. The love of Jesus is in his heart, and he walks humbly with God. He is unselfish in thought and purpose, and tries to do all the good he can. As he uses the ability he has, his mind expands. Said the psalmist, "The entrance of thy words giveth light; it giveth understanding to the simple." <RH, June 24, 1884 par. 8>

The educated man may exalt himself over his unlearned brother; but he is like the man in the parable, who hid his talent in the earth. He has shunned the trouble and exertion necessary to trade with his intrusted talent, that he may be able to return it with increase; and he will be condemned as a slothful servant, and dismissed from the presence of his Lord. But the one who is faithful in the improvement of his talents will return both principal and interest, and will hear the "Well done, good and faithful servant." The man who blesses society and makes a success of life, is the one, whether educated or uneducated, who uses all his powers in the service of God and his fellowmen. <RH, June 24, 1884 par. 9>

In all our churches there are persons who might be educated to become workers for Christ. But there are few who will venture to go out and labor unselfishly, trusting all to Jesus. They must have wages; and even then, if something offers that promises greater financial success, many youth will choose the worldly employment. They do not love Christ, and are not willing to make sacrifices for his sake. <RH, June 24, 1884 par. 10>

There is a great work to be done to warn the world. Let us do what we can ourselves, and encourage others to labor. There is certainly a fault among us, or there would be more talent developed to unite us in our efforts for souls. "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest." Have special meetings for the education of workers. Souls for whom Christ died are perishing all around us, and what excuse can we give that they have never been warned. <RH, June 24, 1884 par. 11>

If you would preach fewer sermons, and do more personal labor in visiting and praying with individuals, your ministry would be more like that of Jesus. We must have a knowledge of the truth, that we may be able to meet its wily opponents; but we have certainly made a mistake in supposing that so much depends on long, argumentative discourses. If one part of your work must be limited, let it be the discourses; for unless your sermons are followed by personal effort, Satan will often catch away the seed of truth sown in the heart, and the good effect will be lost. <RH, June 24, 1884 par. 12>

I charge you, Do not do half-hearted work. Some of you who in the beginning of your ministry were earnest and persevering have grown weary of protracted effort and ceaseless turmoil, and you sigh for repose, and dream of leisure and fireside comfort. Some are greatly over-worked, and are suffering in consequence; and others, by doing their work negligently, have brought double burdens upon these unselfish, thorough, God-fearing workers. Some are not willing to bear reproach for Christ's sake. Think what mighty truths God has entrusted to our keeping, and let earnest work follow your thoughts. Do mighty strokes for God. There are no compromises to be made with sin, nor any with timidity and cowardice. The Christian worker knows no weariness; there is no drudgery in his Heaven-appointed work. He enters into the joy of his Lord in seeing souls emancipated from the slavery of sin; and this joy more than repays him for every self-denial. <RH, June 24, 1884 par. 13>

Our faith is weak, our sense of God's requirements feeble. We must awake to duty. We must be endued with power from on high; we must have a baptism of the holy Spirit before we leave this place. Instead of resting satisfied with our present attainments, let us cherish a longing desire that our unclean lips may be purified, and touched with a live coal from off the altar. The words of God to us must come to the people, not in a hesitating, doubting manner, but with earnestness and power. We must pray more fervently, more perseveringly, that God may work in us and by us. In these days of multiplied popular fables, there is no way to reach the people only as God works through our efforts. Angels are commissioned to be our helpers. They are passing between earth and heaven, bearing upward the record of the doings of all the children of men. <RH, June 24, 1884 par. 14>

We can never be saved in inactivity. The life of Jesus rebukes every idler. In his strength we may do much greater and more perfect work. The promises of God are rich, and full, and free, and we may have the power of his salvation with us. Then why do we not believe him and work for him? It is because threads of unbelief are woven into all the woof of life; but shall we not now commence to weave in the precious golden threads of faith? Remember, "This is the

victory that overcometh the world, even your faith." If clouds hide the sun from sight, we do not mourn as though it would never appear again. God's dear face of brightness is not always seen; but we are not to despond. It is our duty to trust him in the darkness, knowing that his love is changeless. Then let us put all our powers into our work; let us devote our voice and pen to the service of God, not laboring in our own strength or to please ourselves; and we shall see sinners converted, and God will give us a rich reward. <RH, June 24, 1884 par. 15>

## July 1, 1884 Our Mighty Helper.

\*[Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., In their morning meeting held Nov. 19, 1883.]

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By Mrs. E. G. White.  
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Jesus is very precious to me this morning. There is gratitude in my heart for his mercy and love, for the privilege of counting myself a child of God, and of crying, Abba, Father. I wish every one present could realize the rich blessing that Jesus is waiting to bestow upon us,--upon each one; for he is no respecter of persons. It is our privilege to say with Paul, "I live by the faith of the Son of God, who loved me, and gave himself for me." <RH, July 1, 1884 par. 1>

And yet how many are making laborious work of walking in the narrow way of holiness. To many the peace and rest of this blessed way seems no nearer today than it did years in the past. They look afar off for that which is nigh; they make intricate that which Jesus made very plain. He is "the way, the truth, and the life." The plan of salvation has been plainly revealed in the word of God; but the wisdom of the world has been sought too much, and the wisdom of Christ's righteousness too little. And souls that might have rested in the love of Jesus, have been doubting, and troubled about many things. <RH, July 1, 1884 par. 2>

The testimonies borne here are not expressive of great faith. It is not hard to believe that Jesus will pardon others, but it seems impossible for each to exercise living faith for himself. But, dear brethren, is it profitable to express doubts in regard to the willingness of Christ to accept you? I fear you are depending too much on feeling, making that a criterion. You are losing much by this course; you are not only weakening your own souls, but the souls of others who look to you. You must trust Jesus for yourselves, appropriate the promises of God to yourselves, or how can you educate others to have humble, holy confidence in him? You feel that you have neglected duties, that you have not prayed as you should. You seem at a distance from Jesus, and think that he has withdrawn from you; but it is you who have separated from him. He is waiting for you to return. He will accept the contrite heart. His lips have assured us that he is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. <RH, July 1, 1884 par. 3>

We are wounded, polluted with sin; what shall we do to be healed from its leprosy? As far as it is in your power to do so, cleanse the soul-temple of every defilement, and then look to the "Lamb of God, which taketh away the sin of the world." In the wilderness, when the Lord permitted poisonous serpents to sting the rebellious Israelites, Moses was directed to lift up a brazen serpent, and bid all the wounded look to it and live. But many saw no help in this Heaven-appointed remedy. The dead and dying were all around them, and they knew that their fate was certain; but they would lament their wounds, their pains, their sure death, until their strength was gone, and their eyes were glazed, when they might have had instant healing. <RH, July 1, 1884 par. 4>

"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 everlasting life." If you are conscious of your wants, do not devote all your powers to representing them and mourning over them, but look and live. Jesus is our only Saviour; and notwithstanding millions who need to be healed will reject his offered mercy, not one who trusts in his merits will be left to perish. <RH, July 1, 1884 par. 5>

Why do you refuse to come to Jesus and receive rest and peace? You may have the blessing this morning. Satan suggests that you are helpless, and cannot bless yourself. It is true; you are helpless. But lift up Jesus before him: "I have a Saviour. In him I trust, and he will never suffer me to be confounded. In his name I triumph. He is my righteousness, and my crown of rejoicing." Let not one here feel that his case is hopeless; for it is not. It may seem to you that you are sinful and undone; but it is just on this account that you need a Saviour. If you have sins to confess, lose no time. These moments are golden. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Those who hunger and thirst after righteousness will be filled; for Jesus has promised it. Precious Saviour! His arms are open to receive us, and his great heart of love is waiting to bless us. <RH,

July 1, 1884 par. 6>

The important future is before us; and to meet its trials and temptations, and to perform its duties will require great faith, energy, and perseverance. But we may triumph gloriously. Not one waiting, watching, praying, believing soul will be ensnared by the devices of the enemy. All Heaven is interested in our welfare, and waits our demand upon its wisdom and strength. If any of us are not saved, it will be because we have chosen the service of Christ's great adversary, and the companionship of those who are his loyal followers. <RH, July 1, 1884 par. 7>

The Lord is willing to do great things for us. We shall not gain the victory through numbers, but through the full surrender of the soul to Jesus. We are to go forward in his strength, trusting in the mighty God of Israel. <RH, July 1, 1884 par. 8>

There is a lesson for us in the story of Gideon's army. The ten thousand men who chose to follow Gideon were a small company compared with the vast and powerful army they were to meet. But the Lord would not work with them; for their trust was altogether too much in their own strength and skill. Gideon was astonished when the Lord said his army was still too large. When they came to a stream the Lord singled out the three hundred who in their haste caught up water in their hands as those through whom he would deliver Israel, while those who felt that there was time to get down on their knees to drink could return to their homes. Through this little handful of tried men the Lord wrought for his people; and their enemies, who were as grasshoppers for multitude, were utterly defeated and destroyed. Thus in a most decided manner the Lord made known to Gideon and his army that he was interested in his people and their cause. He revealed his power in their behalf, and taught them to look to him in every difficulty. <RH, July 1, 1884 par. 9>

The Lord is just as willing to work through human efforts now, and to accomplish great things through weak instrumentalities. It is essential to have an intelligent knowledge of the truth; for how else could we meet its wily opponents? The Bible must be studied, not alone for the doctrines it teaches, but for its practical lessons. You should never be surprised, you should never be without your armor on. Be prepared for any emergency, for any call of duty. Be waiting, watching for every opportunity to present the truth familiar with the prophecies, familiar with the lessons of Christ. But do not trust in well prepared arguments. Argument alone is not enough. God must be sought on your knees; you must go forth to meet the people through the power and influence of his Spirit. <RH, July 1, 1884 par. 10>

Act promptly. God would have you minute men, as were the men who composed Gideon's army. Many times ministers are too precise, too calculating. While they are getting ready to do a great work, the opportunity for doing a good work passes unimproved. The minister moves as though the whole burden rested on himself, a poor finite man, when Jesus is carrying him and his burden too. Brethren, trust self less, and Jesus more. He is willing to save the souls for whom we labor. Because he lives to intercede for us, we shall see of his great power. He "is able to do exceeding abundantly above all that we ask or think" Jesus wants us to ask for help; he wants us to cast our helpless souls on him; and he will give us according to our faith. <RH, July 1, 1884 par. 11>

Ministers who are self-sufficient, and feel that so much depends upon themselves, give Jesus no room to work, and but little credit when he does work. They trust in their own ability, forgetting the words of Christ, "Without me ye can do nothing." The man that is self-righteous and wise in his own eyes,--rich and increased in goods, having need of nothing,--cannot ask in faith, and receive, because he trusts in himself, and feels no lack. His works testify that he labors out of Christ. It is those who feel themselves sinful before God, poor and helpless, that Jesus loves to help; for they will appreciate his aid. They have a longing desire to do the Master's work, and, knowing that the power is not of themselves, they take hold of the mighty arm of God, and by faith claim his promises. <RH, July 1, 1884 par. 12>

God is not pleased when his servants remain weak, wanting in courage, in faith, in hope, in love, and consequently inefficient laborers in his cause. God has given men reasoning powers, not to remain inactive or be perverted to earthly and sordid pursuits, but that these powers may be developed to the utmost, and used in his service to advance the interests of his kingdom. <RH, July 1, 1884 par. 13>

A high standard of purity and nobility of character is set before the Christian, and he can attain to this excellence only through the aid of Christ. But many experience grief, pain, and disappointment, because they are unwilling to fill the humble place which God's providence assigns them, where they will remain unnoticed and unknown. They love the supremacy, and their anxiety leads them to work against their brethren, fearing they will be preferred before them. Envy, malice, jealousy, and distrust are cherished in the heart, and Jesus cannot dwell where these evil traits are entertained. He invites those who are ambitious of preferment to come unto him, and at the foot of the cross of Calvary learn his meekness and lowliness of heart. If any desire high positions of trust, the Lord will lay the burden, not on them, but on those who have tested and proved them, and can understandingly urge them forward. <RH, July 1, 1884 par. 14>

The followers of Christ should not praise and flatter one another; for Satan will do a plenty of this work, and if persons have a high opinion of their own ability, it will prevent them from learning in the school of Christ. Let none censure and condemn others; for in doing this they are co-laborers with him who is the accuser of the brethren, who would steal from their hearts every particle of love for one another. Christians should not seek to tear others down that

they may build themselves up on their ruins, but they should endeavor to strengthen and encourage one another. <RH, July 1, 1884 par. 15>

We should make it our daily care to cultivate sympathy and affection for one another. This is the fruit that grows on the Christian tree; it does not produce the briars and thorns of hatred and strife. The harsh, unsympathetic words we sometimes hear spoken, and the hard-heartedness we see manifested, are wholly Satanic and this spirit must be supplanted by the Spirit of Christ. Jesus bids us, "Love one another as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another." He is our mighty helper; and if he abides in our hearts, we shall manifest his spirit. We shall love one another--we cannot help it, for he is love. <RH, July 1, 1884 par. 16>

## July 8, 1884 Thoroughness in the Christian Minister.

\*[Remarks addressed to the ministers assembled in General Conference at battle creek, Mich., In their morning meeting held Nov. 20, 1883.]

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By Mrs. E. G. White.  
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I thank the Lord for the marked manifestation of his Spirit that we have enjoyed in our meeting this morning. We have had sweet peace and joy in our hearts. But my soul is drawn out after God. I fear many do not grasp his promises firmly, but depend too much on feeling instead of what the Lord says. Have we not every evidence that Jesus is waiting to bless us? Is it his will that we should go forth to labor in his cause, and yet have no special help, no power from on high, to attend our labors? <RH, July 8, 1884 par. 1>

It is our duty to vindicate the claims of the law of God. This holy law is almost universally despised and made void in the land, but that is no reason why any of us should turn traitors to God and our duty. We may honor God by respecting the claims of his law. Now, when it is held in great contempt, he will be most glorified by our loyalty. We should say with David, "I love thy commandments above gold; yea, above fine gold." We are not to wage this warfare against error at our own charges. God has never bidden us hold up the standard of his law in these days of general apostasy without the aid of divine grace and power. Mere arguments, however clear and convincing, are not enough. We may have help from God, and we should not feel free to go out to battle without the evidence that his presence will attend us. <RH, July 8, 1884 par. 2>

We need to have a deeper experience. We must pray more, believing that we have a living Saviour. Jesus loves us; he has not withdrawn himself from us, but we have withdrawn from him. There is often too little fervency in our prayers. The Scriptures are not studied with earnestness; the word of God is not made the rule of life. Paul charged Timothy, "Take heed unto thyself, and unto the doctrine." The heart must be right with God. But we do not urge you to prosecute your work only when you have a happy flight of feeling; for feeling would mislead you. The victory is gained through faith; then do not be years learning how to take God at his word. Ministers, you who have had years of experience, never let the hand of faith tremble in grasping the promises of God; for your unbelief is a stumbling block to the young and inexperienced, and gives the powers of darkness occasion to triumph. <RH, July 8, 1884 par. 3>

Be diligent in the service of God: It is not enough to preach in the pulpit; you should carry the truth to homes. Show those in error that you love them. Indifference here is sin. There should be fewer long sermons, and more time spent in visiting, in making personal efforts for souls. Self-denying labor is needed, and will result in great good, but it has been sadly neglected. <RH, July 8, 1884 par. 4>

You want to do a great work, but you do not work in the right spirit. You carry heavy burdens, and groan under the load, when Jesus invites you to lay your burdens at the foot of the cross, and find rest to your souls. When we see you working so hard, and almost ready to faint, when we see you grieve and mourn at every step, we know that you have lessons to learn in the school of Christ before you can successfully teach others. Without Jesus by your side you will find the way and work hard. You have much to learn, dear brethren, before you will accept the rest that he invites you to find in him. If you look to yourselves, and deplore your weakness and sinfulness, and continue to do this, you will make no advancement, but will remain spiritual dwarfs. You should be intelligent, growing Christians; for how else can you labor with the zeal, energy, and devotion necessary to insure success? <RH, July 8, 1884 par. 5>

Do not cultivate a pride for consistency in petty matters, and thus gain the reputation of being a fusser. Such a course lends no strength to the cause of truth. We are none of us required to make ourselves singular, or to be martyrs in a small way all through life, by contending for little things when there is really nothing to contend about. Those who take

this course pity themselves, thinking they have so much trouble on account of being conscientious, upright, and straightforward in everything. But instead of being influenced by conscientiousness, they are indulging a wicked, selfish pride of notions. The life that is thought so straightforward is full of crookedness, and no one can live at peace with them, except by humoring their whims, and ever studying to avoid a collision. <RH, July 8, 1884 par. 6>

If these persons could only know how much trouble and grief they bring upon themselves by imagining that they are having a hard time and are great sufferers, they would change the current of their thoughts. We need not keep our own record of trials and difficulties, griefs and sorrows. All these things are written in the books, and Heaven will take care of them. While we are carefully counting up these disagreeable things, many things that are pleasant to reflect upon are passing from the memory; such as the merciful kindness of God surrounding us every moment, and the love over which angels marvel, that God gave his Son to die for us. <RH, July 8, 1884 par. 7>

The path of uprightness is the path of peace. Those who have the meekness and lowliness of Christ can walk this humble path calmly, restfully, trustingly. No matter what may be our temperament, we may walk this path if we will. It is plain, and there is no need of constant anxiety and fear, fretting and worry, lest we shall lose the way. This path is the highway of holiness, cast up for the ransomed of the Lord to walk in. It is the glorious path of the just, which "shineth more and more unto the perfect day." Those who walk this way will wear a cheerful, happy countenance; for it is lighted up by bright beams from the Sun of Righteousness. <RH, July 8, 1884 par. 8>

Remember that your works must stand the test of the Judgment. Let your eye be single to the glory of God, your hearts pure, your thoughts brought into obedience to the will of Christ. Do something every day to improve, beautify, and ennoble the life that Christ has purchased by his own blood. <RH, July 8, 1884 par. 9>

It was the joy of Christ to save souls. Let this be your work and your joy. Perform all duties and make all sacrifices for Christ's sake, and he will be your constant helper. Go straight forward when the voice of duty calls; let no seeming difficulties obstruct your path. Take up your God-given responsibilities; and as you bear your sometimes heavy burdens, do not ask, "Why idle stands my brother, no yoke upon him laid?" Do the duty nearest you thoroughly and well, not coveting praise, but as working for the Master because you belong to him. <RH, July 8, 1884 par. 10>

Paul exhorted Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We are to give the message of warning to the world, and how are we doing our work? Are you, brethren, preaching that part of the truth that pleases the people, while other parts of the work are left incomplete? Will it be necessary for some one to follow after you, and urge upon the people the duty of faithfully bringing all the tithes and offerings into the Lord's treasury? This is the work of the minister, but it has been sadly neglected. The people have robbed God, and the wrong has been suffered because the minister did not want to displease his brethren. God calls these men unfaithful stewards. The charge to his servants is, "Be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." If the under shepherds do their duty with fidelity, when the chief Shepherd shall appear he will give them "a crown of glory that fadeth not away." Daniel saw their reward, and he says, "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, July 8, 1884 par. 11>

Writing to his Philippian brethren, Paul sets before them the anxiety he experienced lest those who were newly converted should be drawn away from the pure and simple faith of Christ. He exhorts them to be in nothing terrified by their adversaries. "For unto you it is given," he says, "in the behalf of Christ, not only to believe on him, but also to suffer for his sake, having the same conflict which ye saw in me, and now hear to be in me." He could see and understand their danger; and he prayed most earnestly in their behalf, that their hearts might be comforted, strengthened, knit together in love. Love is the bond of perfectness, an element of strength. United in faith and love, having a thorough knowledge of the doctrines of Christianity, they would not only believe and defend the gospel of Christ, but if need be, suffer for it. <RH, July 8, 1884 par. 12>

The apostle labored to "present every man perfect in Christ Jesus." This is the high standard that every minister should strive to reach. He is not fulfilling his commission unless he has an experience similar to that of Paul, and labors with the same unselfish spirit. <RH, July 8, 1884 par. 13>

The guardian angels whom Jacob saw in vision ascending and descending that ladder of shining brightness, are with us, recording our work, and bringing us divine strength and power to be combined with human effort. These angels weep over the coldness, the indolence, and want of love for souls, that exists among ministers who are laboring in their own strength. <RH, July 8, 1884 par. 14>

Do not be unreliable in your Christian course. Sin must not be cherished. This is a time when the love of many is waxing cold, and any defection on your part will encourage others in a wrong course, and lead to many and grievous transgressions. Do not set an example of lukewarmness; do not turn away from the testimonies of the Spirit of God. We are intrusted with a solemn message to give to the world, and there is much at stake. What a fearful thing it would be if

any of us were to prove unfaithful to our sacred, holy trust, and in the Judgment be condemned to be separated from God and lose heaven. <RH, July 8, 1884 par. 15>

We cannot be safe amid the temptations that surround us in these times of peril without constantly watching unto prayer. We must guard against accepting a low standard of our own instead of the high Bible standard of character. Satan works through defects in character to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Often he gains the advantage, and betrays into sin those who should represent Christ to the world; and our Saviour is more deeply afflicted by this ingratitude and disobedience than is a tender, loving mother by the misconduct of a wayward child. <RH, July 8, 1884 par. 16>

You may forget childish things, and grow in grace day by day. As you make advancement, set your face like a flint against all falsehood, all pretense. You will sometimes be flattered by men, but more frequently by women. Especially when you present the truth in new fields, will you meet persons who will engage in this wicked flattery. As a servant of Christ, despise the flattery; shun it as you would a venomous serpent. Rebuke the woman who will praise your smartness, holding your hand as long as she can retain it in her own. Have little to say to persons of this class; for they are the agents of Satan, and carry out his plans by laying bewitching snares to beguile you from the path of holiness. Every sensible Christian lady will act a modest part; she will understand the devices of Satan, and will not be a co-laborer with him. <RH, July 8, 1884 par. 17>

Never earn the reputation of being a minister who is a particular favorite with the women. Shun the society of those who by their arts would weaken in the least your purpose to do right, or bring a stain upon the purity of your conscience. Do not give them your time or your confidence; for they will leave you feeling bereft of your spiritual strength. Do nothing among strangers, on the cars, in the home, in the street, that would have the least appearance of evil. <RH, July 8, 1884 par. 18>

## **July 15, 1884 Dangerous Amusements for the Young.**

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**By Mrs. E. G. White.**  
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We are living in an unfortunate age for the young. A heavy current is setting downward to perdition, and parents should deal faithfully with the souls committed to their trust. Satan is constantly presenting inducements to attract minds from the solemn work of preparation for scenes just in the future. He is in every sense of the word a deceiver, a skillful charmer. He is wide awake, busily engaged in leading the world captive. Through the agency of worldlings, he keeps up a continual pleasing excitement to induce the unwary to unite with them. The desire for excitement and pleasing entertainment is a temptation and a snare to God's people, and especially to the young. There are shows, lectures, and an endless variety of entertainments constantly arising, that are calculated to lead to a love of the world; and through this union with the world faith is weakened. <RH, July 15, 1884 par. 1>

The prevailing influence in society is in favor of allowing the youth to follow the natural turn of their own minds. If they are very wild, parents flatter themselves with the hope 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, suffer wrong principles to grow and strengthen, and in many cases all the labor bestowed on that soil will avail nothing. Satan is an artful, persevering workman, a deadly foe. Whenever an incautious word is spoken to the injury of youth, whether in flattery, or to cause them 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. <RH, July 15, 1884 par. 2>

He has many finely woven, dangerous nets, which appear innocent, but are skillfully prepared to entangle the young and unwary. Often these snares are disguised in coverings of light borrowed from heaven; but those who fall victims to these devices pierce themselves through with many sorrows. <RH, July 15, 1884 par. 3>

The standard of piety is low among professed Christians generally, and it is hard for the young to resist the influence. The mass of professed Christians have removed the line of distinction between them and the world, and while they profess to be living for Christ, they are really living for the world. They do not discern the excellence of heavenly things, and therefore cannot truly love them. They profess to be Christians because it is considered honorable, and there is no cross for them to bear; but their religion has but little influence to restrain them from worldly pleasures. Some such professors can enter the ball-room, and unite in all the amusements which it affords. Others cannot go to such lengths as this; yet they can attend parties of pleasure, picnics, donations, shows, and other places of amusement; and

the most discerning eye would fail to detect in such professors of religion one mark of Christianity. There is no difference between their appearance and that of unbelievers. 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. They often become impatient, and wish to have their own way, and go and come as they please. Especially from the age of ten to eighteen, they often feel that there would be no harm in going to picnics and other gatherings of young associates; yet the experienced Christian parent sees danger. Parents 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, keep them back from these exciting amusements. Even when the children choose for themselves to leave the pleasures of the world, and become Christ's disciples, the labor of the parents must not cease. They have just commenced in earnest the warfare against sin and the evils of the natural heart, and they need the counsel and watchcare of their parents. <RH, July 15, 1884 par. 4>

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 they 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 them 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. God does not own the pleasure-seeker as his follower. Those only who are self-denying, and who live a life of sobriety, humility, and holiness, are true followers of Jesus; and such cannot enjoy the frivolous, empty conversation of the lovers of the world. <RH, July 15, 1884 par. 5>

There is chaff among us, and this is why we are so weak. 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 for them to prefer the company of those whose spirit will best agree with their own. And such have quite too much influence among God's people. <RH, July 15, 1884 par. 6>

They take part with them, and have a name among them, and are a text for unbelievers and the weak and unconsecrated ones in the church. These persons of two minds will ever have objections to the plain, pointed testimony which reproves individual wrongs. In this refining time, they will either be wholly converted, and sanctified by obeying the truth, or they will be left with the world, where they belong, to receive their reward with them. <RH, July 15, 1884 par. 7>

It cannot be harmless for servants of the heavenly King to engage in the pleasures and amusements which Satan's servants engage in, even though they often repeat that such amusements are harmless. God has revealed sacred and holy truths to separate his people from the ungodly, and purify them unto himself, and they should live out their faith. <RH, July 15, 1884 par. 8>

The true followers of Jesus will have sacrifices to make. They will discard places of worldly amusement; for 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 leads us to come out from all these things, and be separate. But the things of the world are sought for, and considered worthy to be admired and enjoyed, by all who are not spiritually minded. <RH, July 15, 1884 par. 9>

"By their fruits ye shall know them." All the 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 unmistakable fruits of true godliness, and those who bear no fruit have no experience in the things of God. They are not in the Vine. Says Jesus, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." <RH, July 15, 1884 par. 10>

If we would be spiritual worshipers of the true God, we 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. This is the first and great commandment." The first four precepts of the decalogue allow no separation of the affections from God. Nor is anything allowed to divide or share our supreme delight in him. Whatever divides the affections, and takes away from the soul supreme love to God, assumes the form of an idol. Our carnal hearts would cling to our idols, and seek to carry them along; but we cannot advance till we put them away, for they separate us from God. <RH, July 15, 1884 par. 11>

The great Head of the church has chosen his people out of the world, and requires them to be separate. He designs that the spirit of his commandments shall draw them to himself, and separate them from the elements of the world. To love God and keep his commandments is far from loving the world's pleasures and friendship. There is no concord between Christ and Belial. The people of God may safely trust in him alone, and without fear press on in the way of obedience. <RH, July 15, 1884 par. 12>

Young people who follow Christ have a warfare before them; they have a daily cross to bear in coming out from the world, and being separate, and imitating the life of Christ. But there are many precious promises on record for those



who seek their Saviour early. Says the wise man, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Wisdom calls to the sons of men, "I love them that love me; and they that seek me early shall find me." They will find that the "path of the just is as a shining light, that shineth more and more unto the perfect day;" and at the last, the Judge of all the earth will give every one according to his works. <RH, July 15, 1884 par. 13>

**July 22, 1884**

## **Duties and Privileges of the Christian Laborer.**

\*[Remarks made at the closing meeting of the General Conference, in Battle Creek, Mich., Tuesday evening, Nov. 20, 1883.]

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**By Mrs. E. G. White.**  
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It is a privilege to express my gratitude to God for these meetings now in the past. This is the best general meeting I have ever attended. We know that we have had the presence and blessing of God. He has breathed upon us his Holy Spirit. To me and to many others, Heaven has seemed very near; and we have been led to rejoice with joy unspeakable and full of glory. <RH, July 22, 1884 par. 1>

Through the Bible-readings the truth has been brought out with clearness and power. Deeper, broader views have been taken of divine truth and of our responsibility to God. Hearts have been subdued and softened by the love of God. Through grace the capacity to understand and appreciate the truth has been enlarged; and as we continue to advance in grace, our ability will still further increase, and we shall better understand the ways of God and the plan of redemption. <RH, July 22, 1884 par. 2>

Never feel that there is no need of applying yourself diligently to the study of the word. If you search for truth as for hid treasures, the Scriptures will unfold to you more and more. Many of you might be far in advance of what you now are. Young men who are just beginning to labor are in danger of thinking that because they have become familiar with a few subjects, they are qualified to present the truth anywhere. These lose much by wasting precious, golden moments that should be spent in studying the prophecies or the practical lessons of Christ. <RH, July 22, 1884 par. 3>

The morning meetings have been most precious. To me they have been a continual feast,--like heavenly manna to my soul. We have met Jesus in the assembly of his people. We have learned of him, and of his willingness to receive all who come to him in humble faith, taking God at his word. We have learned that if we would receive the dew of divine grace, we must allow nothing to come between God and our souls. We have seen many obtaining such a knowledge as they never had before of the true Source of spiritual strength and moral power. I knew that Jesus was waiting to be gracious, and that my brethren feared to take his offered mercy; and I have enjoyed seeing them receive rich blessings at his hand. I have not found it difficult to rejoice with those that rejoice, and to weep with those that weep. <RH, July 22, 1884 par. 4>

We have felt sad over the cases of some who have long been under the special power of the enemy. We had hoped to see them deeply impressed and converted at these meetings; but Satan spread his snare for them. For months he has been diligently working up his plans to prevent them from being present. They do not know what they have lost. Others who have been drunken with the spirit of the world, and have been entreated and reproved, did not want to be here. In view of the little time we have in which to prepare for our future home, we should not allow indifference to keep us away from such meetings, nor entanglements to arise which will make it impossible for us to attend them. <RH, July 22, 1884 par. 5>

We can never forget these good meetings. But now we are about to separate, and to be widely scattered. Our ministers go to their several fields of labor refreshed and strengthened, with broader views of the love of God, and of his willingness to work with their efforts, than they have heretofore had. Sensitive persons, as they view the conflicts and trials before them, shrink from the responsibility they must bear in warning the world of the judgments that are about to come. They fear its rude touch will stain their souls. But we are none of us to be shut up as precious perfumes, lest the fragrance shall escape. We have enjoyed a Pentecostal season; we have been warmed by the love of Jesus, invigorated by the clear, firm truths of the word of God, and refreshed by the dews of divine grace, all for a purpose, that we may shed forth to the world a sweet fragrance from Eden. We have gathered divine rays of light, that they may be reflected to others in good works. <RH, July 22, 1884 par. 6>

There are souls to be won to Christ. There is a great and solemn work before us to prepare the people to stand in the day of the Lord. We have but little time here, and the best use we can make of our faculties is to consecrate them to the work of God. It is the duty of every one, not only of those who occupy the position of watchmen on the walls of Zion, but of the laymen also, to do their utmost to advance the cause of God and save their fellow-men. Opposition must be met. We shall be hated of all men for Christ's sake, and by Satan, because he knows that a divine power attends this work which will undermine his influence. But Heaven is open before us; we may take hold of divine strength. As children of God, it is our privilege and duty to come directly to him, and claim a Father's blessing. He will give it. Iniquity abounds, and for this very reason God is willing to give more grace and reveal himself to his people. <RH, July 22, 1884 par. 7>

I beseech you, do not withhold yourselves from God. We have seen of his salvation; but I have longed to hear happy souls saying, "My cup runneth over. Jesus, precious Saviour, is the crown of my rejoicing." The moment you surrender yourself wholly to him in simple faith, Jesus accepts you, and encircles you in his arms of love. He holds you more firmly than you can grasp him. Come to the light, and triumph in God. Then shall your peace be as a river, and your "righteousness as the waves of the sea." <RH, July 22, 1884 par. 8>

Expel sin from your hearts; for sin caused the death of the Son of God. Let your conversation be in heaven, "from whence also we look for the Saviour, the Lord Jesus Christ." Never forget, wherever your lot may be cast, that you are pilgrims and strangers here, journeying to a better country, even a heavenly. The talents you possess, the property God has lent you, must be used in doing good, in laying up treasure in heaven. The work which you are doing with your hand or your brain, must stand the test of the Judgment. How will it then appear? Are you acting well your part in preparing yourselves and others for glory, honor, immortality, and eternal life? Are you doing anything that you will wish undone when the books shall be opened, and you meet your deeds as they stand registered in heaven? <RH, July 22, 1884 par. 9>

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." "The world knoweth us not because it knew him not." We are not understood by the world, we never shall be; but we must not let this discourage us. We are not to look at present appearances, nor be angry when we are misjudged, but we should improve every opportunity of doing good. <RH, July 22, 1884 par. 10>

It is wise to seek humility and meekness, and to carefully avoid raising a combative spirit, thus closing ears and hearts to the truth. Hold your mouth as with a bridle when the wicked are before you. When tempted to say sarcastic things, refrain. Censure no one; condemn no one. Let the life argue for Jesus, and the lips be opened with wisdom to defend the truth. The consistent life, the long forbearance, the spirit unruffled under provocation, is always the most conclusive argument and the most solemn appeal. We are often brought into positions that are trying, where human nature longs to break forth; but in such cases be still, do not retaliate. <RH, July 22, 1884 par. 11>

We must drink deeper draughts from the well of salvation. How can we possibly enter into the spirit of Christ's teachings unless we are partakers of the divine nature? We are seeking to vindicate the law of God. We need the energy of the Holy Spirit to accompany our efforts. Never venture to enter the desk until you have wrestled with God in prayer, and come forth as seeing Him who is invisible, with your faces lighted up with beams from the Sun of Righteousness. You will then have no tame words to offer. The divine truths which glow in your own breast will kindle the hearts of others. The men who would teach others the art of success in the sacred ministry should understand that art themselves. The best way to teach youthful laborers is to do yourself what you expect them to do. <RH, July 22, 1884 par. 12>

In every prayer let the hand of living faith lay hold upon infinite help. Faith is the medium by which the renewed heart is drawn close to the great heart of love. Faith elevates the sinking soul. Faith lightens every burden and relieves every weariness by the anticipation of the mansions Jesus has gone to prepare for them that love him. <RH, July 22, 1884 par. 13>

Jesus is the foundation and the author and finisher of our faith. Why are we so powerless? Jesus lives; and because he lives, we shall live also. He is to us not a Saviour in Joseph's new tomb, closed with a great stone, and sealed with the Roman seal. Mourn not as those who are hopeless and helpless; never, under any circumstances, give way to despair; but from grateful hearts, from lips touched with holy fire, let the glad song ring out, "Jesus is risen; he lives to make intercession for us." Grasp this hope, and it will hold the soul like a sure, tried anchor. Believe, and thou shalt "see the glory of God." <RH, July 22, 1884 par. 14>

Will it make you sad to be buffeted, despised, derided, maligned of the world? It ought not; for Jesus told us just how it would be. "If the world hate you," he says, "ye know it hated me before it hated you." The apostle Paul, the great hero of faith, testifies: "For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Look up, my brethren, look up. Let the love of God into your souls. Through Jesus the

treasures of heaven are at our command, and what is there that he will not do for us? The Father also loves us, and is waiting to be gracious. "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, July 22, 1884 par. 15>

Are we working to proclaim truth, righteousness, and the love of God? This is the work that is assigned us. Even in bereavements we should not stop to grieve; but let us show our love for the faithful workers who have gone to their rest, by doing the work they would have done had they lived. While we do our own work, we may also take up theirs where they left it, and firmly and courageously carry forward the banner of truth to final victory. <RH, July 22, 1884 par. 16>

Brethren, your aims are altogether too low. You have not used the great moral faculties of the soul,--faith, hope, and love. These powers are given us not to lie dormant, but that through their exercise the soul may be brought into harmony with heaven; but with many of you they are paralyzed through inaction, and as a consequence you are weak and helpless. Do not let your great need discourage you. The Saviour of sinners, the Friend of the friendless, with compassion infinitely greater than that of a tender mother for a loved and afflicted child, is inviting, "Look unto me, and be ye saved." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." We may take hold of his strength, and make peace with God. Jesus will quicken all the faculties of the soul, and impart new life and energy. <RH, July 22, 1884 par. 17>

While you should make every effort to reach the highest standard of intellectual excellence, you should avoid self-sufficiency and dependence on your own ability. Learn of Jesus. He was the greatest teacher the world ever knew; yet he spoke in the language of common life. He met the necessities of all. He adapted his instruction to all times and places, to both the rich and the poor, the educated and the ignorant. He ever dwelt upon the grandest themes that can engage the attention; and he presented them in such a form, and used such illustrations, that the feeblest intellects could grasp his meaning, while the most intelligent minds were attracted and instructed. <RH, July 22, 1884 par. 18>

Let us beware lest we lose the simplicity of the gospel of Christ. We must become as little children in humility, in consciousness of our own weakness. We must learn from the Divine Teacher lessons of higher wisdom than were ever taught in the most exalted schools of human institution. <RH, July 22, 1884 par. 19>

There is danger of not making Christ's teachings a personal matter, of not receiving them as though they were addressed to us personally. In his words of instruction, Jesus means me. I may appropriate to myself his merits, his death, his cleansing blood, as fully as though there were not another sinner in the world for whom Christ died. In listening to his teachings with understanding open to receive his words, we display the highest wisdom. In being doers of the word,--obeying Christ by leading self-denying lives and forming pure and holy characters,--we shall secure the life which measures with the life of God. <RH, July 22, 1884 par. 20>

There are toils and conflicts and self-denials for us all. Not one will escape them. We must tread the path where Jesus leads the way, it may be in tears, in trials, in bereavements, in sorrow for sins, or in seeking for the mastery over depraved desires, unbalanced characters, and unholy tempers. It requires earnest effort to present ourselves a living sacrifice, holy and acceptable to God. It takes the entire being. There is no chamber of the mind where Satan can hold sway, and carry out his devices. Self must be crucified. Consecration, submission, and sacrifices must be made that will seem like taking the very lifeblood from the heart. <RH, July 22, 1884 par. 21>

When self dies, there will be awakened an intense desire for the salvation of others, which will lead to persevering efforts to do good. There will be a sowing beside all waters; and earnest supplication, importunate prayers, will enter heaven in behalf of perishing souls. There will be an earnestness, a persistency, that will not let go. Love to Jesus will lead to ardent love for the souls of our fellow-men. <RH, July 22, 1884 par. 22>

Now, as we are about to separate, the question arises, shall we all meet again in General Conference? Probably we shall not; but where, then, will be our next grand meeting? and when shall we again greet each other? We have wept and rejoiced together here; but if we never meet again on earth, shall we unite our voices in songs of triumph around the great white throne? Shall we each prove worthy of the precious boon of eternal life? God grant that not one face may be missing, not one voice wanting, when the hallelujahs are sung in the courts of heaven. <RH, July 22, 1884 par. 23>

## **July 29, 1884 The Duty to Preserve Health.**

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By Mrs. E. G. White.  
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The health reform is an important part of the third angel's message; and as a people professing this reform, we should not retrograde, but make continual advancement. It is a great thing to insure health by placing ourselves in right

relations to the laws of life, and many have not done this. A large share of the sickness and suffering among us is the result of the transgression of physical law, is brought upon individuals by their own wrong habits. <RH, July 29, 1884 par. 1>

Our ancestors have bequeathed to us customs and appetites which are filling the world with disease. The sins of the parents, through perverted appetite, are with fearful power visited upon the children to the third and fourth generations. The bad eating of many generations, the gluttonous and self-indulgent habits of the people, are filling our poor-houses, our prisons, and our insane asylums. Intemperance in drinking tea and coffee, wine, beer, rum, and brandy, and the use of tobacco, opium, and other narcotics, has resulted in great mental and physical degeneracy, and this degeneracy is constantly increasing. <RH, July 29, 1884 par. 2>

Are these ills visited upon the race through God's providence? No; they exist because the people have gone contrary to his providence, and still continue to rashly disregard his laws. In the words of the apostle I would entreat those who are not blinded and paralyzed by wrong teaching and practices, those who would render to God the best service of which they are capable: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect, will of God." <RH, July 29, 1884 par. 3>

We have no right to wantonly violate a single principle of the laws of health. Christians should not follow the customs and practices of the world. The history of Daniel is placed upon record for our benefit. He chose to take a course that would make him singular in the king's court. He did not conform to the habits of courtiers in eating and drinking, but purposed in his heart that he would not eat of the king's meat nor drink of his wines. This was not a hastily-formed, wavering purpose, but one that was intelligently formed and resolutely carried out. Daniel honored God; and the promise was fulfilled to him, "Them that honor me, I will honor." The Lord gave him "knowledge and skill in all learning and wisdom," and he "had understanding in all visions and dreams;" so that he was wiser than all in the king's courts, wiser than all the astrologers and magicians in the kingdom. <RH, July 29, 1884 par. 4>

Those who serve God in sincerity and truth will be a peculiar people, unlike the world, separate from the world. Their food will be prepared, not to encourage gluttony or gratify a perverted taste, but to secure to themselves the greatest physical strength, and consequently the best mental conditions. <RH, July 29, 1884 par. 5>

My sisters, do not place upon your tables food that is exciting and irritating, but that which is plain, wholesome, and nutritious. Do not have too great a variety at a meal; three or four dishes are a plenty. At the next meal you can have a change. The cook should tax her inventive powers to vary the dishes she prepares for the table, and the stomach should not be compelled to take the same kinds of food meal after meal. <RH, July 29, 1884 par. 6>

Many make a mistake in drinking cold water with their meals. Taken with meals water diminishes the flow of the salivary glands; and the colder the water, the greater the injury to the stomach. Ice water or iced lemonade, drank with meals, will arrest digestion until the system has imparted sufficient warmth to the stomach to enable it to take up its work again. Hot drinks are debilitating; and besides, those who indulge in their use become slaves to the habit. Food should not be washed down; no drink is needed with meals. Eat slowly, and allow the saliva to mingle with the food. The more liquid there is taken into the stomach with the meals, the more difficult it is for the food to digest; for the liquid must first be absorbed. Do not eat largely of salt, give up bottled pickles, keep fiery, spiced food out of your stomach, eat fruit with your meals, and the irritation that calls for so much drink will cease to exist. But if anything is needed to quench thirst, pure water drank some little time before or after the meal is all that nature requires. Never take tea, coffee, beer, wine, or any spirituous liquors. Water is the best liquid possible to cleanse the tissues. <RH, July 29, 1884 par. 7>

Very hot food ought not to be taken into the stomach. Soups, puddings, and other articles of the kind, are often eaten too hot, and as a consequence the stomach is debilitated. Let them become partly cooled before they are eaten. <RH, July 29, 1884 par. 8>

In order to have healthy digestion, food should be eaten slowly. Those who wish to avoid dyspepsia, and those who realize their obligation to keep all their powers in the condition which will enable them to render the best service to God, will do well to remember this. If your time to eat is limited, do not bolt your food, but eat less, and eat slowly. The benefit you derive from your food does not depend so much on the quantity eaten as on its thorough digestion, nor the gratification of the taste so much on the amount of food swallowed as on the length of time it remains in the mouth. Those who are excited, anxious, or in a great hurry, would do well not to eat until they have found rest or relief; for the vital powers, already severely taxed, cannot supply the necessary gastric juice. <RH, July 29, 1884 par. 9>

When about to start on a journey, and obliged to meet the train at an hour earlier than your usual meal time, think of the results of irregular and rapid eating, and take something as a lunch, if it is no more than bread and an apple or some other kind of fruit. When traveling, some are almost constantly nibbling, if there is anything within their reach. This is a most pernicious practice. Animals that do not have reason, and that know nothing of mental taxation, may do this

without injury; but they are no criterion for rational beings, who have mental powers that should be used for God and humanity. If travelers would eat regularly of the simplest and most nutritious kinds of food, they would not experience so great weariness, nor suffer so much from sickness. <RH, July 29, 1884 par. 10>

It is quite a common custom with people of the world to eat three times a day, besides eating at irregular intervals between meals; and the last meal is generally the most hearty, and is often taken just before retiring. This is reversing the natural order; a hearty meal should never be taken so late in the day. Should these persons change their practice, and eat but two meals a day, and nothing between meals, not even an apple, a nut, or any kind of fruit, the result would be seen in a good appetite and greatly improved health. <RH, July 29, 1884 par. 11>

Our Saviour warned his disciples that in the last days, just prior to his second coming, a state of things would exist very similar to that which preceded the flood. Eating and drinking would be carried to excess, and the world would be given up to business and pleasure. This state of things does exist at the present time. The world is largely given up to the indulgence of appetite; and the disposition to follow its customs and maxims will bring us into bondage to perverted habits,--habits that will make us more and more like the doomed inhabitants of Sodom. <RH, July 29, 1884 par. 12>

Excessive indulgence in eating and drinking is sin. Our heavenly Father has bestowed upon us the great blessing of health reform, that we may glorify him by obeying the claims he has upon us. It is the duty of those who have received the light upon this important subject to manifest a greater interest for those who are still suffering for want of knowledge. Those 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. The harmonious, healthy action of all the powers of body and mind results in happiness; the more elevated and refined the powers, the more pure and unalloyed the happiness. An aimless life is a living death. The mind should dwell upon themes relating to our eternal interests. This will be conducive to health of body and mind. <RH, July 29, 1884 par. 13>

Our faith requires us to elevate the standard of reform, and take advance steps. The condition of our acceptance with God is a practical separation from the world. The Lord calls upon us as a people, "Come out from among them, and be ye separate," "and touch not the unclean; and I will receive you." The world may despise you because you do not meet their standard, engage in their dissipating amusements, and follow their pernicious ways; but the God of heaven promises to receive you, and to be a Father unto you. 'Ye shall be my sons and daughters, saith the Lord Almighty.' The apostle continues, "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." This is our work as Christians, to cleanse our robes of character from every spot. The spirit must be in harmony with the Spirit of Christ; the habits must be in conformity to his will, in obedience to his requirements. <RH, July 29, 1884 par. 14>

## **August 5, 1884 Christian Experience.**

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**By Mrs. E. G. White.**  
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When the children of Israel were slaves in the land of Egypt, God called them out of bondage into a place where they could worship him without restraint. He wrought for them in the way by miracles; he also proved them by bringing them into strait places. But, notwithstanding the wonderful dealings of God with them, and their deliverance so many times, they murmured when tried by him. Their language was, "Would to God we had died by the hand of the Lord in the land of Egypt." <RH, August 5, 1884 par. 1>

Many who profess to believe the truth for these last days think it strange that the Israelites were so ungrateful as to forget what God had done for them, and even to murmur at the hardships they encountered as they journeyed, when in the sight of God these very persons have done worse than they. God has given us great light. We have a truth so clear, so plain, that it cannot be resisted; yet this great blessing has not been prized, or even realized. If trials arise, some think they have a hard time, and begin to look back. Some do not know what purifying trials are, and make trials for themselves. They are easily discouraged, and Satan magnifies their grievances, and puts thoughts into their minds that, if given away to, will destroy their influence and usefulness. <RH, August 5, 1884 par. 2>

It is a fearful thing to murmur against God. Should his hand be withdrawn from these complaining ones, and they be left subject to disease and death, then they would know what trouble is. They do not bear in mind that the way which they are traveling is a rugged, self-denying way, and that they must not expect everything to move on as smoothly as though they were traveling in the broad road. God proves his people in this world. This is the fitting-up place to appear in his presence. Here persons will show what power affects their hearts and controls their actions. If it is the power of

divine truth, it will lead to good works. But if evil angels control the heart, it will be seen in various ways. The fruit will be selfishness, covetousness, pride, and other evil passions. <RH, August 5, 1884 par. 3>

Professors of religion are not willing to examine their own hearts closely; and it is a fearful fact that many are indulging a false hope. Some are leaning on an old experience which they had years ago; but when brought down to this heart-searching time, when all should have a living experience, they have nothing to relate. When they subdue those sins which God hates, Jesus will come in and sup with them, and they with him. Drawing divine strength from Jesus, they will grow up in him, and be able to say with holy triumph, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." But it would be more pleasing to the Lord if lukewarm professors of religion had never named his name; for they are a stumbling-block to unbelievers, and a continual weight to those who would be faithful followers of Jesus. <RH, August 5, 1884 par. 4>

The Lord is soon coming, and we should not put off that event. It is our present duty to prepare for the things that are coming on the earth, and to let our works correspond with our faith. The mind must be stayed upon God; our influence should tell on the side of truth. We cannot honor the Lord when we are careless and indifferent; we cannot glorify him when we are desponding. We must be in earnest to secure our own soul's salvation, and to save others. All importance should be attached to this work, and everything else should be secondary. <RH, August 5, 1884 par. 5>

A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion; but if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath. <RH, August 5, 1884 par. 6>

The young, as well as those who are older, will be required to give a reason of their hope. But the mind, designed by God for better things, formed to serve him perfectly, is often allowed to wander aimlessly, or to dwell upon subjects of no real interest. It might have been trained to grasp the true foundation of the Christian's hope; but its energies have been absorbed by story-books, dress and show, pride and vanity. Those who allow themselves to be diverted with idle tales may have the imagination fed, but the mind is led directly from God. The interest is destroyed in his precious word, which has been given us to guide our feet through the perils of this dark world. <RH, August 5, 1884 par. 7>

That precious word tells us how we can escape the wrath of God, and of the great Sacrifice that has been offered that we might enjoy his presence forever. If any come short at last, having heard the truth as they have in this land of light, it will be their own fault; they will be without excuse. The way has been made plain; but they allow other things to divert the mind, and take no interest to find out the divine will. God is trifled with by professed Christians, and when his holy word shall judge them at the last day, they will be found wanting. That word is the standard; their motives, words, works, and the manner in which they use their time, will be compared with the written word of God; and if they come short, their cases are decided forever. <RH, August 5, 1884 par. 8>

Many measure themselves among themselves, and compare their lives with the lives of others. This should not be. No one but Christ is given us as an example. He is our true pattern, and each should strive to excel in imitating him. We are co-workers with Christ, or co-workers with the enemy. We either gather with Christ or scatter abroad. We are decided, whole-hearted Christians, or none at all. Says Christ, "I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." <RH, August 5, 1884 par. 9>

Some hardly know as yet what self-denial is, or what it is to suffer for the truth's sake; but none will enter heaven without making a sacrifice. A spirit of self-denial should be cherished. Some have not laid themselves a sacrifice on the altar of God. They indulge in hasty, fitful tempers, gratify their appetites, and attend to their own self-interest, regardless of the cause of God. Those who are willing to make any sacrifice for eternal life will have it, and it will be worth all that it costs. The far more exceeding and eternal weight of glory will eclipse every earthly pleasure. <RH, August 5, 1884 par. 10>

I wish that all could realize something of the wondrous love of the Son of God, to whom angels ascribe praise, honor, and glory. He was so interested for our salvation that for our sakes he left his high command in heaven, and patiently bore every indignity and slight which man could heap upon him. He was wounded, smitten, and bruised; he was stretched on Calvary's cross, and suffered the most agonizing death, that we might enjoy the light and glory of heaven, and live with him in the mansions he is preparing for us. <RH, August 5, 1884 par. 11>

All heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this, and the frown of God is upon them. But his Spirit will not always be grieved. After God has done all that could be done to save men, if they still show by their lives that they slight offered mercy, death will be their portion; and it will be a dreadful death, for they will have to feel the agony that Christ felt upon the cross. They will then realize what they have lost,--eternal life and the immortal inheritance. <RH, August 5, 1884 par. 12>

Young and old have a conflict before them. They should not sleep for a moment, for a wily foe is constantly on the

alert to lead them astray and overcome them. There must be an entire, unreserved surrender to God, a forsaking and turning away from the love of the world and earthly things, or we cannot be Christ's disciples. Jesus is soon coming: and will he acknowledge as his people those who are conformed to the world? Oh, no. He will accept as his none but those who are pure and holy,--those who have been purified and made white, and have kept themselves separate, unspotted from the world. <RH, August 5, 1884 par. 13>

The life and spirit of Christ is the only standard of excellence and perfection; and our only safe course is to follow his example. If we do this, he will guide us by his counsel, and afterward receive us to glory. If we strive to walk in the footsteps of our Redeemer, if we live for it, and believe for it, God is willing to give us of his free Spirit,--more willing than earthly parents are to give good gifts to their children. Then we shall walk in the light, as he is in the light. And we shall "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 we may be "filled with all the fullness of God." <RH, August 5, 1884 par. 14>

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## August 12, 1884 Unity and Love.

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By Mrs. E. G. White.  
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Text: "Let love be without dissimulation." Rom. 12:9. <RH, August 12, 1884 par. 1>

The great lesson that Christ taught by his life and example was that of unity and love among brethren. This love is the token of discipleship, the divine credentials which the Christian bears to the world. "By this shall all men know that ye are my disciples, if ye have love one to another." Love to God and man must be an inwrought principle in the soul; for there is no other way that the Christian can become a "partaker of the divine nature, having escaped the corruption that is in the world through lust." <RH, August 12, 1884 par. 2>

Great light is shining, and some have received the precious light, and hold it fast with rejoicing. But Satan has had too great power even over these. They have not had a zeal and wide-awake, unselfish interest corresponding with the truth they believe. Love has been wanting, and its absence greatly pleases our wily foe. He is the author of malice, envy, jealousy, hatred, and dissension, and he rejoices to see these weeds choke out love, that tender plant of heavenly growth. In his providence, God permits those who, deluded by the enemy, have chosen fables instead of unadulterated truth, to entertain the same feelings toward commandment-keepers that the Jewish nation had toward their Master,--feelings that led them to reject him as the promised Messiah, and delivered him up to suffer a cruel death. And as the people of God meet with opposition from the powers of darkness and the ungodly around them, they are drawn nearer to each other. <RH, August 12, 1884 par. 3>

The question arises again and again, Why does the Lord suffer these trials to come, and this hatred to be kindled against those who love Jesus and are keeping the commandments of God? But Jesus suffered before us, and we are exhorted to "consider him that endured such contradiction of sinners against himself," lest we be wearied and faint in our minds. The battle between the powers of darkness and the powers of light is continually going forward. Christ and Satan are each in the field: Christ ready to save to the uttermost all who come unto him; Satan determined to afflict and control. Satan is angry with the righteous; for their life of obedience to God brings them in constant collision with his plans and wishes. <RH, August 12, 1884 par. 4>

We are now living in the antitypical day of atonement. The great and solemn closing work is going forward in the sanctuary above. Every man is required to afflict his soul before God; every heart is required to be in harmony with the divine will. In this important time the great enemy intercepts himself between man and his Creator. He is continually seeking to separate the people of God from the love of Jesus, to draw them away from his protecting care. He it is that inclines the human soul unto vanity. He leads men to gather attention to themselves, and to receive praise and honor that should be given to God. And the greatest trials that men meet come in consequence of their blindness to Satan's temptations. <RH, August 12, 1884 par. 5>

The Lord works in behalf of his people. He seeks to break the cruel power that Satan exercises over the children of men; and he would do great things for them if they would submit to his authority instead of choosing the service of Satan. He wrought wonderfully for his ancient people Israel to deliver them from their oppressive bondage in Egypt. He went through the proud land of the Pharaohs with tempest and fire, with plague and death. He rescued them from their servile state, and brought them to a good land,--a land that in his providence had been prepared for them as a refuge from their enemies, where they might dwell under the shadow of his wings. He brought them to himself and

encircled them in his everlasting arms; and in return for all his goodness and mercy to them, they were required to have no other gods before him, the living God, and to exalt his name and make it glorious in the earth. <RH, August 12, 1884 par. 6>

All heaven is interested in man, and desires his salvation. This is the great aim in all God's dealings with individuals. Now, in 1884, Jesus is pleading in behalf of his people; and it is a matter of the greatest wonder to the heavenly host that so few care to be freed from the bondage of evil influences, so few are willing to exercise all their powers in harmony with Christ in the great work of their deliverance. If men could have unveiled before them the workings of the great deceiver to keep them in the gall of bitterness and the bond of iniquity, how earnest would they be to renounce the works of darkness, how guarded lest they yield to temptation, how careful to see and remove every defect which mars the image of God in them; how they would press to the side of Jesus, and what earnest supplications would ascend to heaven for a calmer, closer, happier, walk with God. <RH, August 12, 1884 par. 7>

Jesus came to earth to be, not only man's Redeemer, but his great Exemplar. His was a perfect life, a life of meekness, lowliness, purity, and unlimited trust in God. He was a Man of sorrows and acquainted with grief, and he taught us practically the great lesson of calm, constant, unwavering confidence in our heavenly Father. He permits temptations, trials, and afflictions to come to his loved ones. They are his providences, visitations of mercy to bring them back when they stray from his side, and give them a deeper sense of his presence and providential care. The peace that passeth understanding is not for those who shrink from trials, from struggles, and from self-denial. We cannot appreciate peace and joy in Christ, and the gift of eternal life, unless we are willing to make every sacrifice to obtain these great blessings. <RH, August 12, 1884 par. 8>

The eye of Jesus is upon us every moment. The clouds which intervene between the soul and the Sun of Righteousness are in the providence of God permitted to arise that our faith may be strengthened to grasp the great hopes, the sure promises, that shine undimmed through the darkness of every storm. Faith must grow through conflict and suffering. We must individually learn to suffer and be strong, and not sink down in weakness nor faint in adversity. We must not count our lives dear unto ourselves, but must walk in the path of duty, denying self for Christ's sake. <RH, August 12, 1884 par. 9>

The path to freedom from sin is through crucifixion of self, and conflict with the powers of darkness. Let none be discouraged in view of the severe trials to be met in the time of Jacob's trouble, which is yet before them. They are to work earnestly, anxiously, not for that time, but for today. What we want is to have a knowledge of the truth as it is in Christ now, and a personal experience now. In these precious closing hours of probation, we have a deep and living experience to gain. We shall thus form characters that will insure our deliverance in the time of trouble. <RH, August 12, 1884 par. 10>

The time of trouble is the crucible that is to bring out Christ-like characters. It is designed to lead the people of God to renounce Satan and his temptations. The last conflict will reveal Satan to them in his true character, that of a cruel tyrant, and it will do for them what nothing else could do, up-root him entirely from their affections. For to love and cherish sin, is to love and cherish its author, that deadly foe of Christ. When they excuse sin and cling to perversity of character, they give Satan a place in their affections, and pay him homage. <RH, August 12, 1884 par. 11>

The work of the enemy is not abrupt, it is not sudden and startling; it is a secret undermining of the strongholds of principle. It commences in small things,--the neglect to be true to God and to rely upon him wholly, the disposition to concede to the demands of the world for the sake of gaining numbers on the church-book. But soon a wide gulf is opened between the position of the shepherd of the flock and the plain truths of the word of God. Our only safety is in searching the Scriptures and in being much on our knees before God, entreating him to imbue us with his Spirit, that when the enemy shall come in like a flood, the Spirit of the Lord shall for us lift up a standard against him. <RH, August 12, 1884 par. 12>

It is great kindness on the part of our heavenly Father when he allows us to be placed under circumstances that lessen the attractions of earth, and lead us to place our affections on things above. Frequently, the loss of earthly blessings teaches us more than their possession. When we pass through trials and afflictions, it is no evidence that Jesus does not love and bless us. The pitying Lamb of God identifies his interest with that of his suffering ones. He guards them every moment. He is acquainted with every grief; he knows every suggestion of Satan, every doubt that tortures the soul. He is touched with the feeling of our infirmities; for he has experienced even more than we are passing through. He suffered, being tempted, that he might know how to succor those who are tempted, and thus bring many sons and daughters to glory. And when we remember these things, the divine love touchingly appeals to our hearts. <RH, August 12, 1884 par. 13>

Jesus, our Advocate, is inviting us to walk with him. He is pleading the case of the tempted, the erring, and the faithless. He is striving to lift them into companionship with himself. It is his work to sanctify his people, to cleanse, ennoble, and purify them, and fill their hearts with peace. He is thus fitting them for glory, honor, and eternal life; for an inheritance richer and more lasting than that of any earthly prince. <RH, August 12, 1884 par. 14>



As children of God, members of the royal family, we must cultivate disinterested love for one another. We must press together. We should guard the interests of our brethren, even though we may think they err. We are not perfect ourselves; we are not immortal. Elijah was a mighty man of God; yet he was "subject to like passions as we are." We must be tender, kind, and true to one another. "By this shall all men know that ye are my disciples," says Christ, "if ye have love one to another." <RH, August 12, 1884 par. 15>

Dear brethren and sisters, if we have the religion of Jesus in our hearts, it will be revealed in our lives. If we love Christ, we shall love one another. Let your life more than your lips, argue for your Saviour. It is by a well ordered life and godly conversation that you represent him to the world. <RH, August 12, 1884 par. 16>

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**August 19, 1884**

## **Importance of Education.**

\*[An address delivered before the teachers and students of Battle Creek College at the time of the General Conference, in Battle Creek, Mich., Nov. 15, 1883.]

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**By Mrs. E. G. White.**  
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Text: "The fear of the Lord is the beginning of wisdom." Ps. 111:10. <RH, August 19, 1884 par. 1>

The true object of education should be carefully considered. God has intrusted to each one capacities and powers, that they may be returned to him enlarged and improved. All his gifts are granted to us to be used to the utmost. He requires every one of us to cultivate our powers, and attain the highest possible capacity for usefulness, that we may do noble work for God, and bless humanity. Every talent that we possess, whether of mental capacity, money, or influence, is of God, so that we may say with David. "All things come of thee, and of thine own have we given thee." <RH, August 19, 1884 par. 2>

Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard. <RH, August 19, 1884 par. 3>

The fear of the Lord lies at the foundation of all true greatness. Integrity, unswerving integrity, is the principle that you need to carry with you into all the relations of life. Take your religion into your school-life, into your boarding-house, into all your pursuits. The important question with you now is, how to so choose and perfect your studies that you will maintain the solidity and purity of an untarnished Christian character, holding all temporal claims and interests in subjection to the higher claims of the gospel of Christ. You want now to build as you will be able to furnish, to so relate yourself to society and to life that you may answer the purpose of God in your creation. As disciples of Christ, you are not debarred from engaging in temporal pursuits; but you should carry your religion with you. Whatever the business you may qualify yourself to engage in, never entertain the idea that you cannot make a success of it without sacrificing principle. <RH, August 19, 1884 par. 4>

Balanced by religious principle, you may climb to any height you please. We would be glad to see you rising to the noble elevation God designs that you shall reach. Jesus loves the precious youth; and he is not pleased to see them grow up with uncultivated, undeveloped talents. They may become strong men of firm principle, fitted to be intrusted with high responsibilities, and to this end they may lawfully strain every nerve. <RH, August 19, 1884 par. 5>

But never commit so great a crime as to pervert your God-given powers to do evil and destroy others. There are gifted men who use their ability to spread moral ruin and corruption; but all such are sowing seed that will produce a harvest which they will not be proud to reap. It is a fearful thing to use God-given abilities in such a way as to scatter blight and woe instead of blessing in society. It is also a fearful thing to fold the talent intrusted to us in a napkin, and hide it away in the world; for this is casting away the crown of life. God claims our service. There are responsibilities for every one to bear; and we can fulfill life's grand mission only when these responsibilities are fully accepted, and faithfully and conscientiously discharged. <RH, August 19, 1884 par. 6>

Says the wise man, "Remember now thy Creator in the days of thy youth." But do not for a moment suppose that religion will make you sad and gloomy, and will block up the way to success. The religion of Christ does not obliterate

or even weaken a single faculty. It in no way incapacitates you for the enjoyment of any real happiness; it is not designed to lessen your interest in life, or to make you indifferent to the claims of friends and society. It does not mantle the life in sackcloth; it is not expressed in deep-drawn sighs and groans. No, no; those who in everything make God first and last and best, are the happiest people in the world. Smiles and sunshine are not banished from their countenance. Religion does not make the receiver coarse and rough, untidy and uncourteous; on the contrary, it elevates and ennobles him, refines his taste, sanctifies his judgment, and fits him for the society of heavenly angels and for the home that Jesus has gone to prepare. <RH, August 19, 1884 par. 7>

Let us never lose sight of the fact that Jesus is a well-spring of joy. He does not delight in the misery of human beings, but loves to see them happy. Christians have many sources of happiness at their command, and they may tell with unerring accuracy what pleasures are lawful and right. They may enjoy such recreations as will not dissipate the mind or debase the soul, such as will not disappoint, and leave a sad after influence to destroy self-respect or bar the way to usefulness. If they can take Jesus with them, and maintain a prayerful spirit, they are perfectly safe. <RH, August 19, 1884 par. 8>

The psalmist says: "The entrance of thy words giveth light; it giveth understanding to the simple." As an educating power the Bible is without a rival. No scientific works are so well adapted to develop the mind as a contemplation of the great and vital truths and practical lessons of the Bible. No other book has ever been printed which is so well calculated to give mental power. Men of the greatest intellects, if not guided by the word of God in their research, become bewildered; they cannot comprehend the Creator or his works. But set the mind to grasp and measure eternal truth, summon it to effort by delving for the jewels of truth in the rich mine of the word of God, and it will never become dwarfed and enfeebled, as when left to dwell upon commonplace subjects. <RH, August 19, 1884 par. 9>

The Bible is the most instructive and comprehensive history that has ever been given to the world. Its sacred pages contain the only authentic account of the Creation. Here we behold the power that "stretched forth the heavens, and laid the foundations of the earth." Here we have a truthful history of the human race, one that is unmarred by human prejudice or human pride. <RH, August 19, 1884 par. 10>

In the word of God we find subject for the deepest thought; its truths arouse to the loftiest aspiration. Here we hold communion with patriarchs and prophets, and listen to the voice of the Eternal as he speaks with men. Here we behold what the angels contemplate with wonder,—the Son of God, as he humbled himself to become our substitute and surety, to cope single-handed with the powers of darkness, and to gain the victory in our behalf. <RH, August 19, 1884 par. 11>

Our youth have the precious Bible; and if all their plans and purposes are tested by the Holy Scriptures, they will be led into safe paths. Here we may learn what God expects of the beings formed in his image. Here we may learn how to improve the present life, and how to secure the future life. No other book can satisfy the questionings of the mind, and the cravings of the heart. By giving heed to the teachings of God's word, men may rise from the lowest depths of ignorance and degradation to become sons of God, associates of sinless angels. <RH, August 19, 1884 par. 12>

The more the mind dwells upon these themes, the more it will be seen that the same principles run through natural and spiritual things. There is harmony between nature and Christianity; for both have the same Author. The book of nature and the book of revelation indicate the working of the same divine mind. There are lessons to be learned in nature; and there are lessons, deep, earnest, and all-important lessons, to be learned from the book of God. <RH, August 19, 1884 par. 13>

Young friends, the fear of the Lord lies at the very foundation of all progress; it is the beginning of wisdom. Your Heavenly Father has claims upon you; for without solicitation or merit on your part he gives you the bounties of his providence; and more than this, he has given you all heaven in one gift, that of his beloved Son. In return for this infinite gift, he claims of you willing obedience. As you are bought with a price, even the precious blood of the Son of God, he requires that you make a right use of the privileges you enjoy. Your intellectual and moral faculties are God's gifts, talents intrusted to you for wise improvement, and you are not at liberty to let them lie dormant for want of proper cultivation, or be crippled and dwarfed by inaction. It is for you to determine whether or not the weighty responsibilities that rest upon you shall be faithfully met, whether or not your efforts shall be well-directed and your best. <RH, August 19, 1884 par. 14>

We are living in the perils of the last days. All heaven is interested in the characters you are forming. Every provision has been made for you, that you should be a partaker of the divine nature, having escaped the corruption that is in the world through lust. Man is not left alone to conquer the powers of evil by his own feeble efforts. Help is at hand, and will be given every soul who really desires it. Angels of God, that ascend and descend the ladder that Jacob saw in vision, will help every soul who will to climb even to the highest heaven. They are guarding the people of God, and watching how every step is taken. Those who climb the shining way will be rewarded; they will enter into the joy of their Lord.

(Concluded next week.) <RH, August 19, 1884 par. 15>

## August 26, 1884 Importance of Education.

\*[An address delivered before the teachers and students of Battle Creek College at the time of the General Conference, in Battle Creek, Mich., Nov. 15, 1883.]

By Mrs. E. G. White.

(Concluded.)

Text: "The fear of the Lord is the beginning of wisdom." Psa. 111:10. <RH, August 26, 1884 par. 1>

With Daniel, the fear of the Lord was the beginning of wisdom. He was placed in a position where temptation was strong. In king's courts, dissipation was on every side; selfish indulgence, gratification of appetite, intemperance and gluttony, were the order of each day. Daniel could join in the debilitating, corrupting practices of the courtiers, or he could resist the influence that tended downward. He chose the latter course. He purposed in his heart that he would not be corrupted by the sinful indulgences with which he was brought in contact, let the consequences be what they might. He would not even defile himself with the king's meat, or with the wine that he drank. The Lord was pleased with the course that Daniel pursued. He was greatly beloved and honored of heaven; and to him the God of wisdom gave skill in the learning of the Chaldeans, and understanding in all visions and dreams. <RH, August 26, 1884 par. 2>

If the students who attend our colleges would be firm, and maintain integrity, if they would not associate with those who walk in the paths of sin, nor be charmed by their society, like Daniel they would enjoy the favor of God. If they would discard unprofitable amusements and indulgence of appetite, their minds would be clear for the pursuit of knowledge. They would thus gain a moral power that would enable them to remain unmoved when assailed by temptation. It is a continual struggle to be always on the alert to resist evil; but it pays to obtain one victory after another over self and the powers of darkness. And if the youth are proved and tested, as was Daniel, what honor can they reflect to God by their firm adherence to the right. <RH, August 26, 1884 par. 3>

A spotless character is as precious as the gold of Ophir. Without pure, unsullied virtue, none can ever rise to any honorable eminence. But noble aspirations and the love of righteousness are not inherited. Character cannot be bought; it must be formed by stern efforts to resist temptation. The formation of a right character is the work of a lifetime, and is the outgrowth of prayerful meditation united with a grand purpose. The excellence of character that you possess must be the result of your own effort. Friends may encourage you, but they cannot do the work for you. Wishing, sighing, dreaming, will never make you great or good. You must climb. Gird up the loins of your mind, and go to work with all the strong powers of your will. It is the wise improvement of your opportunities, the cultivation of your God-given talents, that will make you men and women that can be approved of God, and a blessing to society. Let your standard be high, and with indomitable energy, make the most of your talents and opportunities, and press to the mark. <RH, August 26, 1884 par. 4>

Will our youth consider that they have battles to fight? Satan and his hosts are arrayed against them, and they have not the experience that those of mature age have gained. <RH, August 26, 1884 par. 5>

Satan has an intense hatred for Christ, and the purchase of his blood, and he works with all deceivableness of unrighteousness. He seeks by every artifice to enlist the young under his banner; and he uses them as his agents to suggest doubts of the Bible. When one seed of doubt is sown, Satan nourishes it until it produces an abundant harvest. If he can unsettle one youth in regard to the Scripture, that one will not cease to work until other minds are leavened with the same skepticism. <RH, August 26, 1884 par. 6>

Those who cherish doubts will boast of their independence of mind; but they are far enough from possessing genuine independence. Their minds are filled with slavish fear, lest some one as weak and superficial as themselves should ridicule them. This is weakness, and slavery to the veriest tyrant. True liberty and independence are found in the service of God. His service will place upon you no restriction that will not increase your happiness. In complying with his requirements, you will find a peace, contentment, and enjoyment that you can never have in the path of wild license and sin. Then study well the nature of the liberty you desire. Is it the liberty of the sons of God, to be free in Christ Jesus? or do you call the selfish indulgence of base passions freedom? Such liberty carries with it the heaviest remorse; it is the cruelest bondage. <RH, August 26, 1884 par. 7>

True independence of mind is not stubbornness. It leads the youth to form their opinions on the word of God, irrespective of what others may say or do. If in the company of the unbelieving, the atheist, or the infidel, it leads them to acknowledge and defend their belief in the sacred truths of the gospel against the cavilings and witticisms of their ungodly associates. If they are with those who think it a virtue to parade the faults of professed Christians, and then

scoff at religion, morality, and virtue, real independence of mind will lead them courteously yet boldly to show that ridicule is a poor substitute for sound argument. It will enable them to look beyond the cavalier to the one who influences him, the adversary of God and man, and to resist him in the person of his agent. <RH, August 26, 1884 par. 8>

Stand up for Jesus, young friends, and in your time of need Jesus will stand up for you. "By their fruits ye shall know them." Either God or Satan controls the mind; and the life shows so clearly that none need mistake to which power you yield allegiance. Every one has an influence either for good or for evil. Is your influence on the side of Christ or on that of Satan? Those who turn away from iniquity enlist the power of Omnipotence in their favor. The atmosphere that surrounds them is not of earth. By the silent power of a well ordered life and a godly conversation, they may present Jesus to the world. They may reflect Heaven's light, and win souls to Christ. <RH, August 26, 1884 par. 9>

I am glad that we have institutions where our youth 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 moral 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, August 26, 1884 par. 10>

There can be no more important work than the proper education of our youth. We must guard them, fighting back Satan, that he shall not take them out of our arms. 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. There should be fathers and mothers in Israel who will watch for their souls, as they that must give account. Brethren and sisters, do not hold yourselves aloof from the dear youth, as though you have no particular concern or responsibility for them. You who have long professed to be Christians have a work to do to patiently and kindly 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, August 26, 1884 par. 11>

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 young person; 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 minute men, to work for these youth, and through the help of God 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, he is gathering an army of youth under his banner; and he exults, for through them he carries on his warfare against God. <RH, August 26, 1884 par. 12>

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 that 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 train them to have moral independence, to work for Jesus, and to take up burdens in his cause. <RH, August 26, 1884 par. 13>

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 know that you have done what you could to fit them for immortality! If your work stands the test of the great day, how like sweetest music will fall upon your ear the benediction of the Master, "Well done, good and faithful servant; enter thou into the joy of thy Lord." <RH, August 26, 1884 par. 14>

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 for the youth with all the powers God has bestowed upon us, and he will bless our well-directed efforts. Our 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 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 re-echo throughout the courts of heaven. <RH, August 26, 1884 par. 15>

## **September 2, 1884 Parental Responsibility.**

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**By Mrs. E. G. White.**  
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There is great responsibility resting upon parents. They should not be led by their children, but should restrain and guide them. Abraham was faithful in his house. His authority was regarded. He commanded his household after him, and his fidelity was remembered of God. <RH, September 2, 1884 par. 1>

Eli took a different course. He might have restrained his children, but he did not; and as a consequence his sons

became vile, and by their wickedness led Israel astray. Terrible calamities resulted from Eli's neglect, both to the house of Eli and to the children of Israel. <RH, September 2, 1884 par. 2>

The salvation of children depends very much upon the course pursued by the parents. Children must be restrained and their passions subdued, or God will surely destroy them in the day of his fierce anger, and the parents who have not controlled them will not be blameless. Especially should those who have authority in the church of God govern their own families, and have them in subjection. They are not prepared to decide in matters of the church unless they can rule well their own house. <RH, September 2, 1884 par. 3>

Even after they are of age, children are required to respect their parents. They should listen to the counsel of godly parents, and not feel that because a few more years are added to their life, they have grown out of their duty to them. There is a commandment with promise to those who honor their father and mother. <RH, September 2, 1884 par. 4>

There should always be a fixed principle on the part of Christian parents to be united in the government of their children. In some cases there is a fault in this respect,--a lack of union. The fault is sometimes with the father, but oftener with the mother. The father's labor calls him from home often, and from the society of his children. The fond mother pets and indulges them, and her influence tells. Sometimes she suffers wrongs in her children which should not be allowed for a moment, and even conceals these wrongs from the father. If the father discovers them, excuses are made, and but half the truth is told. <RH, September 2, 1884 par. 5>

Here a lesson of deception is effectually taught the children. The mother does not consider as she should that the father has an equal interest in the children with herself, and that he should not be kept ignorant of the wrongs or besetments that ought to be corrected in them when young. The children know the lack of union in the parents, and it has its effect. They begin young to deceive; they cover up, and tell things in a false light to their mother as well as to their father. Exaggeration becomes habit, and blunt falsehoods come to be told with but little conviction or reproof of conscience. <RH, September 2, 1884 par. 6>

Mother sets the example of pride, and this does much toward forming the character of their children. They are sowing seed that will bear fruit, and the harvest will be plenteous and sure. There will be not failure in the crop. Parents should be exemplary. They should exert a holy influence in their families. Their dress should be modest, different from that of the world around them. As they value the eternal interests of their children, they should faithfully rebuke pride in them and encourage it not by word or deed. Many parents do not take as firm and decided a stand as they should in dealing with their children. They suffer them to be like the world, and to associate with those who hate the truth, and whose influence is poisonous. By so doing they encourage in them a worldly disposition. <RH, September 2, 1884 par. 7>

Parents, it is easier for you to teach your children a lesson of pride than a lesson of humility. Satan and his angels stand by your side to make a word or an act on your part effectual to encourage them to dress, and to mingle with society that is not holy. You thus plant in your own bosoms a thorn that will often pierce you and cause anguish. When you would counteract the sad lesson you have taught your children, you will find it a hard thing to do. You may deny them things that would gratify their pride; yet pride will live in the heart, longing to be satisfied, and nothing can kill it but the quick and powerful Spirit of God. When this finds its way to the heart, it will work like leaven, and transform the character. All love of dress and pride of appearance will be eradicated. There will be no place for love of adornment in the sanctified heart. <RH, September 2, 1884 par. 8>

Parents generally put too much confidence in their children; for often when the parents are confiding in them, they are in concealed iniquity. Parents, watch your children with a jealous care. Exhort, reprove, counsel them, when you rise up, when you sit down; when you go out, when you come in; "line upon line, precept upon precept, here a little, and there a little." Subdue your children when they are young. Their whole religious experience is affected by their early training. Teach them to submit to you, and the more readily will they learn to yield obedience to the requirements of God. <RH, September 2, 1884 par. 9>

Children who are under strict discipline will at times become impatient of restraint, and will wish to have their own way, and go and come as they please. Especially from the age of ten to eighteen, they will often feel that there would be no harm in attending gatherings of their young associates; yet their experienced parents can see danger. They are acquainted with the peculiar temperament of their children, and know the influence of these things upon their minds; and from a desire for their salvation, keep them back from these exciting amusements. When these children decide for themselves to leave the pleasures of the world, and become Christ's disciples, what a burden is lifted from the hearts of the careful, faithful parents. Yet even then the labor of the parents must not cease. The children should not be left to take their own course, and always choose for themselves. They have but just commenced in earnest the warfare against pride, passion, envy, jealousy, hatred, and all the evils of the natural heart. And parents need to watch and counsel their children, and decide for them, and to show them that if they do not yield cheerful, willing obedience to their parents and to God, it is impossible for them to be Christians. <RH, September 2, 1884 par. 10>

Some parents attend carefully to their temporal wants, and then think their duty done. Here they mistake. Their work has but just begun. The wants of the mind should be cared for. Children have trials just as hard to bear, just as grievous in character, as those of older persons; and it requires skill to apply the proper remedies to heal a wounded mind. While parents should be firm they should be gentle. They should not forget their childhood years, how much they yearned for sympathy and love, and how unhappy they felt when censured and fretfully chided. They should be young again in their feelings, and try to understand the wants of their children. Parents should encourage their children to confide in them, and to unburden to them their heart griefs, their little daily annoyances and trials. Thus they can learn to sympathize with their children; and they will be better fitted to point them to their never failing Friend and Counselor, who will be touched with the feeling of their infirmities, who was tempted in all points like as we are, yet without sin. <RH, September 2, 1884 par. 11>

Angels of God are watching the children with the deepest interest, to see what characters they develop. Jesus does not despise, neglect, or leave behind, the lambs of the flock. He has not bidden us move forward and leave them. He has not traveled so hastily as to leave us and our children behind. Oh, no; he has evened the path to life, even for the little ones. And parents should endeavor in his name to lead them along the narrow way. <RH, September 2, 1884 par. 12>

## **September 9, 1884 Pride and Worldliness to Be Avoided.**

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**By Mrs. E. G. White.**  
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The people of God should not imitate the fashions of the world. Some have done this, and are fast losing the peculiar, holy character which should distinguish them as God's people. They give the lie to their profession. They think they are not like the world, but they are so near like them in dress, in conversation, and in actions, that there is no distinction between them. <RH, September 9, 1884 par. 1>

Why is it so hard to lead a self-denying, humble life? Is it not because professed Christians are not dead to the world? If they were, it would be easy living for Christ? But many have a disposition to dress and act as much like the world as possible, and yet go to heaven. Such are seeking to climb up some other way. They do not enter through the strait gate and narrow way. And when they are thrown on a bed of death, the great inquiry is, "Am I prepared to die, prepared to appear before God in judgment, and pass the grand review?" Ah! then, if they could take back and live over the past, they would correct their lives; they would shun the follies of the world, its vanity and pride. They would live to the glory of God, and set an example to all around them. <RH, September 9, 1884 par. 2>

Few manifest an interest in their eternal welfare; few are preparing for their final change; earth attracts them, its treasures seem of worth to them. They find enough to engross the mind. Satan is ever seeking to plunge them deeper and deeper into the cares of this life. As soon as one perplexity is off the mind, he stands ready to involve them in another by exciting an unholy desire for more of the things of earth. And thus time passes, and when it is too late they see that they have gained nothing substantial. They have grasped at shadows, and lost eternal life. <RH, September 9, 1884 par. 3>

Many dress like the world to have an influence. They spend hours that are worse than thrown away, in studying this or that fashion to decorate the poor, mortal body. But here they make a sad and fatal mistake. If they would have a saving influence, if they would have their lives tell in favor of the truth, let them imitate the humble Pattern; let them show their faith by righteous works, and make the distinction broad between themselves and the world. The words, the dress, and the actions should tell for God. Then a holy influence will be shed upon all, and all will take knowledge of them, that they have been with Jesus. Unbelievers will see that faith in Christ's coming affects the character. <RH, September 9, 1884 par. 4>

God hates pride; "and all the proud, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up." The third angel's message must yet work like leaven upon the hearts of many that profess to believe it; pride, selfishness, covetousness, and love of the world must be subdued. Jesus is soon coming; and he will acknowledge as his none but those who have been purified and made white, and who have kept themselves separate, unspotted from the world. <RH, September 9, 1884 par. 5>

Those who profess to believe the third angel's message, often wound the cause of God by lightness, joking, and trifling. This evil is all through our ranks. There should be a humbling before the Lord; the Israel of God should rend the heart, and not the garment. Child-like simplicity is rarely seen; the approbation of man is more thought of than the displeasure of God. Set your hearts in order, dear brethren and sisters, lest the brittle thread of life be cut, and you lie down in the grave unsheltered, unprepared for the Judgment. Unless you make your peace with God, and tear

yourselves from the world, your hearts will grow harder, and you will lean upon a false prop, a supposed preparation, and find out your mistake too late to secure a well-grounded hope. <RH, September 9, 1884 par. 6>

The ax must be laid at the root of the tree. Pride and worldliness should not be suffered in the church. It is these things that separate God from his people. They have been asleep to the pride and conformity to the world which exist in the very midst of the church. Pride, covetousness, selfishness, and love of the world, are constantly increasing. The external appearance is an index to the heart. When hearts are affected by the truth, there will be a death to the world; and those who are dead to the world will not be moved by the laugh, the jeer, and the scorn of unbelievers. They will feel an anxious desire to be like their Master, separate from the world. They will not imitate its fashions or customs. The noble object will be ever before them, to glorify God, and gain the immortal inheritance, and in comparison with this everything of an earthly nature will sink into insignificance. <RH, September 9, 1884 par. 7>

Too many neglect the Bible. They do not make that book their study and their rule of life as they should. Especially are the young guilty of this neglect. Most of them find plenty of time to read almost any other book; but the precious book that points to eternal life, the important book that is to judge them in the last day, is scarcely studied at all. Idle stories are attentively read, while the Bible is passed by neglected. A day is coming, a day of clouds and thick darkness, when all will wish to be thoroughly furnished by the plain, simple truths of the word of God, that they may meekly, yet decidedly, give a reason of their hope. All must understand the reason of their hope, to strengthen their own souls in the fierce conflict before the people of God. Without this, they will be wanting, and cannot have firmness and decision. <RH, September 9, 1884 par. 8>

God will have a people separate and distinct from the world. When any cherish a desire to imitate the fashions of the world, he ceases to acknowledge them as his children, and they become the children of the world and of darkness. Those that had professed Christ, virtually put him off, and show that they are strangers to grace and to the meek and lowly Jesus. Had they acquainted themselves with him, they would walk worthy of him. <RH, September 9, 1884 par. 9>

Young and old, God is now testing you. You are deciding your own eternal destiny. Your pride, your vain and empty conversation, your selfishness, are all put in the scale, and in many cases the weight of evil is fearfully against you. While evil is increasing and taking deep root, it is choking the good seed which has been sown in the heart. Many are flattering themselves that they are good Christians who have not a single ray of light from Jesus. They know not what it is to have the heart renewed by grace. They have no living experience for themselves in the things of God. <RH, September 9, 1884 par. 10>

God proves his people in this world. This is the fitting up place to appear in his presence. Here persons show what power affects their hearts and controls their actions. If it is the power of divine truth, it will lead to good works. It will elevate the receiver and make him noble-hearted and generous, like his divine Lord. But if evil angels control the heart, it will be seen in various ways. The fruit will be covetousness, selfishness, pride, and evil passions. The heart is deceitful above all things, and desperately wicked. Many professors of religion are not willing to examine themselves closely to see whether they are in the faith, and some are leaning of a false hope. They seem to think a profession of the truth will save them. When they subdue those sins which God hates, Jesus will come in and sup with them and they with him. They will then draw divine strength from Jesus, and will grow up in him, and be able to say with holy triumph. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." <RH, September 9, 1884 par. 11>

It is the privilege of every Christian to enjoy the deep movings of the Spirit of God. A sweet, heavenly peace may pervade the mind, and you may meditate with pleasure upon God and heaven. You may feast upon the glorious promises of his word. But know first that you have begun the Christian course. Know that the first steps are taken in the road to everlasting life. Be not deceived here; for eternal interests are at stake. <RH, September 9, 1884 par. 12>

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## September 16, 1884 A Lesson on Covetousness.

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By Mrs. E. G. White.  
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As Jesus was departing from a certain place, a young man came to him with the inquiry, "Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these have I kept from my youth up; what lack I yet? Jesus said unto him. If thou wilt be perfect, go and sell that thou hast, and give to the poor and thou shalt have

treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions." <RH, September 16, 1884 par. 1>

Jesus quoted to the young man five of the last six commandments, also the second great commandment, on which the last six commandments depend. These he thought he had kept. Jesus did not mention the first four commandments, which define our duty to God. In answer to the inquiry, "What lack I yet?" Jesus said to him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." <RH, September 16, 1884 par. 2>

Here was his lack. He failed to love God with all his heart and his neighbor as himself. Jesus touched his possessions. Said he, "Sell that thou hast, and give to the poor." This pointed out the young man's idol. His love of riches was supreme; hence it was impossible for him to love God with all his heart, with all his soul, and with all his mind. And this supreme love for his riches shut his eyes to the wants of his fellow-men. He did not love his neighbor as himself; therefore he failed to keep the last six commandments. His heart was on his treasures, swallowed up in his earthy possessions. He loved the things of earth better than God, better than the heavenly treasure. Jesus tested him to see which he loved most, riches or eternal life. Did he eagerly lay hold of the eternal prize? Did he earnestly strive to remove the obstacle that was in the way of his having a treasure in heaven? Oh, no; "he went away sorrowful, for he had great possessions." <RH, September 16, 1884 par. 3>

"Then said Jesus unto his disciples, Verily I say unto you that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." <RH, September 16, 1884 par. 4>

It is God's plan that riches should be used properly, distributed to bless the needy, and to advance the work of God. If men love their riches better than they love their fellow-men, better than they love God or the truths of his word, if their hearts are on their riches, they cannot have eternal life. Some would rather yield the truth than sell and give to the poor. Here souls are proved; and, like the rich young man, many go away sorrowful because they cannot have their riches and a treasure in heaven too. They cannot have both, and they risk their chance of eternal life for a worldly possession. <RH, September 16, 1884 par. 5>

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." "With God all things are possible;" but he will not permit the rich men to selfishly hoard their riches, and yet enter into his kingdom. Truth, set home to the heart by the Spirit of God, will crowd out the love of riches. The love of Jesus and the love of money cannot dwell in the same heart. The love of God so far surpasses the love of money that the possessor breaks away from his riches and transfer his affections to God. Through love he is then led to minister to the wants of the needy and to assist the cause of God. It is his highest pleasure to make a right disposition of his Lord's goods. He holds all that he has as not his own, and faithfully discharges his duty as God's steward. Then he can keep both the great commandments of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbor as thyself." <RH, September 16, 1884 par. 6>

In this way it is possible for a rich man to enter the kingdom of God. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." Here is the reward for those who sacrifice for God. They receive a hundred-fold in this life, and shall inherit everlasting life. <RH, September 16, 1884 par. 7>

"But many that are first shall be last, and the last shall be first." Some who receive the truth do not live it. They cling to their possessions, and are not willing to use their means to advance the cause of God. They will not trust God's promises. Their love of this world swallows up their faith. God calls for a portion of their substance, but they heed it not. They reason that they have labored hard to obtain what they have, and they cannot lend it to the Lord, for they may come to want. "O ye of little faith!" That God who cared for Elijah in the time of famine, will not pass by one of his self-sacrificing children. He who has numbered the hairs of their head will care for them, and in days of famine they will be satisfied. While the wicked are perishing from hunger and thirst, their bread and water will be sure. Those who cling to their earthly treasure, and will not make a right disposition of that which is lent them of God, will lose the heavenly treasure, eternal life. <RH, September 16, 1884 par. 8>

There was a time when there were but few who listened to and embraced the truth, and they had not much of this world's goods. Then it was necessary for some to sell their houses and lands, and obtain cheaper, while their means were freely lent to the Lord to publish the truth, and otherwise aid in advancing the cause of God. These self-sacrificing ones endured privations; but if they endure unto the end, great will be their reward. <RH, September 16, 1884 par. 9>

God has been moving upon many hearts. The truth for which a few sacrificed so much has triumphed, and multitudes have laid hold of it. In the providence of God, those who have means have been brought into the truth, that as the work increases the wants of his cause may be met. God does not now call for the houses his people need to live in; but if those who have an abundance do not hear his voice, cut loose from the world, and sacrifice for God, he will pass them by, and will call for those who are willing to do anything for Jesus, even to sell their homes to meet the wants of the



cause. God will have free-will offerings. Those who give must esteem it a privilege to do so. <RH, September 16, 1884 par. 10>

Some give of their abundance, yet feel no lack. They do not practice self-denial for the cause of Christ. They give liberally and heartily, but they still have all that heart can wish. God regards it. The action and motive are strictly marked by him, and they will not lose their reward. But those who have less means must not excuse themselves because they cannot do as much as some others. Do what you can. Deny yourself of some article you can do without, and sacrifice for the cause of God. Like the poor widow, cast in your two mites. You will actually give more than all those who give of their abundance; and you will know how sweet it is to deny self, to give to the needy, to sacrifice for the truth, and to lay up treasure in heaven. <RH, September 16, 1884 par. 11>

The young, especially young men, who profess the truth, have yet a lesson of self-denial to learn. If these made more sacrifice for the truth, they would esteem it more highly. It would affect their hearts, and purify their lives. Too often the young do not take the burden of the cause of God, or feel any responsibility in regard to it. Is it because God has excused them? Oh, no; they excuse themselves. They do not realize that they are not their own. Their strength, their time, is not their own. They are bought with a price; and unless they possess the spirit of self-denial and sacrifice, they can never gain the immortal inheritance. <RH, September 16, 1884 par. 12>

Said the great Teacher, "Ye cannot serve God and mammon." "Choose ye this day whom ye will serve." <RH, September 16, 1884 par. 13>

## September 23, 1884 Temperance in All Things.

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By Mrs. E. G. White.  
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Only one lease of life is granted us here; and the inquiry with every one should be, How can I invest my life that it may yield the greatest profit? Life is valuable only as we improve it for the benefit of our fellow-creatures and the glory of God. Careful cultivation of the abilities with which the Creator has endowed us will fit us for usefulness here and eternal life in the world to come. <RH, September 23, 1884 par. 1>

That time is well spent which is directed to the establishment and preservation of sound physical and mental health. It is too often the case that the precious boon of health is not appreciated until it is lost by transgression of nature's laws, and suffering and disease are experienced. It is easy to lose health, but it is difficult to regain it. <RH, September 23, 1884 par. 2>

Many men in their eagerness to get money allow themselves to become so absorbed in business and the cares of this life that they sacrifice rest, sleep, and the comforts of life to this one object. Their naturally good constitutions are broken down, disease sets in, and death closes the scene. And yet the man who has obtained wealth at such a terrible price cannot take one dollar of it with him. Money, fine dwellings, and costly apparel avail him nothing now; his life-work is worse than useless. <RH, September 23, 1884 par. 3>

We can ill afford to dwarf or cripple a single function of mind or body by overwork, or by abuse of any part of the living machinery. So sure as we do this, we must suffer the consequences. It is our first duty to God and our fellow-beings to develop all our powers. Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. The grace of Christ is needed to refine and purify the mind; this will enable us to see and correct our deficiencies, and to improve that which is excellent in our characters. This work, wrought for ourselves in the strength and name of Jesus, will be of more benefit to society than any sermon we might preach. The influence of a well-balanced, well-ordered life is of inestimable value. Intemperance is at the foundation of a large share of the ills of life. It destroys tens of thousands annually. Intemperance is not limited to the use of intoxicating liquors, but includes the hurtful indulgence of any appetite or passion. Today thousands are suffering from physical pain, and wishing again and again that they had never been born. God did not design this condition of things; it was brought about by the gross violation of nature's laws. If the appetites and passions were under the control of sanctified reason, society would present a widely different aspect. <RH, September 23, 1884 par. 4>

Many things that are often made articles of diet are unfit for food; the taste for them is not natural, but has been cultivated. Stimulating food creates a desire for still stronger stimulants. Indigestible food throws the entire system out of order, and unnatural cravings and appetites are the result. "Touch not, taste not, handle not," is a motto that should be carried further than the mere use of spirituous liquors. True temperance teaches us to abstain entirely from that which is

injurious, and to use healthful and nutritious articles judiciously. <RH, September 23, 1884 par. 5>

Great efforts are made in our country to put down intemperance; but it is found a hard matter to overpower and chain the full-grown lion. If half these efforts were directed toward enlightening parents as to their responsibility in forming the habits and characters of their children, a thousand-fold more good might result than from the present course. We bid all workers in the cause of temperance Godspeed; but we invite them to look deeper into the cause of the evil they war against, and go more thoroughly and consistently into reform. <RH, September 23, 1884 par. 6>

The unnatural appetite for spirituous liquors is created at home, in many cases at the tables of the very ones who are most zealous to lead out in the temperance campaigns. The first steps in intemperance are usually taken in early youth. Stimulating food is given to the child, and excites unnatural cravings. These false appetites are pandered to as they develop. The taste becomes more and more perverted; stronger stimulants are craved and indulged in, until finally the slave of appetite throws aside all restraint. The evil commenced in early life, and could have been prevented by the parents. <RH, September 23, 1884 par. 7>

Parents should so conduct themselves that their lives will be a daily lesson of forbearance and self-control to their household. The father and mother should unite in disciplining their children; each should bear a share of the responsibility. They should acknowledge themselves under solemn obligations to God to train up their offspring in such a way as to secure to them, as far as possible, good physical health and well-developed characters. Upon the mother, however, will come the heavier burden, especially in the first few years of her children's lives. It is her duty to control and direct the developing minds of her tender charge, as well as to watch over their health. The father should aid her with his sympathy and counsel, and share her burden whenever it is possible for him to do so. <RH, September 23, 1884 par. 8>

Parents should not lightly regard the work of training their children, nor neglect it upon any account. They should employ much time in careful study of the laws that regulate our being. They should make it their first business to become intelligent in regard to the proper manner of dealing with their children, that they may secure to them sound minds in sound bodies. Especially should they spread their tables upon all occasions with unstimulating yet nourishing food. There are but few who carry out the correct principles of health reform in furnishing their tables. To a very great extent, they are controlled by custom instead of sound reason and the claims of God. Many who profess to be followers of Christ are sadly neglectful of home duties. They do not realize the importance of so molding the characters of their children that they will have the moral stamina to resist the many temptations that ensnare the feet of youth. <RH, September 23, 1884 par. 9>

We urge that the principles of temperance be carried into all the details of home life; that the example of the parents should be a lesson of temperance; that self-denial and self-control should be taught to the children, and enforced upon them, so far as consistent, from babyhood. And first it is important that the little ones be taught that they eat to live, and not live to eat; that the appetite must be held in subjection to the will; and that the will must be governed by calm, intelligent reason. <RH, September 23, 1884 par. 10>

There are 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. The appetite should ever be in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body. All should understand in regard to their own physical frames, that with the psalmist they may be able to exclaim, "I will praise Thee, for I am fearfully and wonderfully made." <RH, September 23, 1884 par. 11>

## **October 7, 1884 Notes of Travel.**

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**By Mrs. E. G. White.**

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**From Oakland, Cal., to Denver, Col.**

Monday, Aug. 4, at 4 P. M., I left Oakland, Cal., to attend the Eastern camp-meetings. Although long, the journey has been pleasant, and I am grateful to God that he has thus far sustained me. <RH, October 7, 1884 par. 1>

About two o'clock Thursday afternoon, we reached Denver, Col., and found that we were to stop there six hours. As we were about to leave the cars, we were glad to meet Elds. Jones and Ostrander, who were laboring here. A brother was at the station with his hack to take us to the tent. Besides the large tent, they had four small ones neatly fitted up for the accommodation of the laborers,--ministers, canvassers, and those engaged in missionary work. <RH, October 7, 1884 par. 2>

Our train was to leave Denver at eight o'clock, and I was requested to speak at six. Messengers were sent to notify the brethren and sisters. A brother walked four miles to inform one family, and get them to the meeting. At the time appointed there was quite a good congregation out; and I felt it a privilege to speak to them on the work that is to be done in the cause of God, and the qualifications that are essential to fit us to engage in this work. I had freedom in speaking, and enjoyed a very pleasant season with these brethren and sisters. There were a number present who were not of our faith, and these listened with apparent interest. <RH, October 7, 1884 par. 3>

The duty of elevating the standard of Christianity by adorning our profession, was set before these Christian laborers. Those who are giving themselves to the work of God should aim high; they will never reach a higher standard than that which they aim to attain. They cannot diffuse light until they have first received it. Work done for Christ endures forever; therefore the worker should know that he has the spirit of Jesus, and that he is daily learning in his school lessons that will be carried into practical life. If he consecrates all his powers to Jesus, his work will bear the impress of Heaven. He will work as Jesus worked, with that true humility which is the loveliest of graces, an ornament of great price in the sight of God. This will be the highest proof that Christ abides in the soul. <RH, October 7, 1884 par. 4>

We all admire humility. We love to see a man who has a low estimate of his own ability,--one who modestly shrinks from responsibilities, not because of indolence, but because he feels the importance of the work, and his own unworthiness to perform it. Such men may be safely urged forward. As long as they make God their strength, they will not betray sacred trusts. <RH, October 7, 1884 par. 5>

Some who feel capable of bearing responsibilities do not look to God for wisdom; they are self-sufficient, and are left to stumble and fall. There is everywhere seen a disposition to want the highest place, to seek for supremacy; and many, when they fail of their object, feel that their great ability is not appreciated. Such workers trouble the churches. It would be a relief if they would cease to work in the cause; for they never think that they are treated with the consideration they deserve. We are sick at heart of these pretentious men, who would force their own virtues and excellences upon the attention of others, and who are more than willing to assume responsibilities which they are not fitted to bear. <RH, October 7, 1884 par. 6>

But in every department of the cause of God there are plenty of openings for those who will work in the spirit of humility that characterized the Master. From every direction voices are calling to us for help. Ministers alone can never do this work. There is an abundance of talent in the church that should be put to use. There are men and women who have ability, and whom God would accept as laborers in his cause; but they are shirking responsibilities under the plea of unfitness for the work. Ladies who in the parlor can engage in conversation with wonderful tact and earnestness, shrink from pointing the sinner to the Lamb of God that taketh away the sin of the world, and then kneeling in prayer, pleading that light may shine into the mind and heart of this precious one for whom Christ died. Oh! there is so much work for God and souls that is left undone because it is a cross, and because each seeks his own amusement, and works for his own selfish interest. <RH, October 7, 1884 par. 7>

If those whose talents are rusting from inaction would seek the aid of the Spirit of God, and go to work, we should see much more accomplished. Urgent appeals for help would stir hearts; and the response would be made, "We will do what we can in our weakness and ignorance, looking to the great Teacher for wisdom." Can it be that amid all these open doors for usefulness, these pathetic pleadings for help, men and women will sit with folded hands, or employ those hands only in selfish labor for earthly objects? <RH, October 7, 1884 par. 8>

"Ye are the light of the world," said Jesus to his disciples. But how few are conscious of their own power and influence; how few realize what they might do to be a help and a blessing to others. They wrap their talent in a napkin, and bury it in the earth, and flatter themselves that they possess a commendable humility. But the books of Heaven testify against these idlers, as slothful, wicked servants who are grievously sinning against God by neglecting the work which he has given them to do. They will make no plea of unfitness when the heavenly records are opened, revealing their glaring neglect. <RH, October 7, 1884 par. 9>

Whatever the talent intrusted to us may be, we are required to use it in the service of God, and not in the service of mammon. Satan presented to Christ all the glories of the world in the most attractive light, offering them as a gift if he would worship him. But Jesus said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." With men Satan has greater success. The alluring charms of the world, which he is capable of presenting in a manner to captivate the senses, in their estimation eclipses the attractions of heaven, and they lose all sense of the value of eternal riches. The abilities which God intrusted to them to be used to the utmost for his glory are devoted to selfish ends. Often men so pervert their talents as to use them to destroy others, to poison the moral atmosphere. For these there is a terrible retribution. <RH, October 7, 1884 par. 10>

Those who are hiding their talents in the earth are throwing away their opportunities to obtain a star-gemmed crown. Until the great disclosures of the final Judgment shall be made, it will never be known how many men and women have done this, nor how many lives have gone out in darkness because God-given talents have been buried in business

instead of being used in the service of the Giver. <RH, October 7, 1884 par. 11>

God calls upon you, dear brethren and sisters, to place a higher value upon eternal things. You are not to aim to reach the world's standard, but that of the Bible. You must honor your powers, which have been redeemed to God by an infinite price, by using them to save souls. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Jesus said to his disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." We have a work to do to prepare for the holy and beautiful home which Jesus is preparing for us. We should not be contented with merely gaining that home ourselves, but should be interested, earnest, and faithful in trying to lead others in the way of life, that they too may secure a home in those heavenly mansions. <RH, October 7, 1884 par. 12>

"None of us liveth to himself," is the testimony of Paul. The love of Jesus in the heart will be expressed in the life. Bible truth is of heavenly origin, and sanctifies the receiver. It refines the taste, improves the judgment, and ennobles the character. Says John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Sons of God, members of the royal family, children of the heavenly King! Can there be any other honor equal to this bestowed on finite man? Yet the world does not discern our relationship to the divine, nor know the source of our strength. They know not that we are heirs of God, and joint heirs with Christ to an immortal inheritance. We may inherit all things. We may have a home where there will be no more death, neither sorrow nor sighing. <RH, October 7, 1884 par. 13>

Men in Colorado may be interested in mines which yield rich profit in silver and gold. They may devote a lifetime to securing earthly treasures; but they die, and leave it all behind. They cannot take one dollar with them to enrich them in the great beyond. Are these men wise? Are they not insane, to let the precious hours of probation pass without making a preparation for the future life? Those who are wise will lay up a "treasure in the heavens, that faileth not,"--"a good foundation against the time to come, that they may lay hold on eternal life." If we would secure enduring riches, let us begin now to transfer our treasure to the other side, and our hearts will be where our treasure is. <RH, October 7, 1884 par. 14>

When God calls, let us each go willingly to labor in his vineyard. We cannot estimate the possibilities of usefulness that lie undeveloped in hand and brain and heart. We must go to work. The Lord will use human feebleness as well as human strength. It is purity, truth, faithfulness, and love, that sanctifies the work. With hearts full of love to God, we shall not work for human praise, but for the glory of the Master, and the good of souls. If we do our work with fidelity, the benediction from Christ, "Well done, good and faithful servant," will be our full reward. <RH, October 7, 1884 par. 15>

Jesus is coming in power and great glory to take his people to himself. Are our lives hid with Christ in God? shall we meet him in peace? God grant that we who composed that little company may meet again around the great white throne, having our robes of character washed and made white in the blood of the Lamb. <RH, October 7, 1884 par. 16>

When the meeting closed, we bade our friends good-bye, and the hack bore us to the cars to resume our journey eastward. <RH, October 7, 1884 par. 17>

## October 14, 1884 Notes of Travel.

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By Mrs. E. G. White.

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Kansas City, Mo.  
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We arrived at Kansas City Friday, Aug. 8. My children, Edson and Emma White, met us at the cars with a carriage to take us to their pleasant home, away from the noise, bustle, and confusion of the city. Here we enjoyed rest and plenty of fresh air. We were happy to meet Bro. and Sr. Shireman, who, while doing missionary work in the city, are bearing their own expenses. <RH, October 14, 1884 par. 1>

On the Sabbath the few friends here assembled in Edson's parlor for a Sabbath-school. There are four families--twelve persons in all--who usually meet for worship. Edson conducts the Sabbath-school when he is at home. After Sabbath-school they either have a Bible-reading or a prayer and social meeting. This is as it should be. The family altar should be established in every home; and if in any locality there are no more than two or three of like precious faith, they should meet together. "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as

a man spareth his own son that serveth him." <RH, October 14, 1884 par. 2>

In every place where there are two or three that love God, and keep his commandments, they should speak often one to another of the blessed hope, and should unite their prayers at the throne of grace. God will listen to their humble petitions. He will register their names in his book, and will preserve them in the hour of trial and temptation. Frequently these little meetings are precious occasions. Jesus has promised, "Where two or three are gathered together in my name, there am I in the midst of them." And if they "shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." <RH, October 14, 1884 par. 3>

It is impossible to tell what may be the result of the small beginnings at Kansas City. If meetings are held regularly, and those not of our faith are invited to attend, precious seed may be sown which will bear fruit in the kingdom of God. It is not the greatness of the effort, but the unconquerable persistence, that wins. If each will labor on to the utmost of his capacity, large results will be seen by and by. Success in any enterprise can be gained only through sincere prayer, earnest effort, and stern conflicts. Let none become discouraged because of the feebleness of the impressions they are able to make on the world, and thus become weary in well-doing. It is true that you are few in numbers; but united with the world's Redeemer, you may be mighty through God to the pulling down of the strongholds of the enemy. Go to God for strength; ask him for wisdom, for right words, for opportunities to come close to hearts. God will hear you; angels will be round about you, and will second your efforts. <RH, October 14, 1884 par. 4>

I long to impress upon the defenders of the faith the magnitude of the work they may accomplish, even where there are but two or three in a village or city, if they will not become faint-hearted, but will do all they can with the talents which God has intrusted to them, letting a steady light shine forth to the world. What may we not do, if, regarding ourselves as servants of God, we are willing to work in any place, even though it be small and humble! <RH, October 14, 1884 par. 5>

We are not placed in this world merely to receive and gather that we may be benefited; we must give as we receive. We must not seek to be served, and to be treated generously ourselves; but we must be ready to serve, and to treat others kindly, exercising toward them the love that Jesus has manifested toward us, whether they treat us kindly or unkindly. With a heart overflowing with love, we should ask, "What can I do to help others?" The thought that we are Christ's workers invests the life with sacredness and dignity. A realization of the value of souls subdues pride; it fills the heart with pity and compassion. It softens the rugged nature; it makes the soul overflow with divine love,--a love that will help and bless and save. <RH, October 14, 1884 par. 6>

Every individual who has received light from God is responsible for that light. God has given us talents, and he requires us to improve them wisely. Christians must stand on the elevated and holy ground which, through the providence of God, the progress of truth has been for ages preparing for them. In their character and in their works they are required to exhibit to the world a oneness with Christ in accordance with the light that now shines on their pathway. <RH, October 14, 1884 par. 7>

Discouragements will come to sorely try our faith; but whatever these trials are, they should not be allowed to make us distrust God. Some may say, "What is the use of my serving God? I have tried for years, but what does it amount to? I am never successful in the things that I undertake. There are those that never pray, and yet are prospered. They transgress God's law, their life is hard, unjust, false, and selfish; but they enjoy prosperity, while my life is clouded by poverty, care, and want." <RH, October 14, 1884 par. 8>

Though these words may not be spoken, they express the thoughts of many hearts. But the Lord bears long with the transgressor. He does not always settle his accounts when men seem to think he should. But, tried one, he "knows thy works." He is acquainted with every word spoken in love for his name and for the souls of his children. Not a deed done for the glory of the Master is lost. He sees your tears; he hears your prayers; he witnesses your faithfulness in his service. The seed you are sowing may appear to you to fall upon soil where it will be trodden under foot and yield no fruit; but the sower will reap if he faint not. If we could only see how the Lord is working for us day by day, we should see that he loves us, and that often trial is better for us than prosperity. A little with Heaven's blessing is better than large gains with forgetfulness of God. In the end we shall know surely that well-doing will succeed, and ill-doing will bring sorrow and woe. God is a sure pay-master; equity and justice are the unfailing attributes of his throne. <RH, October 14, 1884 par. 9>

While in Kansas City, I had the pleasure of a visit from Sr. McCullough of Lawrence City, who has recently embraced the faith. We had a very pleasant interview. This sister has been intrusted with large talents. She possesses no ordinary capabilities, but they have been exercised almost wholly in business transactions. All that she has undertaken has seemed to prosper in her hands, and she has been remarkably successful in accumulating means. When the truth was presented, she saw that it was sustained by the Bible. She commenced to study for herself, and took her position firmly on the Sabbath and other prominent views held by our people. <RH, October 14, 1884 par. 10>

Now that this dear sister is converted to the faith, how will her powers of intellect be employed? Will they be

exercised only for purposes of earthly, temporal gain? Must these precious talents be buried in the world? Must they be employed in building upon the foundation only perishable substance,--hay, wood, and stubble? I cannot endure the thought. The Lord has so loved her that he has let light from his throne shine into her heart to expel the buyers and sellers there, and to illuminate her mind with the pure rays of the Sun of Righteousness, that she may from henceforth build upon the true foundation gold, silver, and precious stones,--material which the fires of the last day cannot consume. <RH, October 14, 1884 par. 11>

The Lord has paid an infinite price for Sr. M. She belongs to him and should do his work and should honor and glorify his name in the earth. The Master is saying to her, "Follow me. There are souls to save for whom I gave my life,--souls more precious than fine gold, even the golden wedge of Ophir." Here is something of permanent value. As a servant of Jesus, she can trade on her intrusted capital; she can put his money out to the exchangers. She can employ her power of intellect in making known to others the matchless depth of a Saviour's love; and when the shadows of evening begin to enshroud us, her life-work will not be seen to have been on the losing side. The life and its work stand daguerretyped in heaven, and the close of the day is the proof of the picture. When the day of life is over, we can see and estimate human character at its true worth. We hope to meet this sister when the people of God shall be gathered around the great white throne, with many souls saved through her instrumentality to shine as stars in her crown of glory. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." <RH, October 14, 1884 par. 12>

We met Bro. Cudney here, and had, we think, a profitable interview with him in regard to the camp-meeting which is to be held in Omaha, Neb. <RH, October 14, 1884 par. 13>

A sister with whom we became acquainted in Texas, is living about three miles from Kansas City. We went out to visit the family. The mother and children are keeping the Sabbath. We hope to see the husband and father also rendering willing obedience to all of God's commandments. Jesus is waiting to accept this brother, and to use him in his cause. He has been intrusted with good abilities; but day by day God is robbed of the service which is his due. "Them that honor me," saith the Lord, "I will honor." There are good and earnest men who are withholding from Jesus the energy, tact, and skill, which belong to him. Oh for an entire surrender to God; then with sanctified powers, they would do a good work in winning souls to the cross of Christ. <RH, October 14, 1884 par. 14>

Oh that all who know the way of life and truth would walk in the light, lest that light become darkness! Oh that all who know God's requirements would respond to his claims, and would become channels of light to others! The Lord has a right to the service of every soul. "Ye are not your own; ye are bought with a price. Therefore glorify God in your body and in your spirit, which are God's." There are men who are large-hearted, generous, unselfish, noble-spirited,--men who are above suspicion, fraud, and meanness. Satan seeks to hold these men away from the truth by various devices and temptations, because he knows that if they were to become Christians, they would exercise a power for good. People would believe in their religion, for they would live it. Even the enemies of Christ would respect them. <RH, October 14, 1884 par. 15>

The Lord claims these men as his; their talents are his. Will they refuse to help build up his cause in the earth? He alone can "make a man more precious than fine gold, even a man than the golden wedge of Ophir." He can cleanse the soul. He can purify the fountain that it shall no longer send forth bitter water as well as sweet. Any delay to do our best for the Master is dangerous. Life is uncertain. We may be full of hopes, plans, and expectations one day, and the next stretched upon a bed of suffering, or even silent in death. Our day for repentance, for an intelligent confession of Christ, may be past. <RH, October 14, 1884 par. 16>

Jesus calls for volunteers; who will respond? If this truth of heavenly origin were burned into our consciousness, if it ruled as a deep conviction and power in our hearts, it would have a transforming influence upon our lives, and would give new significance to all our human relationship. We are spending our last moments with relatives and friends who are in the darkness of error. What shall these associations be? Will we talk of unimportant matters, or on subjects of vital interest? Let us work for souls for whom Christ died. It will require tact, zeal, deep thought, much prayer, and perseverance through all obstacles and hindrances; but the joy of seeing souls saved in the kingdom of God, will be our great reward. May the Lord help us to work while the day lasts. <RH, October 14, 1884 par. 17>

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## October 21, 1884 Notes of Travel.

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By Mrs. E. G. White.

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## Marshalltown, Iowa.

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With Sr. McOmbler, who accompanied me from California, and my son Edson and his wife, I left Kansas City, Aug. 13, to attend the camp-meeting at Marshalltown, Iowa. We were warmly welcomed by our brethren and sisters, who did everything possible for our comfort. We feel deeply grateful to them for their loving care and kind attentions. <RH, October 21, 1884 par. 1>

On Friday morning we attended their early meeting. Many of the testimonies were excellent; but others were not of a character to indicate that those who bore them were building on the sure foundation. We are in this world to form characters for eternity. God does not want his people to be under constant condemnation. He would have them learn to confide in him. We need not be content with merely formal prayers; we may come to Jesus as to a friend, and in the most simple-hearted, definite manner tell him all our worries, perplexities, and trials, and he will carry our burdens for us. When our minds and our lives get tangled, we may take them to One who knows just how to untangle them. But after we have asked God to do this work for us, let us rest it with him. Here is where so many fail. They tell the Lord all their troubles, and then go on worrying just the same. They pray about their cares and sins, but do not cast off their cares nor cease to sin. Jesus invites us to cast all our cares upon him, for he cares for us; then let us leave them with him, and receive his peace and rest into our hearts. <RH, October 21, 1884 par. 2>

I looked over the large congregation assembled in the tent, and thought, If all who have a knowledge of the truth were carrying its sanctifying influence into their home-life, what a light would they be in the world! Home duties are not to be neglected. It is in the home that the real work of properly training the children is to be done, repressing every wrong tendency, strengthening and developing the right. But all here--ministers, parents, and children--needed a work done for them which they did not realize. There was a manifest lack of the Spirit of God. I hoped to see the clouds break; for I knew many would never see their true spiritual condition until they should begin to return unto the Lord with full purpose of heart, with repentance, and confession of sins. Some even of those who were preaching the word were as destitute of the Spirit of God as were the mountains of Gilboa of dew and rain. <RH, October 21, 1884 par. 3>

An effort was made to arouse them by presenting our true position in the antitypical day of atonement, when every man should afflict his soul before God, when sins should be confessed and go beforehand to Judgment, that when the times of refreshing shall come they may be blotted out. But the ones who most needed to humble their hearts before God, seemed to be almost unimpressible. Some made advancement; others were left about as we found them, and these prevented the work of God from going forward. Had they confessed their sins, the moral atmosphere would have cleared; the bright rays of the Sun of Righteousness would have shone into their own hearts, and the whole encampment would have been as the house of God, the gate of heaven. Jesus was waiting to supply their great need from his abundant fullness, to give them a large measure of his grace. But they did not feel their need; they did not realize their destitution. Although we had many precious seasons, the surrender to God was not full and entire. <RH, October 21, 1884 par. 4>

We felt that the message of the True Witness to the Laodiceans applied with peculiar force to this people. On the part of many, a spirit of self-satisfaction was manifested. There is a disposition to be contented with forms and theories of the truth; and as a consequence, those who might be giants in the cause and work of God are mere dwarfs. As a people we are in imminent danger; for we are becoming superficial, deficient in practical godliness. In our camp-meetings we never receive the blessing that it is our privilege to gain; for we cease our efforts too soon. There is some confessing in a general way; but the real evil is untouched. There is no sense of the hatefulness of sin. There is repenting without brokenness of heart; there is professing to leave the world, but the life is still governed by its principles. <RH, October 21, 1884 par. 5>

Dear brethren and sisters, your hearts must be humbled before God. You need divine grace, not merely for your own enjoyment, but that you may help others also. All your powers belong to God. He asks the whole heart. He asks your physical and mental strength; for it is his own. He asks your money; for every dollar of it has been intrusted to your keeping, and you are his stewards. Will you rob God of your service! Will you rob him in tithes and offerings, and let his treasury be empty? Will you use the time, talents, and strength he lends you in serving your own selfish interests? <RH, October 21, 1884 par. 6>

On Sabbath morning a large company met for Sabbath-school. Classes were soon arranged including all except a few who chose seats outside the tent. But these were not left to themselves; teachers were appointed, and two or three interesting classes formed. All were as busy as bees, and everywhere, in the tent and out of it, was heard the hum of voices. The school was well conducted and orderly, and to me the exercises were very interesting. <RH, October 21, 1884 par. 7>

By request I spoke about thirty minutes, warning them against letting their Sabbath-schools degenerate into a mere mechanical routine. We should not seek to imitate Sunday-schools, nor keep up the interest by offering prizes. The

offering of rewards will create rivalry, envy, and jealousy; and some who are the most diligent and worthy will receive little credit. Scholars should not try to see how many verses they can learn and repeat; for this brings too great a strain upon the ambitious child, while the rest become discouraged. <RH, October 21, 1884 par. 8>

Try none of these methods in your Sabbath-schools; but let superintendents and teachers make every effort to have life and interest in their schools. What a blessing it would be if all would teach as Jesus taught. He did not aim to attract attention by eloquence or by overwhelming grandeur of sentiment. On the contrary, his language was plain, and his thoughts were expressed with the greatest simplicity; but he spoke with loving earnestness. In your teaching be as near like him as possible. Make your exercises interesting. Let the teachers show that they have thoroughly learned the lesson, and are intensely interested in it. Let there be no frivolous or superficial interpretations of the Scriptures, but let each be prepared to go to the bottom of the subject presented. <RH, October 21, 1884 par. 9>

Parents should feel it a sacred duty to instruct their children in the statutes and requirements of God as well as in the prophecies. They should educate their children at home, and should themselves be interested in the Sabbath-school lessons. By studying with the children, they show that they attach importance to the truth brought out in the lessons, and help to create a taste for Bible knowledge. On the part of many who believe present truth, there is an alarming ignorance as to what the Scriptures really do say; and yet if we would be prepared to stand amid the perils of the last days, we must understand them for ourselves. A better knowledge of the Bible would be a blessing to all. Says the psalmist, "The entrance of thy words giveth light; it giveth understanding to the simple." The Bible contains the truest history, the purest devotion. Nothing strengthens the intellect like the study of the word of God. <RH, October 21, 1884 par. 10>

The teachers should be earnest in this work; they should watch for souls as they that must give an account. Their efforts should tend to lead the minds of those under their care to the contemplation of heavenly things; their instruction should be of a character to deepen the force of every lesson. They should be co-laborers with the parents for the salvation of the children; and Jesus will help them, and there will be a harvest of souls. <RH, October 21, 1884 par. 11>

Several meetings were held for the ministers. In these we tried to impress upon them the necessity of carrying the burden of the work. They cannot do this while at the same time they are carrying the burden of farms or other business enterprises, having their hearts on their earthly treasure. The want of a full consecration to the work on the part of the minister is soon felt all through the field where he labors. If his own standard is low, he will not bring others to accept a higher one. It is easy to preach; but it is an important part of the minister's work to visit families, and to converse, and if possible pray with every member. Let them see that you care for their souls. <RH, October 21, 1884 par. 12>

Some have preached the truth intelligently, and yet have not touched the hearts of their hearers because their own hearts were not affected and broken. They are whole, self-sufficient, self-confident. They do not know how to labor for souls and bring them to the foot of the cross; for they have never been there themselves. They have never felt helpless and undone without Jesus, never felt their sinfulness, nor experienced the transforming grace of Christ. They have loved self. They have extolled the theory of the truth, and made that everything. Feeling rich and proud in their knowledge, they have presented the truth in a boasting manner; and their preaching has produced no fruit. <RH, October 21, 1884 par. 13>

Their experience in the truth has been outside of Christ, and the simplicity of true heart religion they know nothing about. Now the important question is, Will these ministers, so long deficient in genuine Christian experience, ever so feel their need that they will gain an experience in the truth as it is in Jesus? Will they practice self-denial? Will they exemplify the principles of the Christian religion in their daily deportment and conversation? Will they grow daily in grace and in the knowledge of the truth, so that when temptations assail them, and their need is greatest, Jesus will prove their staff and stay, and keep them from stumbling in the darkness. <RH, October 21, 1884 par. 14>

Ministers of Christ, your experience must be of a higher type, or you can never be co-laborers with the Master. Learned or great men have not been chosen, but those who fear God and reverence spiritual and eternal things. Such will have the mind of Christ. His Spirit, shining through humanity, lights up the face, and finds expression in the tones of the voice. It is something that cannot be defined, and yet is plainly felt. <RH, October 21, 1884 par. 15>

Sometimes the manifestations of the Spirit of God, lifting the soul above self and away from everything earthly, may be transient; but it is our privilege to have an abiding sense of the presence of Christ, who dwells in the heart by living faith. Benevolence, gentleness, patience, nobility of thought and action, and the love of God, if cherished permanently, impress the countenance, and win souls, and give power in preaching. If this is possible in fallen man, who is often humbled through a sense of his sinfulness, what power must have attended the ministry of Jesus, who was pure, spotless, and undefiled, though dwelling in a world all seared and marred by the curse; through whose face divinity looked out upon a world that was his own; in whose heart dwelt love that is without a parallel,--love that shone in his eyes, and was revealed in words and acts! <RH, October 21, 1884 par. 16>

And what was the mission of Christ? It was to save the fallen sons and daughters of Adam. John pointed him out to



the multitude with the words, "Behold the Lamb of God, which taketh away the sin of the world." And with their gaze thus directed to him, they saw a face where divine compassion was blended with conscious omnipotence. Every glance of the eye, every tone of the voice, every lineament of the features, while revealing divine power, was marked with humility and expressive of unutterable love. <RH, October 21, 1884 par. 17>

Here, ministers of Christ, is your Pattern. You are to copy the life and character of the Master. Humility, meekness, and love are to be revealed in your character as they were in his. Your labors need not be without marked results. If they are fruitless you should investigate your own case,--examine yourselves whether you be in the faith. If Christ abide in your hearts, you will go forth, weeping, bearing precious seed, and will doubtless come again with rejoicing, bringing your sheaves with you. You who have labored year after year, and have seen no souls brought to the knowledge of the truth, no churches raised up and organized, should change your manner of labor. You should fast and pray. You should lay the matter before your brethren, and solicit their counsel and prayers, lest you be self-deceived, and, what is more, deceive others also. <RH, October 21, 1884 par. 18>

Ministers who have not true spirituality are not needed. The churches that have most of their labor degenerate until they possess a mere form of godliness. God calls for consecrated men, who will leave all to follow him. The truth intrusted to us is the most solemn and weighty ever committed to any people. Moses asked concerning Israel, "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?" But the glory and excellence of that dispensation are far surpassed by the light and truth enjoyed in this generation. There "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 21, 1884 par. 19>

God designed that his work should be continually increasing and extending in the earth; and the reason that it makes no greater advancement is because men who handle sacred things are not what they might be, nor what Christ has made every provision that they should be. If we slight the superior privileges so freely offered us, which have been purchased for us at an infinite cost, we show contempt of Christ. His claims are continuous. They are in accordance with the ability he has intrusted to us; and the enlightenment given. <RH, October 21, 1884 par. 20>

We saw some tokens for good among those who are laboring in word and doctrine in Iowa; but it was a matter of grief and alarm to see youth preparing to enter the ministry who had no knowledge of true religion. They had a form of godliness, but their experience had been wholly superficial. How can they lead souls to the fountain of living waters, when they themselves have never drank of those waters? <RH, October 21, 1884 par. 21>

The elder ministers should be qualified to so educate the younger men that they may become able ministers, who will feel the responsibility of the work, and will build upon the sure foundation. There are many who neglect their duties outside the desk, and the condition of the churches testifies to the character of their work. Doubts, unbelief, backsliding, formality, exist in a marked degree. Oh! how much men of God are needed, who will faithfully warn the people of their sins. The Lord calls upon his people in Iowa, laymen as well as ministers, to let their light shine, and to be workers in his cause. Talents are now buried in earthly, temporal pursuits, that should be used in saving souls from perdition. When the church stand as God's chosen people should, they will be a peculiar people, zealous of good works. There will be no slackness, no concord with Belial. Oh that we could realize what God's people might now be, had they kept themselves in his love, without any compromise with evil, and had retained the peculiar character that distinguished them, and separated them from the world! In experience, in wisdom, in true holiness, they would be years in advance of what they now are. But as a people our obedience, our devotion, our spiritual attainments, are very far from being in proportion to our privileges, and to our sacred obligation to walk as children of the light. <RH, October 21, 1884 par. 22>

We were glad for the tokens of good which we saw during this meeting, but unless there is an awakening, the state of indifference and worldliness which prevails will prove the eternal ruin of very many who claim to have a knowledge of the truth. <RH, October 21, 1884 par. 23>

On the Sabbath a large number came forward for prayers; but many, even of these, failed to make thorough work. They seemed like the blind man whom Jesus healed; at first he could only see men as trees walking. Jesus gave him the second touch; then he could see all things clearly. We longed to see a similar work done for these repenting ones. We longed to see them so thoroughly in earnest that they would not give over their efforts until Jesus should impart unto them the riches of his grace. Had there been humble confession, we should have seen the mighty movings of the Spirit of God. There is divine aid for all who will help themselves. <RH, October 21, 1884 par. 24>

The outside attendance was good. On Sunday, especially, a large number listened with interest to the word spoken. <RH, October 21, 1884 par. 25>

Monday I labored in the different meetings, speaking, in all, five hours. I could not spare myself; for I knew the need that an advance move should be made in Iowa. Elds. Farnsworth and Olsen worked hard; some of the young ministers

tried earnestly to do what they could; and the Lord blessed their efforts. When we bade our friends farewell, and took the cars for Chicago, we were glad that there remained another week of the meeting, and we hoped that before its close a higher standpoint would be reached by these brethren and sisters. Many felt that they had already received a blessing, and for this we were grateful; but we trust that before they returned home they received a much greater blessing; that they were transformed in character, prepared to work the works of righteousness. <RH, October 21, 1884 par. 26>

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## October 21, 1884 Remarks at Michigan Health and Temperance Association

"I feel distressed as I look upon our people and know that they are holding very loosely the temperance question. It has been a mystery to me how any of our people with all the light they have had, could manufacture and sell cider. From the light God has given me, every member among us should sign the pledge and be connected with the temperance association. Some have backslidden and tampered with tea and coffee. Those who break the laws of health will become blinded in their minds and break the law of God. We should unite with other people just as far as we can and not sacrifice principle. This does not mean that we should join their lodges and societies, but that we should let them know that we are most heartily in sympathy with the temperance question. We should not work solely for our own people, but should bestow labor also upon noble minds outside of our ranks. We should be at the head in the temperance reform. We want our sisters who are now injuring themselves by wrong habits to put them away and come to the front and be workers in reform. The reason why many of us will fall in the time of trouble is because of laxity in temperance and indulgence of appetite. <RH, October 21, 1884 par. 1>

"Moses preached a great deal on this subject, and the reason the people did not go through to the promised land was because of repeated indulgence of appetite. Nine-tenths of the wickedness among the children of today is caused by intemperance in eating and drinking. Adam and Eve lost Eden through the indulgence of appetite, and we can only regain it by the denial of the same." <RH, October 21, 1884 par. 2>

## October 28, 1884 Notes of Travel.

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By Mrs. E. G. White.

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Syracuse, N. Y.  
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At Marshalltown, Iowa, I parted from my son, J. E. White, whose business was in such a state that he could not remain with me longer at present. In my intercourse with him I have been gratified to see that his heart is awakening to a sense of God's claims upon him. May the time soon come when he will be free from every embarrassment, and will give himself wholly to the work of God. I feel thankful that he has helped what he could at several camp-meetings, and especially for his interested efforts in behalf of the Sabbath-school and in other directions in the Iowa meeting. He will join me again in Ohio. If he keeps his soul in the love of God, he can be a blessing to others; while by using his talents in the work of God, he will grow in grace and in the knowledge of the truth. <RH, October 28, 1884 par. 1>

How important it is that those who have talents use them in the cause of God, working with an eye single to his glory. Time is short; eternity is near. I long to see men who are fettering themselves with worldly entanglements and perplexities, lay these aside, and put all their energies into the work of God. If they will ask his help, they will not ask in vain. They should be often in prayer for divine guidance. Jesus invites their confidence; God will never hide his face from the earnest, contrite supplicant. When every other hope fails, our heavenly Father presents himself as a sure refuge. <RH, October 28, 1884 par. 2>

In the lives of all, difficulties will arise which they cannot solve, and from which they cannot free themselves. If they have neglected to make God their counselor, let this be so no longer. "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." What a precious promise is this! What a privilege it is that in the day of perplexity, even though we have brought ourselves into trial by neglecting to seek counsel of God, we may go to him with the full assurance that he will hear and answer our prayers. The Redeemer, who died for fallen man, and who well understands his value, is able to guide the humble seeker into straight paths. <RH, October 28, 1884 par. 3>

We arrived on the camp-ground at Syracuse, N. Y., Aug. 20. The next day, Thursday, we were glad to greet Eld. U.

Smith and wife. Here we met Eld. Wheeler, with whom we became acquainted in New Hampshire thirty years ago. Here was Eld. Cottrell, whom we have known for thirty years; Eld. Taylor, for more than twenty-five years; Bro. Robinson, for thirty-five years. My heart was touched as I looked upon these brethren who had long stood in defense of the faith. More than a score of years have passed into eternity with their burden of record since these men became soldiers of the cross; but their experience in the early history of the cause of God has never grown dim. As their thoughts linger about the past, the fires of love and faith kindle anew in their hearts. They can say with John, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life;" "that which we have seen and heard, declare we unto you, that ye also may have fellowship with us." <RH, October 28, 1884 par. 4>

Others were present whom we highly esteem, tried friends of the cause, whom we have known many years. We saw their countenances light up with fresh assurance as they listened to the presentation of the truth which has kept their hearts warm all these years. These brethren and sisters have an accurate, personal knowledge of events that occurred a score or more years ago. Some of them have witnessed remarkable manifestations of the power of God in times of our greatest trial and need, when our numbers were few, when opposition was strong, and unreasonable objections had to be met. While things that occurred a week ago may be forgotten, these scenes of thrilling interest still live in the memory. <RH, October 28, 1884 par. 5>

Whatever may be said of the later stages of their life-history, their earlier experience in this work has left traces which can never be erased. We cannot afford to let these aged sentinels drop out of sight. To many, by pen and voice, they have spoken precious words of truth; and they should still be encouraged to do all they can with their influence, their counsel, and their experience in the cause of God. More youthful workers are taking their place in active service, and this is right; but let these younger men keep a warm place in their hearts, and room in their councils, for those whose heads have grown gray in the service of Christ. We want to see these men keep on the armor, and press the battle to the gates. We want to see them share with younger soldiers the triumphs of the final victory. It will be joy indeed to see them, when the conflict is ended, crowned and honored among the victorious ones. <RH, October 28, 1884 par. 6>

We had good meetings. Many were deeply moved, and their testimonies of confession brought light. The discourses were clear, pointed, and stirring, and melted their way into many hearts; but to many others they were as water spilled upon the ground, which cannot be gathered up. It was sad to see so many who have a knowledge of the truth feel so little responsibility to save souls. Jesus is disappointed in their lives. He comes seeking fruit, and finds nothing but leaves,--profession, pretense, hollow formalism. <RH, October 28, 1884 par. 7>

The truths brought from the storehouse of God's word will find a lodgement in hearts prepared to receive them, and will purify the mind and elevate the character. When men and women have professed the truth for years, but have made no advancement,--when they have failed to gain solidity of character or a valuable Christian experience,--it is because they are not doers of the word. They bear no fruit to the glory of God. They may have ability and tact, thought and skill, to exercise in temporal matters; but they are content to use them where only their own selfish interest is concerned, and they are daily robbing God of the use of the talents he has intrusted to them. Like the inhabitants of the Noachian world, they eat and drink, build, plant, and sow, and allow these things to absorb all their time and all their thought. <RH, October 28, 1884 par. 8>

As we thought of the numbers in attendance at the Iowa camp-meeting, and looked over the large congregation assembled on this ground, we were deeply moved. We long to have these brethren and sisters discern spiritual things. What can arouse them to overcome doubts and unbelief, and exercise living faith? Many of them need to have the cobwebs of earthliness brushed away before they can turn a clear gaze heavenward. There are kind-hearted professors who need to experience the converting power of God. Our Lord requires full and entire consecration; and the priceless boon of eternal life can be secured on no other terms. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "thy neighbor as thyself." <RH, October 28, 1884 par. 9>

There was a large number on the ground who did not seem to lose the worldly mold. Their offense was that they were indolent, they rested satisfied while living in the neglect of duty, and as a consequence, they were making but little progress in the religious life. If their light shone at all, it was pale and flickering, and had a sickly, dying-out appearance. Oh! that these dear souls could realize that God is waiting to be gracious; that all Heaven is waiting their demand upon its light and strength. <RH, October 28, 1884 par. 10>

In the light of God's word, there must be a decided change in the attitude and character of his chosen people, or they will never obtain the overcomer's reward. In their present state of spiritual inefficiency, they could never fight the good fight of faith as successful soldiers of Jesus Christ. While the great enemy of God and his people is wide awake, earnest, and untiring in his efforts to ensnare, where are the men and women who are qualifying themselves to meet and expose his arts and deceptions? <RH, October 28, 1884 par. 11>

Every man, every woman, and every youth is under obligation to work for the strengthening and up-building of the

cause of Christ; but would not a large number of his professed people, in their present condition, be pronounced slothful servants? Brethren, you do not exercise skill, diligence, and devotion in the cause of your Master. After having received the richest gifts of heaven, you are content to give but little in return. Do not entertain complacent feelings in view of the talents which have been intrusted to you. God will prove you; and when he finds you are selfishly absorbed in your own plans and interests, he will take these talents away from you, and give them to those who have wrought unselfishly in his service. <RH, October 28, 1884 par. 12>

A day of reckoning is drawing on, when the rewards will be given to the faithful traders with their Lord's goods; but these true servants take no credit to themselves; they give their Lord all the glory. "Lord, *thy* pound hath gained ten pounds." There could have been no gain without the deposit, no interest without the principal. The pound was committed to the faithful servant, and he has gained besides it, or through its help, other pounds also. He does not feel that he has done more than his duty. The capital was advanced to him, and if he has been enabled to trade successfully with it, his Lord alone shall have the glory. <RH, October 28, 1884 par. 13>

When brethren render to God a small portion of their time, money, or intellect, which are all his own, they are inclined to feel well pleased with themselves, and to think that they have placed the Lord under obligation to them. But why should Brn. Whitney, Smith, Brown, Haskell, or any of these ministers, give all their powers to the service of God, and bear burdens in his cause, and the hundreds of believers go free, carrying no responsibility of the work? Has God given these brethren faculties different from yours? No, my brethren and sisters; you have the very same reasoning powers that they possess, but you have allowed your farm or business to absorb all your time and energies. <RH, October 28, 1884 par. 14>

There is work for all in the cause of God. The church in your own neighborhood requires care. Men of thought and self-denial are needed,--men who will work to keep up the interests of the church, even if their own worldly affairs suffer. You will give your thought and care to that cause whose prosperity you prize most highly. If it is your farm, your trade, or your business, then this will be first considered. But a day of reckoning is surely coming, when a full and minute account will have to be rendered as to how you have employed your God-given abilities. <RH, October 28, 1884 par. 15>

The apostle Paul exhorts, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "A living sacrifice"--not a dead, corrupted, defiled offering. It is too often the case that the unclean hand stains, the impure heart sullies, the truth you profess to love. The earthly and sensual has been indulged at the expense of health and of the mental and moral powers. The baser affections have been mingled more or less with the truth you have handled, and it "tastes of the dish." God requires the earthen vessel containing this treasure to be pure, the soul-temple to be cleansed of its defilement. <RH, October 28, 1884 par. 16>

Paul continues: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." With the Christian there is an abiding sense of his obligation to God. He looks to the Captain of his salvation for orders, and is faithful and true to obey these orders. <RH, October 28, 1884 par. 17>

I attended the morning meeting, Aug. 21, and spoke of the work that must be done for us individually. The meeting was a good one; but there was not that depth and earnestness of feeling that would insure the presence of the Spirit of God, and produce lasting impressions. The people are too well satisfied with themselves, and there is a deadness that savors of spiritual paralysis. The message to the Laodiceans is applicable to them; for while congratulating themselves upon their knowledge of the truth, they are destitute of true love and faith. <RH, October 28, 1884 par. 18>

In the morning meeting of Aug. 22, I spoke to the people upon the important work that is going forward in our behalf on this antitypical day of atonement. I then called upon all to come forward who had not been serving the Lord, but wished to do so, and all who were willing to put away by confession those sins that grieved the Spirit of God, and withheld his blessing from them. Nearly all in the tent came forward, and there seemed to be deep feeling in the meeting. Confessions were made with many tears. Several spoke of their anxiety in regard to their children who were out of Christ. They longed for wisdom to know just how to reach them. <RH, October 28, 1884 par. 19>

One brother said that he had been impatient, and had not kept up the family altar. He thought that his wife would now be in the faith had he set before her such an example as a Christian should. Another had cherished hard feelings against his brother, and he made this confession that the wound might be healed. <RH, October 28, 1884 par. 20>

One sister said that her heart was filled with enmity and jealousy. This was indeed sad; but we were glad that she had courage and grace to confess. It is a blessing that she sees her fault now, while mercy stands pleading in behalf of the erring. To see one's sins is the first step toward putting them away. The Christian's experience is a checkered one; his path is uneven, because he does not always make God his trust, and follow where he leads the way. If the Christian life and character were always a faithful representation of Jesus, the world's Redeemer, the good work of grace wrought in the heart would flow out in the life, and would reflect a clear, steady, precious light upon the pathway of others. Such a

confession of faith to the world would be a most powerful sermon in favor of Christianity. <RH, October 28, 1884 par. 21>

Another sister said that her mother had left money to her, the principal to be loaned to the cause, while she was permitted to use the interest; but she confessed that she had called in a portion of the principal for herself. In this case we could advise that she make restitution; and this gave opportunity to make remarks in regard to robbery toward God. <RH, October 28, 1884 par. 22>

In these last days we must learn from the experience of past ages. The confession of faith made by saints and martyrs has been recorded for our benefit. These living examples of holiness and steadfast faith have come down to us to inspire us with courage. They received grace and truth, not for themselves alone, but that the knowledge of God might enlighten the world. Has God given us light? Then we should let it shine forth to the world; we should reach out by faith to save souls for whom Christ died. <RH, October 28, 1884 par. 23>

At this camp-meeting some took their stand with us to keep all the commandments of God. At most of the services there was a good attendance of those residing in the city who were not of our faith. My labors were taxing; but my interest for our people was so deep that I felt constrained to speak to them earnestly; and I longed to have those who are in the darkness of error see the beauty and preciousness of the truth, that they too might come to the light. <RH, October 28, 1884 par. 24>

We felt anxious that all who could be induced to attend our meeting should hear the prophecies explained in Bro. Smith's clear, forcible manner. The privilege of hearing such clear arguments should be appreciated by our people, and they should set themselves to study the precious truths which are opened to their understanding. These prophecies bring us down to the close of time, and warn us to prepare for the crisis that is approaching. We should be getting ready for the scenes of thrilling interest that are before us. <RH, October 28, 1884 par. 25>

## **November 4, 1884 Notes of Travel.**

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**By Mrs. E. G. White.**

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**Worcester, Mass.**  
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We arrived at Worcester Aug. 26. That evening it commenced to rain, and the storm continued that night and all day Tuesday; but Wednesday forenoon the weather cleared. <RH, November 4, 1884 par. 1>

The meeting had been in progress five days. Much hard work had been done, with some good results; but the good accomplished was not at all in proportion to the labor bestowed. From time to time we meet things on the camp-ground that seem to stand in defiance of all the advice or labor that can be bestowed; and this makes the labor of the minister very discouraging. On the part of some of the youth present there seemed to be a disposition to pay too much attention to young ladies. When this spirit is once permitted to find place, it works like leaven, and but little permanent impression can be made upon the youth. Until this spirit is entirely rooted out, and the meekness and lowliness of Christ takes its place, their spiritual progress is stayed, and all the words spoken to them seem as water spilled upon a rock. <RH, November 4, 1884 par. 2>

Young men who have been granted a license to preach will be tested. They will show whether they are worthy to be recommended to the confidence of the people, and intrusted with the sacred responsibility of laboring for souls. It is a great thing to receive the words of God and present them to the people. It is a sacred trust to occupy the position of a shepherd of the flock of God. All who have a sense of this great responsibility, will be sober-minded, thoughtful, praying men. <RH, November 4, 1884 par. 3>

It is not by lecturing or sermonizing that the minister will be able to meet the moral darkness of this age, and exalt the standard of truth in the earth. There must be heart-culture. It is by cultivating truth, purity, love, and a disposition to help others, that the influence is sanctified. One that watches for souls as they that must give an account, will watch himself as well. He will consider the prayer of Christ, the Great Shepherd, who is the pattern for all the under-shepherds: "They are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. . . Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." <RH, November 4, 1884 par. 4>

Jesus led the way where he wished others to follow, and those who labor intelligently to present the truth will do likewise. They will not engage in frivolous conversation. A wide field of usefulness is open before them; and if they realize its magnitude and importance, they will carry a burden for souls, and will have a weight of influence. But we

meet some whose deportment and influence are no recommendation of the truth. If they have any connection with the work of God, it will be marred through the influence of their defective education and wrong habits of life. <RH, November 4, 1884 par. 5>

Those who are vain and self-important, who are given to trifling and jesting, cast reproach on the cause of God; for our faith and principles are judged by their course of action. The errors and mistakes of the unfaithful minister are charged to the whole body. Then let him that ministers in sacred things be careful to start right. Let him have a character as free from imperfections as possible, and let him walk quietly in the path of rectitude, mastering every passion and habit that will in any way mar the work of God or leave a spot upon its sacredness. It is the work of the minister to resist the temptations that lie in his pathway, and to rise superior to those debasements that give the mind a low level. <RH, November 4, 1884 par. 6>

Good habits are of great value to every young person. Self-importance, self-esteem, and boldness are to be deplored in any youth or in any professed follower of Christ; but how much more in one who is handling the most sacred truths ever committed to mortals. When such a one pursues a course out of the desk that is not in accordance with his calling and his pulpit labors, it is an evil that cannot be too strongly condemned. Those who take this course show that they are not Christians; that while they would teach others, they have need that one teach them. They are not students in the school of Christ; they are not wearing his yoke or bearing his burdens. They are an offense to God. <RH, November 4, 1884 par. 7>

I am greatly troubled; for I know that young men are accepted as laborers whose life and character are no honor to the cause of God. They may have repented of their past course of frivolity; but do they show that the transforming grace of Christ has had its influence on their hearts and lives? Those who are going out as canvassers, colporteurs, or lecturers, should bear their credentials to the world in a well-ordered life and circumspect conversation. Will these young men consider what kind of a record they are making in the books of heaven? In some cases if their conduct toward young ladies could be laid open before the eyes of men as it is before the eyes of angels, what a picture would be presented! To trifle with hearts is a crime of no small magnitude in the sight of a holy God. And yet some will show preference for young ladies and call out their affections, and then go their way and forget all about the words they have spoken and their effect. A new face attracts them, and they repeat the same words, devote to another the same attentions. <RH, November 4, 1884 par. 8>

This disposition will reveal itself in the married life. The marriage relation does not always make the fickle mind firm, the wavering steadfast and true to principle. They tire of constancy, and unholy thoughts will manifest themselves in unholy actions. How essential it is, then, that the youth so gird up the loins of their mind and guard their conduct, that Satan cannot beguile them from the path of uprightness. We grieve to see men with good capabilities, to whom have been intrusted precious talents, wholly unfitting themselves to teach the truth. Their thoughts are upon low, debasing themes that defile the mind, so that it never reaches that high standard that would give nobleness of character and firmness of principle. <RH, November 4, 1884 par. 9>

Let every church frown upon the course of one who comes among them as a minister, and yet dishonors the cause of God by attracting to himself ladies, either married or single. The sacred, solemn truth is despised and made of none effect by the frivolous course of some, who, forgetting the solemnity and dignity that should ever characterize the ambassador for Christ, amuse themselves out of the desk in coquetting with young ladies, thus helping them to put all serious thoughts out of their minds. These men show that they have not elevated views of the truth; that they know nothing of its sanctifying influence; and that they are not in harmony with the work for the salvation of souls. The Lord asks them, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" <RH, November 4, 1884 par. 10>

Each one in the day of investigative Judgment will stand in character as he really is; he will render an individual account to God. Every word uttered, every departure from integrity, every action that sullies the soul, will be weighed in the balances of the sanctuary. Memory will be true and vivid in condemnation of the guilty one, who in that day is found wanting. The mind will recall all the thoughts and acts of the past; the whole life will come in review like the scenes in a panorama. Thus every one will be condemned or acquitted out of his own mouth, and the righteousness of God will be vindicated. <RH, November 4, 1884 par. 11>

In the case of each individual there is a process going forward which is far more wonderful than that which transfers the features to the polished plate of the artist. The art of the photographer merely imprints the likeness on perishable substance; but in the life-record the character is faithfully delineated, and this record, however dark, can never be effaced except by the blood of the atoning Sacrifice. Then, young friends, will you not stop and think what record the books in heaven present of your life and character? What kind of a picture are you making to confront you in the final Judgment? Will you consider that the harboring of a polluted thought, the formation of a bad, selfish habit, which debases your own soul and ruins others, is a blot upon that record that will one day appear against you? Can you afford this? <RH, November 4, 1884 par. 12>

Remember that to cause a suspicion or a reproach to rest upon the cause of God is a terrible thing. It is crucifying the Son of God afresh, and putting him to open shame before his enemies. Those who do this are without excuse, and their course will stand against them in the day of reckoning. God has given to young men precious talents; but all have not made the best use of these gifts; some have perverted these powers, and used them to gratify their own desires, to serve their own purposes. The Lord accepts no such service. <RH, November 4, 1884 par. 13>

The true minister of God will not attempt to stand before the people until he is himself transformed by grace. Let the light of truth shine into the heart and sanctify the life, and the love of God be shed abroad in the heart, and one can hardly conceive what a change is wrought. It is difficult to realize what a man may become, and what solid work for God he may do. His conversation is in heaven. He is chaste in thought, pure in purpose, sensitive in conscience, unswerving in integrity. <RH, November 4, 1884 par. 14>

Think for a moment of the contrast between an intelligent Christian, and a man who is living for self, a votary of sin. There stand two men endowed with equal capabilities. Their opportunities have been the same; the same inducements have been presented before them. One has studied his Bible with the purpose to make it the rule of his life. He knows the Source of his strength, and trusts in the merits of Jesus, hanging his helpless soul upon his mercy. His life is one of self-denial. He does not live to please himself, but it is his pleasure to be a co-laborer with God. His countenance is lighted up with intelligence; his experience is rich and deep; his bearing is that of a Christian gentleman, calm, self-possessed, and dignified. <RH, November 4, 1884 par. 15>

Now look at the opposite picture. There stands one to whom God has intrusted precious talents. He is familiar with the Scriptures, but his heart has never been sanctified through the truths they teach. His affections have never been entwined about God, but are like the vine trailing upon the ground, its tendrils grasping the stumps and rubbish of earth. His entire character is marked by a littleness, an earthliness, a debasement, which testifies to those who observe his ways that the spirit of truth has not entered the inner sanctuary of the soul, and cleansed it of its defilement. <RH, November 4, 1884 par. 16>

Surely no one can hesitate to choose between these two representative characters. But let each one remember that refinement and true nobility are qualities that never come by chance. It is only by individual, personal effort, aided by the grace of God, that a high standard of moral excellence can be reached. <RH, November 4, 1884 par. 17>

## **November 11, 1884 Notes of Travel.**

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**By Mrs. E. G. White.**

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**Vermont Camp-Meeting.**

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We reached the Burlington, Vt., camp-meeting Wednesday afternoon, Sept. 3. The encampment was located on a high bank overlooking Lake Champlain, and the scenery was very interesting and attractive. The broad lake, stretched out before us, reminded me of the Golden Gate at the entrance to San Francisco Bay, which I have so often looked upon with admiration. <RH, November 11, 1884 par. 1>

As the sun was sinking out of sight, its crimson glory, like a pillar of fire, was mirrored in the waters of the lake. I thought of the children of Israel as they journeyed in the wilderness,--of the defense God graciously gave them in the pillar of cloud by day and the pillar of fire by night. How could they doubt God, how could they murmur at the roughness of the way and the hardships they endured, when this symbol of the divine presence and protection was constantly with them? How could they forget that, enshrouded in that cloudy pillar, the Son of God was their leader, by day shielding them from the burning rays of the sun, and by night watching them with an eye that never slept? <RH, November 11, 1884 par. 2>

As I looked upon the beautiful landscape, which suggested thoughts so pleasant and elevating, I rejoiced that here was beauty which we could admire and enjoy without any fear that our minds would be led away from God. If we would seek less anxiously for the artificial, and would take greater delight in the Lord's created works, we would be freer from gloomy feelings, more simply honest and true, more like the divine Author of beauty and joy. <RH, November 11, 1884 par. 3>

We here met the largest number of Sabbath-keepers ever assembled at a camp-meeting in Vermont. Among these brethren and sisters we were glad to see several of the old friends of the cause. But we were sorry to hear of the affliction of our beloved Bro. Barrows, who had attended every previous camp-meeting held in the State. His son Hamlet was called home by a telegram that his father was at the point of death; and soon another was sent, summoning

Sr. Hutchins to the bedside of her dying father. On Monday a telegram was received, stating that our beloved brother was sleeping in Jesus. I could say, "It is well. Weep not for the dead, but for the living." John, in holy vision, glancing down to our time, exclaimed, "Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Let us not mourn for those who have gone to their rest, but work understandingly and intelligently for the living. <RH, November 11, 1884 par. 4>

Another faithful standard-bearer is gone. His life-work is ended; his armor is laid off at the feet of his Redeemer. How many who were among the pioneers of the cause in Vermont have left us,--Bro. and Sr. Barrows, Bro. and Sr. Gardner, Bro. and Sr. Morse, Bro. and Sr. Childs, Bro. and Sr. Sperry, Bro. and Sr. Lockwood, Bro. and Sr. Butler, Bro. Bingham, Sr. Benson, and her husband, who embraced the truth at a later date, and others, whose names I cannot recall. I looked upon the care-worn features of our aged Bro. and Sr. Loveland, and thought, How soon their faces too will be missing. These have let their light shine day by day in steady beams. May the Lord continue to give them a large measure of his Spirit, that while they live they may sow the seed of truth. <RH, November 11, 1884 par. 5>

During the Vermont camp-meeting the heat was very oppressive and debilitating. My appetite was poor, and I felt the need of rest; for I had labored almost constantly since attending the Iowa meeting. But I would not yield to the enemy. I spoke five times from the desk, besides several times in morning meetings, and once to the ministers and canvassers.

<RH, November 11, 1884 par. 6>

Sunday I was sick. It seemed impossible for me to stand and speak to the people in the oppressive atmosphere of that hot September day. But trusting in Jesus, I decided to make the attempt. The Lord blessed me with great freedom. He gave me special strength and utterance, so that no one would have suspected that I had been so very feeble before commencing to speak. Some had expressed fears that I would faint in the desk, but these fears were soon removed. I went trusting in God, and he sent me help. His angels were by my side, strengthening me for the work. I felt awed and solemn; for I knew that without this divine aid I could not have stood before the people. I recalled the many times that I had proved God under most discouraging circumstances, and he had blessed me beyond my expectations, and I felt reproved that I had allowed fears to arise as to whether, in my weakness, I could deliver my message to the congregation. <RH, November 11, 1884 par. 7>

The blessing I had received did not leave me, but I continued to grow stronger. A few hours before, want of faith had led me to look forward to a probable illness of days, and perhaps weeks, from malaria; but the spell of disease was broken. I drank of the well of Bethlehem, and was refreshed. Soul and body were invigorated; the praise of God was upon my lips, while I made melody to him in my heart. <RH, November 11, 1884 par. 8>

Our friends in Vermont merit our gratitude for their kindness and attention. They made every exertion to have our tent comfortable. As in New York, a small tent was pitched under a larger one. In the court outside the small tent a well-furnished table was spread for the ministers from abroad. A stove was also placed here, all ready for use. Although in this instance we had no need of a stove, I was grateful for this evidence of their thoughtful care. It is often unsafe to be without a fire in the tent; and if nothing is done about getting a stove fitted up and in running order until the weather changes from hot to cold, the warmth and comfort often come one day too late, as we have found to our sorrow. Before arrangements can be made, and a fire built, the mischief is done. In such cases I have been thoroughly chilled through, and throat and lungs have suffered from a severe cold, which has clung to me for months. <RH, November 11, 1884 par. 9>

Everything was done that could be done to make us comfortable and at home during our stay with these friends. Our tent was tastefully arranged, and the pleasant motto, "Welcome," greeted us as we entered. We understood that this motto was put up by friends not of our faith, and that they cheerfully aided in furnishing and arranging our tent. May none of these kindly attentive ones lose their reward. <RH, November 11, 1884 par. 10>

Many who spend only one week in camp do not realize the need of these special preparations; but those who spend eight, ten, or fifteen weeks in camp-meetings, obliged to labor constantly, and who do not eat or sleep at home for several months together, should have careful, thoughtful attention, that their strength and courage may be at the best, and they may be able to perform the greatest amount of labor. Ministers are constantly taxed, and are often reduced in strength by over-labor. All that our brethren can do to preserve their health, and to make their labors successful and effective, should be cheerfully done. No pains should be spared to show them that their work for the Master is appreciated, and to relieve them, as far as possible, of every burden and anxiety. <RH, November 11, 1884 par. 11>

Do not feel, brethren, that those who minister to you in sacred things may have too easy a time if you are considerate of their comfort. You cannot do better service for the cause of God than by taking special care of those who are laboring in his vineyard. There is altogether too much of a feeling on the part of some that ministers should put up with every inconvenience, for this is a part of their legacy; but the neglect to do what should have been done for their comfort, has caused weeks of painful sickness, and has deprived the people of the labor that God designed they should have. <RH, November 11, 1884 par. 12>

I am happy to be able to say that thus far on this journey East, our brethren have given evidence that they love and



appreciate the Master by the care they have bestowed on the servants who are engaged in doing his work. They have thus left the impression on the minds of their children, and of others who are not naturally considerate, that those to whom God has intrusted his most solemn, sacred message are to be highly esteemed for their work's sake. They have been made to feel that the lives and strength of God's chosen messengers are precious, and should be carefully preserved to do the work of the Lord in the best manner possible. Jesus counts the kindnesses done to them as service rendered to himself. Remember his words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." <RH, November 11, 1884 par. 13>

## November 18, 1884 Right Methods in Labor.

\*[Remarks made in a meeting for ministers, canvassers, and other laborers, held on the camp-ground at Burlington, VT.]

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By Mrs. E. G. White.  
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Ministers, canvassers, colporteurs, and other laborers in the cause, should be careful to meet the responsibilities that God has laid upon them. Their course of action will mold the churches that have their labor; therefore there should be diligent heart-searching to see whether they are in the love of God, whether Christ is dwelling in them by living faith. <RH, November 18, 1884 par. 1>

The standard of Bible religion has been greatly lowered. To confess Christ is not what many suppose it to be; and the lax ideas that prevail on this subject have affected ministers as well as people. Personal conflicts and victories will make up the experience of every child of God. But how many there are who profess Christ, and yet know nothing of this Christian warfare. They make no advancement in the Christian life after their baptismal vows are taken. It is not considered essential to carry their religion into their every-day life, into all their business and social relations; and with many, personal experience in the things of God come to an end when they unite with the church. <RH, November 18, 1884 par. 2>

A worldly religion is now current; and the minister has a work to do to arouse a sleepy, indolent, world-loving church from their dangerous slumbers. If he is a true servant of Christ, he will not cease his prayers, he will not cease his efforts, until every member of his flock has been brought into working order. He will not, if he is a true educator, think to do all the work himself, but will show skill in bringing out and developing the talent that is within his reach. The people must be taught to labor in the vineyard of the Lord, and this is the minister's great work. All power belongs to God; but he has chosen human instrumentalities to do his work in the earth. Here is something to call into active exercise all the powers which men and women possess, whether mental or physical. They have no right to bury their talents in worldly enterprises, thus depriving the Creator of the service which is his due. <RH, November 18, 1884 par. 3>

The work of God must be carried forward in the earth, and that which he has determined must be accomplished. But the Lord is just, merciful, and good; he requires nothing of his servants which they cannot do,--nothing but that it is for their interest to do. Sometimes ministers do too much; they seek to embrace the whole work in their arms. It absorbs and dwarfs them; yet they continue to grasp it all. They seem to think that they alone are to work in the cause of God, while the members of the church stand idle. This is not God's order at all. Jesus inquires of these unemployed ones, "Why stand ye here all the day idle?" And his word of command to them is, "Go ye also into the vineyard." <RH, November 18, 1884 par. 4>

Christ is our living head, and we are the members of his body, mutually dependent. It is not his plan that a single member shall become weak for want of exercise. If one member suffers, all the members suffer with it. If one member is honored or enlightened, all the members rejoice with it. Every member receives life from Christ, the living head, "from whom the whole body, fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." "The eye cannot say unto the hand, I have no need of thee," for "unto every one of us is given grace according to the measure of the gift of Christ." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." <RH, November 18, 1884 par. 5>

Thus it is plainly stated that each member is to be active, and to use his ability to the utmost for the upbuilding of Christ's kingdom in the earth. We each have an individuality in our work, but not separate and distinct from our

brethren. A living link unites the people of God, and makes them one in spirit, one in knowledge, and one in love to God and their fellow-men. They are branches of the Living Vine, and are partakers of its sap and nourishment. Every branch in the Vine is expected to be fruit-bearing. Said Jesus, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." <RH, November 18, 1884 par. 6>

It is not the will of God that any should perish, but that all should come to a knowledge of the truth, and be saved. And if men and women would unselfishly do the work which God has left for them, not shirking responsibilities, the gospel would be brought within the reach of all. Let none be content to drink of the life-giving fountain themselves, but let them extend the invitation, "Whosoever will, let him take the water of life freely." Christ left his royal throne and high command in heaven, and came into the world to save sinners. Who of those who profess to be his ministers--who of you, my brethren--have such a love for souls as Jesus has shown for you? <RH, November 18, 1884 par. 7>

God uses simple instruments. With Jesus abiding in the soul by faith, we can do all things. If the soul is sanctified through the truth, it will be revealed in the life. If you labor unselfishly, dear brethren, however imperfect your work may appear, it is accepted in the sight of your Master, and it will accomplish his purpose. But if your work has been done in human wisdom, or has been marred by selfish motives, the divine signet will not be placed upon it, and you will be made ashamed. Your preaching in the desk is only the beginning of your work for Jesus. Your discourses must be followed by holy living, by bearing burdens in the cause of God, by coming close to hearts, by teaching every one how to make the best use of the talents intrusted to him of God. <RH, November 18, 1884 par. 8>

Everything of a worldly nature must be kept subordinate to the higher, eternal interest. The minister must be Christ-like, forgetful of self; all childishness, weakness, and deformity of character must be overcome. He must be a pattern of piety, having learned to exercise the meekness and lowliness of Christ and to bear his yoke with patience. Jesus lived not to please himself; but how few are the instances where men in this age are willing to deny self, and take up the cross and bear it after him. The present character and works of God's professed people are not in accordance with their faith. There must be more of a self-sacrificing spirit, more earnestness and faithfulness in their labors, on the part of those who would enter the ministry. Those who professedly represent Christ must keep themselves unspotted from the world. They must be minute men, earnest and true, that the power of God may attend their efforts, while like Paul they labor to present every man perfect in Christ Jesus. <RH, November 18, 1884 par. 9>

The great deficiency in love and zeal, the manifest backsliding, the easy, contented disposition of many who profess Christ, should alarm the watchmen. They should inquire, What does this mean? Where am I standing? What am I doing to make manifest the truth as it is in Jesus? Am I watching for souls as they that must give an account? What do the books of heaven testify of me? Is faithfulness set down opposite my name, or am I classed with the slothful servants, whose portion will be with hypocrites and unbelievers? As a people, we profess to believe most sacred, testing truths. God has made us the depositaries of his law. We are chosen to be separate from the world, to be God's peculiar people, to love him, but to renounce the world and the things of the world. We are called upon to deny self, and to grow in grace and in the knowledge of the truth. <RH, November 18, 1884 par. 10>

Many youthful ministers have not a sense of the sacredness of the work. They are weak when they should be strong. Christ went without the camp, bearing the reproach of sin, and we are to follow his example. Paul exhorts, "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." The Lord of glory assumed human nature that he might seek and save that which was lost, and link finite man with the infinite God. No other eyes looked upon man with such pity; no other arm was able to save; no other hand could lay hold on man to lift him up. The condescension of Jesus, his self-sacrifice and unparalleled effort, have prepared the way for us to labor in his strength. Now the question is, Will we work as Christ worked, full of love and pity, or will we coldly hold ourselves aloof from our fellow-men? <RH, November 18, 1884 par. 11>

We should manifest our love for souls by doing what we can for their salvation. We must exercise much forbearance and wisdom, and put forth pains-taking effort. We must be much in prayer that God will work with our efforts. "Abide in me," is Jesus' requirement; and this involves careful living, and persevering, untiring efforts to save souls. But how easily we become discouraged, and turn away from souls because the great adversary binds them to his side. Selfishness girds us about as with iron bands, and we do not feel like exerting ourselves for others; but selfishness cannot exist where true faith in Christ is exercised. Self-interest, coldness, sluggishness, cowardice, all shrink from the presence of faith. <RH, November 18, 1884 par. 12>

There is danger of becoming selfish and sectional in our feelings while laboring for the upbuilding of the cause of God. If men are converted to the truth here in Vermont, is it any reason why you should feel that you have a right to confine their labors to this State? This is not wise policy. They may be adapted to some special work which the Lord has for them to do elsewhere, and let no man reach out his finite arm to bar the way. Let no one manifest a selfishness in this matter, for the world is to be warned. Souls in other States and Conferences are just as much in need of the

message of truth as those in your own State, where you are particularly interested. The truth is in our hands to be communicated to those who have it not, and souls are to be reached wherever they are. The standard of Christ is to be raised in many places where as yet it has never been seen. <RH, November 18, 1884 par. 13>

If duty calls the young men who have been laboring in your State to go elsewhere, do not seek to hold them back. There has been too much of this selfishness shown in various sections. One part of the field is as important as another. Our field is the world. There are no bounds; but, sowers, be diligent, "steadfast, unmovable, always abounding in the work of the Lord." If men are moved to other fields, work on, pray on, that God may raise up others, and by the soul-transforming truths for this time fit them to labor in his vineyard, either to remain with you, or to go into other States. <RH, November 18, 1884 par. 14>

Of those who are just entering the work of the ministry, growth is expected. They should heed the words of Peter, "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." How few receive the amazing grace and love of Christ with a deep and permanent sense of their own weakness and unworthiness! If they would cherish true humility, the Lord could do much more for them; but he cannot trust them with any large measure of grace and responsibility without their becoming self-exalted, filled with pride and vain conceit. <RH, November 18, 1884 par. 15>

What a work might be done for the Master by you, brethren, who are assembled under this tent. But do not overestimate yourselves. "I dwell," says Jehovah, "with him that is of a contrite and humble spirit." We shall forfeit the favor of God if we lose the meek and lowly spirit which in his sight is of great price. Love to Jesus must be the motive which impels us to action. He places the highest value upon even the most trivial acts done from love to him. We must love one another as he has loved us; and by and by we shall hear him pronounce the welcome benediction, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." <RH, November 18, 1884 par. 16>

## November 18, 1884 The Coming Thanksgiving.

Our Thanksgiving is approaching. Will it be as it has been in many instances, a thanksgiving to ourselves? or will it be a thanksgiving to God? Our Thanksgivings may be made seasons of great profit to our own souls as well as to others, if we improve this opportunity to remember the poor among us. God has placed his poor in our midst, and he identifies his interest with them. Those who for Christ's sake relieve their necessities thus show that they would gladly do the same for Jesus; but as they cannot manifest their love to Jesus in person, they do their acts of sympathy, their deeds of love and beneficence, to him in the person of his saints. <RH, November 18, 1884 par. 1>

There are among us poor persons who need not have been thus if they had manifested wise forethought and careful Bible economy when they had opportunity and ability to earn wages. But they spent all as fast as it came, indulging in things they might have done without, and lacking nothing for their own comfort. Their desire to dress as richly as their relatives or friends, the desire to gratify their fancy so to provide for their tables as to make a good showing before friends or relatives who love not the truth, makes them very liberal to themselves, which results in their really doing injustice to themselves, to their families, and those whose capital they are using. Many need not be poor if they were self-denying and economical. When in possession of health, they should improve the opportunity when money comes in, to practice economy and lay by a certain sum weekly, resolving not to touch it even if for some meals they were obliged to eat salt and potatoes, or porridge and bread. This self-denial would be of the greatest advantage to the health. And if wages were low, or money scarce, it would be a gratification to know that there was something to fall back upon. <RH, November 18, 1884 par. 2>

There are families where enough is wasted to support a small family. Such the Lord is testing. He will let them experience pinching want,--the only way in which they can learn the lesson that it is not selfish indulgence or chasing after pleasure that brings peace and contentment. Real moral worth, the love and fear of God, opens fountains of pleasure that are never dry. <RH, November 18, 1884 par. 3>

While there are those who are in poverty through extravagant habits of living, there are also those who bear the curse of God for their dishonesty. They profess to be Christians; but they have overreached, thinking it was very cunning to deceive, to prevaricate, to obtain means under false pretenses, to take that which was not their own. God cannot bless this class. They will eventually come to want. <RH, November 18, 1884 par. 4>

But these are the degraded poor, bearing the present penalty for their evil course, preparatory to the final judgment of God, and the reward they will receive according as their deeds have been. While he bears long with the perversity and iniquity of those who profess to be Christians, but who are so only in name, God never forgets, and he will punish their transgressions and visit their iniquities. There are poor among us who have done the best they could; but misfortune and sickness seem to be their lot. Their homes are not attractive because they cannot make them so. They have no money to indulge in the gratification of luxuries or those things their tastes desire. The plain necessities of life are all they can afford. There are many such ones to whom it is exceedingly galling to be obliged to depend on charity in the least sense. But, brethren and sisters, God has placed these very ones in our midst to test and prove us, to keep our dispositions Christ-like. God withholds nothing from us; we are the recipients of his mercies. Day by day and hour by hour, God is giving to us generously; and shall we for one moment look down upon the poor as though in God's sight we were better than they? God forbid! Never let the hungry cry of the destitute and afflicted ones come up to God against us; for every tear and every pressure of suffering want bears a cry up to heaven,--a grave charge upon some one of God's favored ones. <RH, November 18, 1884 par. 5>

There are a hundred ways that can be devised to help the poor in so delicate a manner as to make them feel they are doing us a favor by receiving our gifts and sympathy. We are to remember that it is more blessed to give than to receive. The attentions of our brethren are most liberal to those whom they wish to honor, and whose respect they desire, but who do not need their help at all. Custom and fashion say, Give to those who will give to you; but this is not the Bible rule of giving. The word of God declares against this way of gratifying self in thus bestowing our gifts, and says, "He that giveth to the rich, shall surely come to want." <RH, November 18, 1884 par. 6>

Now a season is coming when we shall have our principles tested. Let us begin to think what we can do for God's needy ones. We can make them through ourselves the recipients of God's blessings. Think what widow, what orphan, what poor family you can relieve, not in a way to make a great parade about the matter, but be as a channel through which the Lord's substance shall flow as a blessing to his poor. As you look upon your own children, consider how many there are just as good and noble who have but little to cheer or make them glad. They may be orphans, with no home, no father, no mother, subject to temptations and influences calculated to lead them to ruin when these days of festivity occur. Who has a care for these homeless ones? Whose doors are open to them? Let the widow and the orphan be remembered. <RH, November 18, 1884 par. 7>

But this does not embrace all your duty. Make an offering to your best Friend; acknowledge his bounties; show your gratitude for his favors; bring a thank-offering to God. How many want a share in our College at Healdsburg, Cal.? How many want to present a thank-offering to God through the College at Battle Creek? How many want to invest something in our school at South Lancaster? Brethren and sisters, eat a plain dinner on Thanksgiving day, and with the money you would spend in extras with which to indulge the appetite, make a thank-offering to God. What will you do for our new school just dedicated at South Lancaster? This school is at present in the greatest need. Will you do something for it? <RH, November 18, 1884 par. 8>

Everything seems to have degenerated into mixing the spurious with the genuine. Thanksgiving is almost entirely perverted. Instead of being a day of solemn gladness and gratitude to God, it has become a day of jollification, self-indulgence, and gluttony. Self interposes for attention, for gratification, for indulgence. This is a thanksgiving and oblation made to self to the forgetfulness of God and all his benefits to us. Let nothing interpose to detract glory from God. <RH, November 18, 1884 par. 9>

How much good might be done if we would make a right use of our associations with one another! Every one who has received of the heavenly benefits is under obligation to shed some light on the pathway of others. In all our associations we are to be witnesses for Christ. Then all those who truly love God will cease their idolatry of self. Let this be the case in the coming Thanksgiving. Employ your powers to a better purpose than in cooking a variety of food with which to gratify your appetites. Employ that time in becoming missionaries for God's cause, seeking how much you can do to turn the attention from self to the Lord our Creator. Gather up the offerings. Set the mind to running in a different channel than has been your custom. Let your works correspond with your faith. See what you can do toward turning your thoughts heavenward in place of upon earthly appetite and selfish indulgence. Wisely improve your powers in gathering up the smaller and larger offerings for the Master, and thus present a true thanksgiving to God. Make the most of your social position and influence to advance the interests of God's cause in the earth. There have been so few true Thanksgivings to God! Everything has been turned from God and heaven to earth; and now let us make every effort in our power to turn the mind back to God, away from earth, away from selfish interests, and away from self-serving. We know but little of the experience of self-denial. We must know more of it, weaving benevolence into our daily experience. <RH, November 18, 1884 par. 10>

There never was a time when we needed to begin to understand our duty to God as now. Let the questions be asked in

sincerity, Am I a Christian (Christ-like)? Am I showing my loyalty to God, and interestedly engaged in his service? Am I doing his word as well as hearing it? Let every one, young and old, feel the responsibility of his stewardship. All are in their Master's service. If those who profess to be Christians expend money needlessly when there are so many missionary enterprises that demand all the means that can be spared by every one of us, they are unfaithful servants. When about to purchase some article that is not essential, remember that the means thus invested, if not necessary for health or comfort, is so much retained for selfish purposes that ought to have been invested in the cause of God. It might have added some really necessary article of food or apparel to the needy poor around us. Cannot we, upon the coming celebration of Thanksgiving, make a thanksgiving for others through our thoughtful sympathy and deeds of love and kindness? We may bring rays of sunshine into many a heart that has long been desolate. <RH, November 18, 1884 par. 11>

How many in the Christian world will upon this Thanksgiving obey the injunction of Christ, "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Instead of inviting those who have many good things in this life, and who cannot appreciate the favors of a feast, invite to your homes the needy, the poor, the widow, the fatherless. To the ones who have an abundance we have shown honor; but the ones who were really in need, who would esteem our favors as of great value, we neglect because they are poor, as though they did not belong to the Lord's family. The poor as well as the rich are under God's care. Then let us keep Thanksgiving in God's own way, and no longer follow the customs of the world, selfishly heaping our favors upon a few favorites, and neglecting the ones precious in the sight of the Lord, though slighted and neglected by those who profess to be the children of God. <RH, November 18, 1884 par. 12>

The pampered, the indulged, need to be in the place of the poor for a year, if not longer, that they might learn by experience what it is to be straitened in purse, to be humbled by slights, to be neglected, to want for sympathy, to put up with inconvenience, to lack many things necessary for comfort. This experience would give a different mold to the character. It would open eyes now selfishly blind; and when placed back where there was an abundance at their command, their sympathies, which are now sealed to everything but selfish interests, would become extended and deepened. <RH, November 18, 1884 par. 13>

Brethren and sisters, will you this Thanksgiving live and act the Christian as well as bear the name? Remember the words of Jesus: "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. . . . Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." Matt. 25:42-45. Never let it pass from our minds that Christ identifies his interest with suffering humanity. And we are to work for them as he worked for us. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We may show our love and benevolence to Jesus in the person of his saints, saying as did David, "All things come of thee, and of thine own have we given thee." <RH, November 18, 1884 par. 14>

When the blessing is pronounced on the faithful, unselfish worker, the question arises from the lips of him receiving the blessing, "When saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?" They knew not that they had done any wonderful thing. The works of love and mercy had been the natural result of their love for Jesus. When the heart is filled with the heaven-born principles of true faith and devotion, there will be an immediate kindling of love toward Jesus, the author of redemption; and the very same works of benevolence which characterized the life of Jesus, will be wrought out by his followers, in gratitude, in devotion, in acts of mercy,--the natural fruit borne by a branch of the Living Vine. If there is in us the love of Jesus, who hath loved us, and given himself for us, then we shall reveal the spirit that is in us by doing as Christ has done. "Beloved, if God so loved us, we ought also to love one another." <RH, November 18, 1884 par. 15>

The poor we have always with us; and opportunities are thus granted us of testifying to our love for Jesus in the person of his saints. Jesus linked himself with humanity in ties of close brotherhood. He sympathized with the poorest of the race. On the coming Thanksgiving, let us take our stand on the platform of love to our Redeemer. I shall look with interest for the reports of the coming Thanksgiving; for I believe it will be to all who will work as did Christ, the best and happiest of their lives.

E. G. White. <RH, November 18, 1884 par. 16>  
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**November 25, 1884 Notes of Travel.**

By Mrs. E. G. White.

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Portland, Me.

We reached Portland about ten o'clock Tuesday evening, Sept. 9. Wednesday we rode twelve miles to Gorham to visit my sister, who has been an invalid six years from acute rheumatism. The suffering one awakened sorrow and called out deep sympathy; but we could do nothing to stay the progress of disease. We could only pray for and with her, and leave her in the hands of a compassionate Redeemer. <RH, November 25, 1884 par. 1>

While in Portland, in company with Sr. McOmber, I visited localities of special interest in connection with my early life, among them the spot where I met with the accident that has made me a life-long invalid. This misfortune, which for a time seemed so bitter and was so hard to bear, has proved to be a blessing in disguise. The cruel blow which blighted the joys of earth, was the means of turning my eyes to heaven. I might never have known Jesus, had not the sorrow that clouded my early years led me to seek comfort in him. <RH, November 25, 1884 par. 2>

I have read of a little bird that while his cage is full of light never sings the songs his master would teach him. He will listen, and learn a snatch of this, a trill of that, but never a separate and entire melody. But the master covers his cage, and then, in the dark, he listens to the one song he is to sing. He tries and tries again to sing that song, until it is learned, and he breaks forth in perfect melody; and then the cage is uncovered, and ever after he can sing it in the light. Thus God deals with his creatures. He has a song to teach us, and when we have learned it amid the deep shadows of affliction, we can sing it ever afterward. <RH, November 25, 1884 par. 3>

I passed the spot where the house once stood where Jesus revealed himself to me in power, and I seemed to see his blessed face beaming upon me in divine love and gentleness. I also visited my early home, and the house where my first vision was given me; but railroad buildings have crowded out many dwellings that used to stand in this locality. In the chamber of the last-mentioned house, I once passed a night of anguish at the thought that I must go out and relate to others the things that God had presented before me. I shrank from this work in timidity and fear; the cross seemed so heavy that it would crush me. How clearly I remembered the experience of forty years ago, when my light went out in darkness because I was unwilling to lift this cross, and refused to be obedient. I shall never forget the agony of my soul when I felt the frown of God upon me. I was urged to attend a meeting in my father's house. The brethren and sisters bore me in the arms of their faith to a pitying Redeemer. I surrendered my will, feeling that I would do anything if the Lord would once more let his light shine upon me. I was delivered from darkness and despair, and restored to the favor of Heaven. I then lifted my cross, and have not since tried to exchange it for a lighter one. <RH, November 25, 1884 par. 4>

It has been my lot to be chastened by affliction, which has had a softening and subduing influence, removing enmity from my heart, and filling it with sympathy and love. My life of bereavement, pain, and suffering has not been without precious revealings of the presence of my Saviour. My eyes have been attracted to the heavens that shine in beauty above us; I have obtained glimpses of the eternal world and of the exceeding great reward. When all has seemed dark, there has been a rift in the clouds, and sunbeams from the throne have dispersed the gloom. God would not have any of us remain pressed down by dumb sorrow, with sore and breaking hearts. He would have us look up to catch the rainbow of promise, and reflect light to others. <RH, November 25, 1884 par. 5>

Oh, the blessed Saviour stands by many whose eyes are so blinded by tears that they do not discern him. He longs to clasp our hands firmly, while we cling to him in simple faith, imploring him to guide us. It is our privilege to rejoice in God. If we will let the comfort and peace of Jesus into our lives, we shall be kept close to his great heart of love. <RH, November 25, 1884 par. 6>

I felt the deepest interest in the meeting in Portland, where my childhood and youth were passed. Some of my old school-mates made themselves known to me on the ground. I also met a number of relatives who were my neighbors forty years ago. It afforded me great pleasure to meet and greet these old friends. <RH, November 25, 1884 par. 7>

Strict order was observed on the ground. At nine or half past, the bell was rung for retiring, and after that no meeting or loud talking was allowed. At five, at the sound of the bell, the camp was astir, preparing for the morning meeting in the pavilion. I was gratified to see the full attendance at this early hour. <RH, November 25, 1884 par. 8>

The practice which prevails in camp-meetings held by some denominations, of continuing the meetings to a late hour, some even spending the night in praying and shouting is not conducive to the spiritual advancement of the worshipers. I have been told that in several instances persons have been taken from these meetings so excited that they were considered fit subjects for an insane asylum. This has caused many to decide never to attend a camp-meeting; but on attending those held by our people, they are forced to admit that they can see nothing objectionable in them. They say that the order is fully as good as that observed in houses of worship in the cities. <RH, November 25, 1884 par. 9>

Body and mind need rest, that the mind may not become unbalanced and excited from being subjected to a constant strain. In our camp-meetings great pains is taken in Bible-readings and sermons to make important points of truth so

clear that none need to be in ignorance. And good and regular sleep should be secured, that the mind may be clear, and in the best condition possible to weigh the arguments presented and to decide between truth and error. <RH, November 25, 1884 par. 10>

Wednesday evening the Lord gave me strength to bear my testimony. What emotions filled my heart as I stood before the people of my native city. It was here that I received my first impressions in regard to the speedy, personal coming of our Lord. Here my father's family, including myself, were excluded from the Methodist church for cherishing this blessed hope. I knew there were none in the congregation who had been active workers in the message of the first and second angels. And yet this city was favored with special light and privileges in the great movement of 1842-4. A large company accepted the faith, and rejoiced in the glad tidings that Jesus was soon coming. Many more would have taken their position with the waiting, watching ones, had not the ministers warned them against attending the Adventist meetings, telling them that it was as great a sin to listen to these doctrines as to attend a theater. <RH, November 25, 1884 par. 11>

A few paragraphs from a letter written in reference to the revival in Portland under Father Miller's labors will give a good idea of the character of his work. At the time, he was "lecturing to crowded congregations in the Casco-street church on his favorite theme, the end of the world and the literal reign of Christ for one thousand years." Eld. L. D. Fleming wrote of these meetings:-- <RH, November 25, 1884 par. 12>

"Things here are moving powerfully. Last evening about two hundred requested prayers, and the interest seems constantly increasing. The whole city seems agitated. Bro. Miller's lectures have not the least effect to frighten people; they are far from it. The great alarm is among those who do not come near them. Many who stay away and oppose, seem excited, and perhaps alarmed; but those who candidly hear are far from excitement or alarm. <RH, November 25, 1884 par. 13>

"The interest awakened by his lectures is of the most deliberate and dispassionate kind; though this is the greatest revival I ever saw, yet there is the least passionate excitement about it. It seems to take a deep hold on the main part of the community. What produces the effect is this: Bro. Miller simply takes the sword of the Spirit, unsheathed, and lays its sharp edge on the naked heart, and it cuts; that is all. Before the edge of this mighty weapon, infidelity falls and Universalism withers; false foundations vanish, and Babel's merchants wonder. It seems to me that this must be a little the nearest to apostolic revivals of anything that modern times have witnessed." <RH, November 25, 1884 par. 14>

A little later he wrote:-- <RH, November 25, 1884 par. 15>

"There has probably never been so much religious interest among the inhabitants of this place, generally, as at present; and Mr. Miller must be regarded, directly, or indirectly, as the instrument, although many, no doubt, will deny it, as some are very unwilling to admit that a good work of God can follow his labors; and yet we have the most indubitable evidence that this is the work of the Lord. It is worthy of note that in the present instance there has been, comparatively, nothing like mechanical effort. There has been nothing like passionate excitement. If there has been excitement, it has been out of doors, among such as did not attend Bro. Miller's lectures. <RH, November 25, 1884 par. 16>

"At some of our meetings since Bro. Miller left, as many as two hundred and fifty, it has been estimated, have expressed a desire for religion by coming forward for prayers; and probably between one and two hundred have professed conversion at our meetings; and now the fire is being kindled through this whole city and all the adjacent country. A number of rumsellers have turned their shops into meeting-rooms, and these places that were once devoted to intemperance and revelry are now devoted to prayer and praise. Others have abandoned the traffic entirely, and are converted to God. One or two gambling establishments, I am informed, are entirely broken up. Infidels, deists, and Universalists have been converted. Prayer-meetings have been established in every part of the city by the different denominations or by individuals, and at almost every hour. Being down in the business part of our city on the 4th inst., I was conducted into a room over one of the banks, where I found about thirty or forty men, of different denominations, engaged in prayer, with one accord, at about eleven o'clock in the daytime. <RH, November 25, 1884 par. 17>

"In short, it would be almost impossible to give an adequate idea of the interest now felt in the city. There is nothing like extravagant excitement, but an almost universal solemnity on the minds of all the people. One of the principal booksellers informed me that he had sold more Bibles in one month since Mr. Miller came here than in any four months previous. A member of an orthodox church informed me that if Mr. Miller would now return, he would probably be admitted into any orthodox house of worship, and he expressed a strong desire for his return to our city." <RH, November 25, 1884 par. 18>

These statements I know to be true. And as under the first and second angel's messages the truth was proclaimed without excitement or extravagance, so the work goes forward under the message of the third angel. The discourses on the Portland camp-ground were not of an emotional character, but appealed to the intellect; and many listened with deep interest to the evidences of our faith. Some, like the noble Bereans, began to search the Scriptures prayerfully to see if these things are so. Others were unmoved; they were content with their position and doctrines, and did not wish to make any change. <RH, November 25, 1884 par. 19>

Some passed our tent talking of the meetings. All expressed a favorable opinion, and acknowledged that a great deal of good instruction was given, which, if heeded, would prove a lasting benefit. One inquired, with considerable earnestness, "Well, what do you think of the Sabbath question, and the statement that the first-day Sabbath is a papal institution?" The answer came, "As for the Sabbath, I pay no attention to that. I just let the arguments go into one ear and out of the other. Why, the whole world keeps Sunday." <RH, November 25, 1884 par. 20>

Here is a message from God presenting Bible evidence that they are keeping holy a common working day; that they are reverencing an institution of the papacy instead of the one established by Jehovah; and they care not whether it is genuine or spurious as long as the world accepts it. If Jesus were on earth, he could say of them, as he did of the Pharisees of old, "In vain they do worship me, teaching for doctrines the commandments of men." Well did the prophet say, "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." <RH, November 25, 1884 par. 21>

Said Christ, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Again he said, "I am the light of the world; he that followeth me shall not walk in darkness." The light of truth is going forth like a burning lamp, and those who love the light will not walk in darkness. They will study the Scriptures, that they may know of a surety that they are listening to the voice of the true Shepherd, and not that of a stranger. <RH, November 25, 1884 par. 22>

Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled "Views of the Prophecies and Prophetic Chronology," Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:-- <RH, November 25, 1884 par. 23>

"1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible." <RH, November 25, 1884 par. 24>

The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth. <RH, November 25, 1884 par. 25>

Genuine faith is founded on the Scriptures; but Satan uses so many devices to wrest the Scriptures and bring in error, that great care is needed if one would know what they really do teach. It is one of the great delusions of this time to dwell much upon feeling, and to claim honesty while ignoring the plain utterances of the word of God because that word does not coincide with feeling. Many have no foundation for their faith but emotion. Their religion consists in excitement; when that ceases, their faith is gone. Feeling may be chaff, but the word of God is the wheat. And "what," says the prophet, "is the chaff to the wheat?" <RH, November 25, 1884 par. 26>

None will be condemned for not heeding light and knowledge that they never had, and they could not obtain. But many refuse to obey the truth that is presented to them by Christ's ambassadors, because they wish to conform to the world's standard; and the truth that has reached their understanding, the light that has shone in the soul, will condemn them in the Judgment. In these last days we have the accumulated light that has been shining through all the ages, and we shall be held correspondingly responsible. The path of holiness is not on a level with the world; it is a way cast up. If we walk in this way, if we run in the way of the Lord's commandments, we shall find that the "path of the just is as the shining light, that shineth more and more unto the perfect day." <RH, November 25, 1884 par. 27>

## **December 2, 1884 The Otsego Meeting.**

Our General Conference over, we left Battle Creek Nov. 21, to attend a three days' meeting at Otsego. We rode on the cars to Kalamazoo in company with Eld. Daniels and his wife and Sister McOmer. Bro. Leighton met us there, and took us in his carriage to Otsego, sixteen miles. As we entered the village, we heard the evening bells ringing for meeting, and we were told that there was an appointment for Sister White to speak. I hurried to Bro. Leighton's house, and back to the church, thinking that if I relied upon my own strength and wisdom I could make excuses and decline; but looking to Jesus for help I opened my Bible, and spoke with great freedom and clearness from Eph. 3:14-21. <RH,



December 2, 1884 par. 1>

The brethren and sisters had come together from different churches, and the house of worship was crowded. The gallery was full, seats were placed in the aisles, and quite a number could obtain no seats. My own soul was strengthened and refreshed in dwelling upon the gracious promises of God. In watering others, my own soul was watered. <RH, December 2, 1884 par. 2>

Sabbath morning, at eight o'clock, we met for a social meeting, in which I considered it a privilege to take part. Many excellent testimonies were borne. I then addressed the Sabbath-school for about twenty minutes. <RH, December 2, 1884 par. 3>

It is of consequence to us all to be thoroughly acquainted with the Scriptures. There is in our land a general disregard of the Bible; and every believing parent among Seventh-day Adventists should make special efforts to become themselves intelligent in the Scriptures, and by precept and example to educate their children to appreciate the Sabbath-school and the precious opportunities within their reach of learning the sacred truths of God's word. We shall all be severely tested. Persons who pretend to believe the truth will come to us and urge upon us erroneous doctrines, which will unsettle our faith in present truth if we pay heed to them. True religion alone will stand the test of the Judgment. Every teacher in the Sabbath-school should be a learner in the school of Christ. Then he himself will be profited in his efforts to teach the children under his care. Special promises are made in the Scriptures to those who shall be instrumental in turning many souls from darkness, in bringing sheep and lambs to the fold of Christ, and in converting sinners from the errors of their ways. When the Master comes to reckon with his servants, every unselfish worker will receive a reward proportionate to his labor. Let every teacher, therefore, take his class, member by member, calling them each by name, and present them before God for his blessing. Then let him try by every means in his power to win them to Jesus. This important work is greatly neglected. Should it be carried forward, a spirit of reformation would be seen in the Sabbath-schools. We should have fewer unmanageable youth; for divine power would be combined with human effort, and the Spirit of God would bring every power into subjection, into obedience to Christ. <RH, December 2, 1884 par. 4>

During the week, we should keep in view the Sabbath of the Lord, and labor to the end that our children shall have some time each day to study their lessons with their parents, the parents themselves showing an interest in the lessons. This will educate the children to feel that their lessons are of consequence. If on Sabbath morning parents spend hours in sleep, they lose much. They are wasting God's time, and it cannot be recalled. If it were their own, they would not thus idle it away. If the parents arise early, they can prepare the morning meal and have family prayers without haste or confusion. Then there is time to review the lessons, and the children, with their parents, can go to the Sabbath-school without becoming hurried, and can do justice to their lessons. <RH, December 2, 1884 par. 5>

The ministers, who are stewards of the mysteries of God, and those who will give their lives to him without reserve, can do a good work for the Master. Lose no opportunities to help the children to become intelligent in the understanding of the Scriptures. This will do more to bar the way against Satan's devices than we can now imagine. If they become familiar with the truths of God's word, a barrier against ungodliness will be erected, and they will be able to meet the foe with Christ's words, "It is written." There is a great work to be done for youth and children; and every son and daughter of God may act a part in it, and thus be partakers of the reward that will be given to the faithful workers. <RH, December 2, 1884 par. 6>

Eld. Daniels spoke to the people Sabbath forenoon from Jer. 17:9,10: "The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." His discourse made a good impression on the minds of all present; and in the testimonies borne by our brethren and sisters Sunday forenoon, references were made to his discourse, showing that many hearts were deeply impressed by it, and that they meant to be doers of the word and not hearers only. <RH, December 2, 1884 par. 7>

Sabbath afternoon, I spoke from Rev. 3:7-9. Although the house was packed, when we called for those who wished to be on the Lord's side to separate themselves from the congregation and come forward, seat after seat had to be vacated, until nearly all the pews in the body of the house were filled with those who wished the prayers of God's people. Seventy-five came forward. This was a precious season. How my heart rejoiced to see Bro. Canright all interest, heart and soul in the work, as he used to be years in the past! I could but exclaim, What hath the Lord wrought! "Bless the Lord, O my soul, and all that is within me, bless his holy name." We knew angels of God were in the congregation. Evil angels were also there, at work with might and power to bind their chains upon souls that would otherwise yield to the entreaties and warnings of the Spirit of God. There were some in that congregation whom the Lord loved, but who had been in perplexity and doubt, and who had been loosening their hold on the pillars of our faith. How grateful I felt to the Lord that probation was not yet closed, that all who would, might come, and find mercy, and peace, and comfort in the Holy Spirit, and form characters for everlasting life! How my soul longed to help them, every one, to the path of

safety,--to the path where there is light, and peace, and joy! We hope to see them free in Jesus and rejoicing in hope, standing in defense of the faith once delivered to the saints. <RH, December 2, 1884 par. 8>

A pure and holy faith is to be gained only by a diligent searching of the Scriptures; and there is danger even in this, unless the enlightenment of the Holy Spirit shall shine into the chambers of the mind. The Bible is the most precious of books; and reading and understanding its truths, making a practical application of them to the daily life, will be of the highest benefit, elevating and ennobling the character. Very many might know more of the Bible, if they would make the best use of their time, improving the minutes by diligently searching the Scriptures, testing every doctrine of faith by the law and the testimony. "If they speak not according to this word, it is because there is no light in them." <RH, December 2, 1884 par. 9>

Eld. Canright spoke to the people evening after the Sabbath, from Luke 22:29, 30, giving an impressive discourse. <RH, December 2, 1884 par. 10>

Sunday, our morning meeting commenced at nine o'clock. We did not have preaching in the forenoon, the time being given to testimonies from those assembled. We consider it a wise plan to give all an opportunity to confess Christ, and to stand in defense of the truth, that all may have the privilege of witnessing for Jesus. We are always sorry that these meetings are not made more interesting than they are, that many should talk so low that they can be heard only by a few close beside them. Many need to be educated on this point; for they might as well talk in an unknown tongue, as far as others are concerned. The brethren cannot even say "Amen" intelligently; for they have not heard more than one or two words, if any. These dear souls can talk loud enough at home, or while engaged about their work; and they ought to be so grateful to God for the great plan of salvation, and that the gift of eternal life is brought within their reach, that they will be joyful witnesses for the Master. Then none would think that they were ashamed to speak of Jesus,--ashamed to acknowledge the truth. It is not enough to live in the atmosphere of truth; the truth itself must be in our hearts, its principles being interwoven in our lives day by day, hour by hour, minute by minute. Then we shall have a knowledge of the truths, of the Bible, and they will have an influence on all the faculties, freeing all from this backward spirit in meetings where they have the privilege of testifying for God. They will speak with a freedom from hesitancy, and their testimonies will be invigorating and refreshing. Such will be living channels of light, and their mental powers will expand as they grow in grace and in the knowledge of the truth. If Christ's spirit is in them, it will not create disorder and confusion, but will rectify all these mistakes and disturbances. Then let all drink deep of the fountain of truth, that through you may flow forth the living, refreshing streams that come from the fountain of life and salvation. <RH, December 2, 1884 par. 11>

We listened with deep interest to remarks made by Eld. Canright at the close of the morning meeting, which were reported by Eld. Daniels. Eld. Daniels spoke Sunday afternoon from Rom. 2:11: "For there is no respect of persons with God." <RH, December 2, 1884 par. 12>

We were invited to occupy the Congregationalist church Sunday evening. This kindness was appreciated by us all, as more could be accommodated there than in the Seventh-day Adventist church. Notwithstanding the stormy weather, the house was filled, extra seats having to be placed in the aisles; and all listened with interest to the words spoken. This closed our series of meetings at Otsego. We were wearied from the labors at the General Conference, and dreaded any additional labor; yet we bless God for this precious season with our brethren and sisters assembled at this meeting. <RH, December 2, 1884 par. 13>

Monday forenoon we visited Bro. and Sr. Russel; and Bro. and Sr. Brackett, Eld. Canright, Bro. Clemons, and Bro. J. Rumery, were present. After spending some time in profitable conversation, we bowed in prayer, and the sweet, subduing influence of the Spirit of God came into our hearts. We felt assuredly that Jesus was in our midst, and that to bless. We parted with our friends, not knowing as we should meet them all again in this life, but with a strong hope that we might again meet around the throne of God. <RH, December 2, 1884 par. 14>

We hope to see our Bro. Charles Russell firmly making his way to the light, rejoicing in every point of present truth, and doing work in the Master's vineyard in bringing others to the knowledge of the truth. There is work for all to do. At Otsego we met Bro. Philip Strong, whose voice has been silent for years. We hope to see this our brother and his wife again engaged in the work, giving the trumpet a certain sound, that the people may make ready to stand in the day of the Lord. Moments are precious; we have no time to lose. We must individually do our work, and then we shall hear the "Well done" from the lips of the Master. <RH, December 2, 1884 par. 15>

The most of our time was spent with the family of Eld. Canright. We were made very welcome at their pleasant and comfortable home, which is conveniently furnished, yet with simplicity. It is indeed a home. All was done that could be done for our ease and comfort. We were continually grateful to God that we felt indeed at home, and that Bro. Canright had met with so great a change in his feelings, that he had been transformed by the sanctifying grace of Christ, and that peace, and hope, and faith in present truth were again cherished in his heart. My heart was filled with joy as I looked upon his wife and his children, and thought, These will follow Eld. Canright in the path of light, and peace, and faith. While he shall go forth from his family to his labors, responsibilities must rest heavily upon his companion, to educate

and discipline and mold the characters of the dear ones in her charge. Mingling firmness with love and tenderness, under the sanctifying influence of the grace of God, she can be in the fullest sense a home missionary, gathering and reflecting divine light every day, cheering, encouraging, and seconding the efforts of her husband in his work of saving souls. They are a precious family, and angels of God look upon them with interest. Angels will minister to the mother in her efforts,--the home missionary doing her appointed work,--and to the children as they may bear their lesser responsibilities. The reward that will be given the self-sacrificing worker in the vineyard, will also be given the faithful home missionary who carries "by the stuff." I felt that peace rested in the plain but comfortable home of Bro. and Sr. Canright I could but make melody to God in my heart every moment as I considered the work that had been wrought so wonderfully in this case. Eld. Canright saved to the cause! His precious family led into the ways of truth and righteousness! I said in my heart, as I looked upon them, Saved, saved, from ruin! If there is joy in the presence of the angels in heaven, why should there not be joy in our hearts? I do rejoice, I do praise the Lord, that mine eyes have seen his salvation.

E. G. White. <RH, December 2, 1884 par. 16>  
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## **December 9, 1884 Christmas is Coming.**

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**By Mrs. E. G. White.**  
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"Christmas is coming," is the note that is sounded throughout our world from East to West and from North to South. With youth, those of mature age, and even the aged, it is a period of general rejoicing, of great gladness. But what is Christmas, that it should demand so much attention? This day has been made much of for centuries. It is accepted by the unbelieving world, and by the Christian world generally, as the day on which Christ was born. When the world at large celebrate the day, they show no honor to Christ. They refuse to acknowledge him as their Saviour, to honor him by willing obedience to his service. They show preference to the day, but none to the one for whom the day is celebrated, Jesus Christ. <RH, December 9, 1884 par. 1>

The twenty-fifth of December is supposed to be the day of the birth of Jesus Christ, and its observance has become customary and popular. But yet there is no certainty that we are keeping the veritable day of our Saviour's birth. History gives us no certain assurance of this. The Bible does not give us the precise time. Had the Lord deemed this knowledge essential to our salvation, he would have spoken through his prophets and apostles, that we might know all about the matter. But the silence of the Scriptures upon this point evidences to us that it is hidden from us for the wisest purposes. In his wisdom, the Lord concealed the place where he buried Moses. God buried him, and God resurrected him, and took him to heaven. This secrecy was to prevent idolatry. He against whom they rebelled while he was in active service, whom they provoked almost beyond human endurance, was almost worshiped as God after his separation from them by death. For the very same purpose he has concealed the precise day of Christ's birth; that the day should not receive the honor that should be given to Christ as the Redeemer of the world,--one to be received, to be trusted, to be relied on as he who could save to the uttermost all who come unto him. The soul's adoration should be given to Jesus as the Son of the infinite God. <RH, December 9, 1884 par. 2>

There is no divine sanctity resting upon the twenty-fifth of December; and it is not pleasing to God that anything that concerns the salvation of man through the infinite sacrifice made for them, should be so sadly perverted from its professed design. Christ should be the supreme object; but as Christmas has been observed, the glory is turned from him to mortal man, whose sinful, defective character made it necessary for him to come to our world. Jesus, the Majesty of heaven, the royal King of heaven, laid aside his royalty, left his throne of glory, his high command, and came into our world to bring to fallen man, weakened in moral power, and corrupted by sin, aid divine. He clothed his divinity with humanity, that he might reach to the very depths of human woe and misery, to lift up fallen man. By taking upon himself man's nature, he raised humanity in the scale of moral value with God. These great themes are almost too high, too deep, too infinite, for the comprehension of finite minds. <RH, December 9, 1884 par. 3>

Parents should keep these things before their children, and instruct them, line upon line, precept upon precept, in their obligation to God,--not their obligation to each other, to honor and glorify one another by gifts and offerings. But they should be taught that Jesus is the world's Redeemer, the object of thought, of painstaking effort; that his work is the grand theme which should engage their attention; that they should bring to him their gifts and offerings. Thus did the wise men and the shepherds. <RH, December 9, 1884 par. 4>

As the twenty-fifth day of December is observed to commemorate the birth of Christ, as the children have been instructed by precept and example that this was indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this period without giving it some attention. It can be made to serve a very good purpose. The youth should be treated very carefully. They should not be left on Christmas to find their own amusement in vanity and pleasure-seeking, in amusements which will be detrimental to their spirituality. Parents can control this matter by turning the minds and the offerings of their children to God and his cause and the salvation of souls. The desire for amusement, instead of being quenched and arbitrarily ruled down, should be controlled and directed by painstaking effort upon the part of the parents. Their desire to make gifts may be turned into pure and holy channels, and made to result in good to our fellow-men by supplying the treasury in the great, grand work for which Christ came into our world. Self-denial and self-sacrifice marked his course of action. Let it mark ours who profess to love Jesus; because in him is centered our hope of eternal life. <RH, December 9, 1884 par. 5>

Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which shall not taint or corrupt the morals. Do not bind down the young to rigid rules and restraints that will lead them to feel themselves oppressed and to break over and rush into paths of folly and destruction. With a firm, kindly, considerate hand, hold the lines of government, guiding and controlling their minds and purposes, yet so gently, so wisely, so lovingly, that they still will know that you have their best good in view. How many parents are lamenting the fact that they cannot keep their children at home, that they have no love for home. At an early age they have a desire for the company of strangers; and as soon as they are old enough, they break away from that which appears to them to be bondage and unreasonable restraint, and will neither heed a mother's prayers nor a father's counsels. Investigation would generally reveal that the sin lay at the door of the parents. They have not made home what it ought to be,-- attractive, pleasant, radiant with the sunshine of kind words, pleasant looks, and true love. <RH, December 9, 1884 par. 6>

The secret of saving your children lies in making your home lovely and attractive. Indulgence in parents will not bind the children to God nor to home; but a firm, godly influence to properly train and educate the mind would save many children from ruin. <RH, December 9, 1884 par. 7>

On Christmas, so soon to come, let not the parents take the position that an evergreen placed in the church for the amusement of the Sabbath-school scholars is a sin; for it may be made a great blessing. Keep before their minds benevolent objects. In no case should mere amusement be the object of these gatherings. While there may be some who will turn these occasions into seasons of careless levity, and whose minds will not receive the divine impress, to other minds and characters these seasons will be highly beneficial. I am fully satisfied that innocent substitutes can be devised for many gatherings that demoralize. <RH, December 9, 1884 par. 8>

Christmas is coming. May you all have wisdom to make it a precious season. Let the older church members unite, heart and soul, with their children in this innocent amusement and recreation, in devising ways and means to show true respect to Jesus by bringing to him gifts and offerings. Let every one remember the claims of God. His cause cannot go forward without your aid. Let the gifts you have usually bestowed upon one another be placed in the Lord's treasury. I present before you, my brethren and sisters, an object, the European mission. In every church let your smaller offerings be placed upon your Christmas tree. Let the precious emblem, "ever green," suggest the holy work of God and his beneficence to us; and the loving heart-work will be to save other souls who are in darkness. Let your works be in accordance with your faith. I heard Eld. Butler read a touching letter a few days since from Eld. Whitney, of Europe. The good work is going forward there, but it ought to have been done six years ago. Let not this work be hindered. Let it advance. If all, both old and young, will forego giving presents to one another, and forego the selfish outlay of means in these coming holidays, there would be in heaven a most precious record of self-denial for Christ's sake. <RH, December 9, 1884 par. 9>

Every tree in Satan's garden hangs laden with the fruits of vanity, pride, self-importance, evil desire, extravagance,-- all poisoned fruit, but very gratifying to the carnal heart. Let the several churches present to God Christmas trees in every church; and then let them hang thereon the fruits of beneficence and gratitude,--offerings coming from willing hearts and hands, fruits that God will accept as an expression of our faith and our great love to him for the gift of his Son, Jesus Christ. Let the evergreen be laden with fruit, rich, and pure, and holy, acceptable to God. Shall we not have such a Christmas as Heaven can approve? Thousands of dollars are needlessly spent every year in gifts to each other. That is means lost to God, lost to his cause. It pleases the vanity, encourages pride, creates all kinds of dissatisfaction, murmuring, and complaints, because perhaps the gifts are not just what was desired, not of the high value wanted or expected. Christmas is not observed as its name implies it should be. Man has forsaken God in almost everything, and has turned the attention to self. He has left the pure springs of living waters which flow from the throne of God, and hewn out to himself broken cisterns, which can hold no water. God gave man a probation that he might be fitted for heaven. He was to look upward to God, who was to be the soul's adoration; but talent, skill, and inventive powers are

all exercised to make self the supreme object of attention. Man has withdrawn his gaze from Deity, and fastened his eyes upon the finite, the earthly, the corruptible. <RH, December 9, 1884 par. 10>

Satan is in this work to put God out of the mind and interpose the world and self that the eye shall not be single to the glory of God. Satan captivates and ensnares the mind. His infernal wisdom is continually exercised to mold and fashion the material with which he has to deal, to make God the least and the last object of devotion. <RH, December 9, 1884 par. 11>

The various amusements of society have been the ruin of thousands who, but for these devices of Satan, might be servants of the living God. There are wrecks of character seen everywhere who have been destroyed by gilded, fashionable pleasure; and still the work is going forward. Thousands more will go to ruin who will not open their eyes to see and sense the fact that, although they are professed Christians, they are lovers of pleasure more than lovers of God. <RH, December 9, 1884 par. 12>

I entreat you, my brethren and sisters, to make this coming Christmas a blessing to yourselves and others. The birth of Jesus was unhallowed by the great men of earth. He was the Majesty of heaven; yet this royal subject had no attendants. His birth was unhonored by the very men he came to our world to save. But his advent was celebrated by the heavenly host. Angels of God, in the appearance of a star, conducted the wise men on their mission in search of Jesus. They came with gifts and costly offerings of frankincense and myrrh, to pay their oblation to the infant king foretold in prophecy. They followed the brilliant messengers with assurance and great joy. The angels passed by the school of the prophets, the palaces of kings, and appeared to the humble shepherds, guarding their flocks by night, upon Bethlehem's plains. One angel first appeared, clothed with the panoply of heaven; and so surprised and so terrified were the shepherds that they could only gaze upon the wondrous glory of the heavenly visitant with unutterable amazement. The angel of the Lord came to them, and said, "Fear not, for, behold, I bring you tidings of great joy, which shall be unto all people; for unto you is born this day, in the city of David, a Saviour, who is Christ the Lord. And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger." No sooner had their eyes become accustomed to the glorious presence of the one angel, than, lo! the whole plain was lighted up with the wondrous glory of the multitude of angels that peopled the plains of Bethlehem. The angel quieted the fears of the shepherds before opening their eyes to behold the multitude of the heavenly host, all praising God, and saying, "Glory to God in the highest; and on earth, peace, good will to men." <RH, December 9, 1884 par. 13>

Then was the melody of heaven heard by mortal ears, and the heavenly choir swept back to heaven as they closed their ever memorable anthem. The light faded away and the shadows of the night once more fell on the hills and plains of Bethlehem; but there remained in the hearts of the shepherds the brightest picture mortal man had ever looked upon, and the blessed promise and assurance of the advent to our world of the Saviour of men, which filled their hearts with joy and gladness, mingled with faith and wondrous love to God. In simple trust, the shepherds hastened to follow the direction of the heavenly messengers, to find the royal babe, not in a palace, not in even a common inn, but in a stable. They bowed in reverence to the infant king, committing no idolatry. But how certain is it that idolatry is committed by those who profess to be lovers of Jesus! Their attention, thought, and powers are devoted to poor, finite mortals. Relatives and friends come in for the worship which belongs to God alone. <RH, December 9, 1884 par. 14>

I entreat my brethren and sisters to have a special object in view. The European mission is in great need of means to carry forward the work. In Switzerland they are building a printing office which is greatly needed; and means is wanted to carry forward this work to completion. It now seems an impossibility to supply this great need for lack of means. The missionary work must go forward. Now, brethren, let us on Christmas make special efforts to come before the Lord with gifts and grateful offerings for the gift of Jesus Christ as a Redeemer to the world. Let nothing now be spent needlessly; but let every penny that can be spared be put out to the exchangers. Satan has had his way in managing these occasions to suit himself. Now let us turn the current heavenward instead of earthward. Let us show by our offerings that we appreciate the self-denial and sacrifice of Christ in our behalf. Let God be brought to remembrance by every child and parent; and let the offerings, both small and large, be brought to the store-house of God. <RH, December 9, 1884 par. 15>

You that have means, who have been in the habit of making donations to your relatives and friends until you are at a loss to know what to invent that will be new and interesting to them, seek to put your ingenuity to the test, as well as your influence, to see how much means you may gather to advance the work of the Lord. Let your skill and your capacities be employed to make the coming Christmas one of intense interest, paying your addresses to the God of heaven in willing, grateful offerings. Follow no longer the world's customs. Make a break here, and see if this Christmas cannot show thousands of dollars flowing into the treasury, that God's store-house may not be empty. You may not be recompensed on earth, but you will be rewarded in the future life, and that abundantly. Let those who have so long planned for self now begin to plan for the cause of God, and you will certainly have increased wisdom. Let the conscience be enlightened, and the love of truth and of Christ take the place of idolatrous thoughts and love of self. Will you not arise, my Christian brethren and sisters, and gird yourselves for duty in the fear of God, so arranging this

matter that it shall not be dry and uninteresting, but full of innocent enjoyment that shall bear the signet of Heaven? I know the poorer class will respond to these suggestions. The most wealthy should also show an interest, and bestow their gifts and offerings proportionate to the means with which God has intrusted them. Let there be recorded in the heavenly books such a Christmas as has never yet been seen, because of the donations which shall be given for the sustaining of the work of God and the upbuilding of his kingdom. <RH, December 9, 1884 par. 16>

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## December 16, 1884 The New Year.

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By Mrs. E. G. White.  
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Another year has almost passed into eternity; 1884 is almost dead; 1885 will soon be here. Let us review the record of the year that so soon will be past. What advancement have we made in Christian experience? Our work--have we so done it that it will bear the inspection of the Master, who has given to every man work according to his several ability? Will it be consumed as hay, wood, and stubble, unworthy of preservation? or will it stand the trial by fire? <RH, December 16, 1884 par. 1>

The need of fidelity is overlooked by many. There is a great deal to be done in this world--not in our way, but in God's way--for the benefit of those for whom Christ has died; but if this is done negligently or imperfectly, "Wanting" will be written against our names in the book of heavenly records. God is not pleased with any work unless it is done in the very best way possible. Every provision has been made that we may attain a height of stature in Christ Jesus that will meet the divine standard. God is not pleased with his representatives if they are content to be dwarfs when they might grow up to the full stature of men and women in Christ. He wants you to have height and breadth in Christian experience. He wants you to have great thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action. Every passing year should increase the soul's yearning for purity and perfection of Christian character. And if this knowledge increases day by day, month by month, year by year, it will not be work consumed as hay, wood, and stubble; but it will be laying on the foundation-stone, gold, silver, and precious stones,--works that are not perishable, but which will stand the fires of the last day. Is our earthly, temporal work done with a thoroughness, a fidelity, that will bear scrutiny? Are there those whom we have wronged who will testify against us in the day of God? If so, the record has passed up to heaven, and we shall meet it again. We are to work for the great Task-master's eye, whether our pains taking efforts are seen and appreciated by men or not. No man, woman, nor child can acceptably serve God with neglectful, hap-hazard, sham work, whether it be secular or religious service. The true Christian will have an eye single to the glory of God in all things, encouraging his purposes and strengthening his principles with this thought, "I do this for Christ." <RH, December 16, 1884 par. 2>

If all who profess to be servants of Christ are faithful in that which is least, they will be faithful in much. If there are debts yet unpaid, make special efforts to pay them. If you have run up accounts at the provision store or with the dry goods merchant, settle them if you possibly can. If you cannot, go to those to whom you are indebted, and frankly tell them the impossibility of meeting these demands; renew your note, and assure them you will cancel the debt as soon as you can. Then deny yourselves of everything you can do without, and be very economical in your expenditures, until your promises are fulfilled. Do not indulge yourselves in the use of other men's money for the sake of gratifying appetite or a love of display. You may thus remove a stumbling-block whereby many were hindered from believing the truth; and your good will not be evil spoken of. Will not our brethren make diligent efforts to correct this slack, hap-hazard way of doing business? The old year is fast passing; it is nearly gone. Make the most of the few days remaining. <RH, December 16, 1884 par. 3>

The Chinese New Year commences in February, and lasts one week. They have a custom of settling all quarrels between themselves and all outstanding debts; and if there are any who are unable to pay their debts, they are forgiven them. Thus the new year is commenced with all difficulties and accounts settled. This is a heathen custom that the Christian world would do well to imitate. God's law requires all this of us, and more,--we are to love our neighbor as ourselves. That is, we are to deal with our neighbors in everything just as we would wish them to deal with us. If we wish them to act fairly and justly toward us, then we should act fairly and justly toward them. We are simply to do as we would be done by. <RH, December 16, 1884 par. 4>

In every matter of deal between men, the conduct of each is a fair transcript of his character. If a man is upright in the sight of God, his dealings will be upright in the sight of his fellow-men. His integrity is not a matter of doubt; it shines forth as purest gold refined by fire. Has he money for which he has no immediate use? He does not take advantage of

the necessities of his poorer brother to require more than a fair compensation. He will not require exorbitant interest because he can take advantage of the situation. A truly honest man will never take advantage of the distress of another to add to his own store; for in the end it would be a great loss. As far as principle is concerned, it would be just as criminal in the sight of God as for him to enter his neighbor's house and steal so much gold or silver. The customs and maxims of the world are not to be our criterion, unless by the word of God we can prove them to be right. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." It is not the greatness or insignificance of an action that makes it honest or dishonest. God requires that in all our transactions we pursue the straight line of duty. <RH, December 16, 1884 par. 5>

If we have but little time, let us improve that little earnestly. The Bible assures us that we are in the great day of atonement. The typical day of atonement was a day when all Israel afflicted their souls before God, confessed their sins, and came before the Lord with contrition of soul, remorse for their sins, genuine repentance, and living faith in the atoning sacrifice. <RH, December 16, 1884 par. 6>

If there have been difficulties brethren and sisters,--if envy, malice, bitterness, evil surmisings, have existed, confess these sins, not in a general way, but go to your brethren and sisters personally. Be definite. If you have committed one wrong and they twenty, confess that one as though you were the chief offender. Take them by the hand, let your heart soften under the influence of the Spirit of God, and say, "Will you forgive me? I have not felt right toward you. I want to make right every wrong, that naught may stand registered against me in the books of heaven. I must have a clean record." Who, think you, would withstand such a movement as this? There is too much coldness and indifference--too much of the "I don't care" spirit--exercised among the professed followers of Christ. All should feel a care for one another, jealously guarding each other's interests. "Love one another." Then we should stand a strong wall against Satan's devices. Amid opposition and persecution we would not join the vindictive ones, not unite with the followers of the great rebel, whose special work is to accuse the brethren, to defame and cast stain upon their characters. <RH, December 16, 1884 par. 7>

Let the remnant of this year be improved in destroying every fiber of the root of bitterness, burying them in the grave with the old year. Begin the new year with more tender regard, with deeper love, for every member of the Lord's family. Press together. "United, we stand; divided, we fall." Take a higher, nobler stand than you ever have before. <RH, December 16, 1884 par. 8>

Many appear to be steadfast in the truth, firm, decided on every point of our faith; yet there is a great lack in them,--the tenderness and love which marked the character of the great Pattern. If a brother errs from the truth, if he falls into temptation, they make no effort to restore him in meekness, considering themselves lest they also be tempted. They seem to regard it as their special work to climb upon the judgment seat and condemn and disfellowship. They do not obey God's word, which says, "Ye which are spiritual, restore such an one in the spirit of meekness." The spirit of this passage is altogether too rare in our churches. It is the lack of it that shuts out the Spirit of God from the heart, from the home, from the church. Shall we not henceforth practice the Bible plan of restoring erring ones in the spirit of meekness? Shall we not have the spirit of Jesus, and work as he worked? <RH, December 16, 1884 par. 9>

Keep back that disposition to crowd out a brother, even if you think him unworthy, even if he has hindered your work by manifesting a spirit of independence and willfulness. Remember that he is God's property. Err always on the side of mercy and tenderness. Treat with respect and deference even your most bitter enemies, who would injure you if they could. Let not a word escape your lips that would give them opportunity to justify their course in the least degree. Give no occasion to any man to blaspheme the name of God or speak disrespectfully of our faith for anything you have done. We need to be wise as the serpent, and harmless as the dove. <RH, December 16, 1884 par. 10>

The old year is in its death struggle; let all wrath, malice, and bitterness die with it. Through hearty confession, let your sins go beforehand to judgment. Devote the remaining moments of the swift passing year to humiliation of self rather than trying to humiliate your brethren. With the new year, commence the work of lifting them up,--commence it even in the waning moments of the old year. Go to work anew, brethren and sisters,--go to work earnestly, unselfishly, lovingly, striving to lift up the hands that hang down, to strengthen the feeble knees, remove the heavy burdens from every soul. Let the oppressed go free, and break every yoke. Bring to your homes the poor that are cast out. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and the Lord shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day: 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, December 16, 1884 par. 11>

Brethren in every church, will you follow the conditions God has specified, and prove the Lord, and see if he will

fulfill his promises? I believe he will. I have not the shadow of a doubt of it. He will do just as he has said he would, and the exceedingly broad promises of rich blessings will be realized if we but comply with the conditions. Your heads may be hard and sound, but let not this hardness steal into your hearts. If you will fall on the Rock and be broken, then your self-righteousness will no longer exist. There will be instead soft, impressible hearts, kind, tender, true hearts, like that of Jesus, who was ever touched with human woe. You will weep with those who weep, and mourn with those who mourn. Try it, brethren; God's way is always best. You have tried your own way very perseveringly, and it does not work for the prosperity, union, and up-building of the church. Therefore let us no longer think our own plan the right one, climbing upon the judgment seat; but let us in the spirit of God bear the testimony he has given us to bear, receiving the melting love of God in our hearts while we speak plain truths to tear away the vail of deception from the eyes of those in error, giving instead the earnest, sincere, genuine love of Jesus. <RH, December 16, 1884 par. 12>

This work of confession must be done sooner or later. Shall it not be done in the dying hours of the old year? Shall we not put away our sins by confession, and let them go beforehand to judgment? Shall we not strive now as we never have before, that we may commence the new year with a clean record? Shall we not individually take hold of this long neglected work, humbling our souls before God, that "pardon"--blessed pardon--may be written opposite our names? Shall we not be truly Christians--Christ-like? <RH, December 16, 1884 par. 13>

Try it in every church. Have special meetings when you can,--meetings of humiliation, of afflicting the soul,--meetings where the rubbish shall be cleared away from the door of the heart, that the blessed Saviour may enter. What a wonderful time the dying of the old year and the birth of the new might be! If we individually try to do what we can on our part, God is faithful that hath promised, and he will fulfill on his part abundantly more than you can ask or even think. Let no more moments be wasted. Let us now arise, and make earnest efforts to cherish the subduing love of Jesus. We need to be melted over, that the dross may be removed. We need to learn in Christ's school meekness and lowliness of heart, drawing closer and closer to Jesus. <RH, December 16, 1884 par. 14>

The prevalent evils in our homes are fault-finding and censure, placing the worst construction upon words and motives. This is discouraging to the children, frequently causing them to give up their efforts to do right. If words of commendation were spoken, when they could be justly, it would show them that their efforts were appreciated, and teach them justice. If mistakes and defects are continually pointed out, often impatiently, and sometimes in the white heat of anger; if no kindly notice is taken of any improvement or progress, the children become disheartened. They feel that they are treated mercilessly, that they are left to struggle along without appreciation or encouragement. Shall not this state of things be changed? It must if parents want their children to enjoy religion. <RH, December 16, 1884 par. 15>

The same difficulties exist in the church. Many have fainted and become discouraged in the great struggle of life whom one word of kindly cheer and courage would have strengthened to overcome. Never, never become heartless, cold, unsympathizing, and censorious. Never lose an opportunity to say words that encourage and inspire hope. We cannot tell how far-reaching may be our tender words of kindness, our Christ-like efforts to lighten some burden. My brethren and sisters, come to your high calling. <RH, December 16, 1884 par. 16>

Jesus, precious Jesus! How dear the name! how soul-inspiring! Jesus never suppressed one syllable of the truth; but he uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in his intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth always, but in love. When he denounced hypocrisy, unbelief, and iniquity, it was not in tones of thunder; but tears were in his voice as he uttered his scathing rebukes. He wept over Jerusalem, the city he loved, who refused to receive him, the way, the truth, and the life. They had rejected him, the Saviour; but he regarded them with pitying tenderness, and sorrow so deep that it broke his heart. His life was one of self-denial and thoughtful care for others. He never made truth cruel, but manifested a wonderful tenderness for humanity. Every soul was precious in his eyes. He always bore himself with divine dignity; yet he bowed with the tenderest compassion and regard to every member of the family of God. He saw in all, fallen souls whom it was his mission to save. <RH, December 16, 1884 par. 17>

Oh, how many fail in acting out their own peculiar temperament! They arouse in others a spirit of antagonism, and the worst feelings of opposition and enmity. Why should any one show disrespect to one who differs with him in doctrine? Agree with every one on every subject you can. Admit it when he is right; for the acknowledgment will greatly help to draw him nearer to you. He will then have no occasion to think you consider your own opinions infallible, or that you look upon him with contempt. <RH, December 16, 1884 par. 18>

As workers for Christ, we want sanctified tact. Study to be skillful when there are no rules to meet the case. Win hearts, not repulse them. In this kind of work more than in any other that can be undertaken, you need wisdom from above. Many souls have been turned in the wrong direction, and thus lost to the cause of God, by want of skill and wisdom in the worker. Tact, wisdom, and good judgment in the laborer in the cause of God increase his usefulness one



hundred fold. If he can only speak the right words, and manifest the right spirit at the right time, it will exert a melting power on the heart of the needy one. To be workers for the Master, we must be educated in the school of Christ. All harshness, all denunciation and criticism, must be put away. As brethren let us love one another, then we shall not scatter abroad but gather with Christ. <RH, December 16, 1884 par. 19>

The evil tendencies of mankind are hard to overcome. The battles are tedious. Every soul in the strife knows how severe, how bitter, are these contests. Everything about growth in grace is difficult, because the standard and maxims of the world are constantly interposed between the soul and God's holy standard. The Lord would have us elevated, ennobled, purified, by carrying out the principles underlying his great moral standard, which will test every character in the great day of final reckoning. But God does not require us to impose upon ourselves taxing exactions which torture the bodies he has made for a wise use. We are to glorify him in the use of our every capacity. Self-imposed cruelty to the flesh is not an offering acceptable to God; it is a sacrifice not required. But to cherish kindness and love for one another is wholly acceptable to him,--a sweet savor. The glorious gifts God has bestowed upon us are to be used in his service, not abused as though self-torture would pay a ransom for our souls. The living sacrifice of the living affections--a working of the works of righteousness--will meet the mind of God. We may bring--he requires us to bring--our natural endowments and our acquired, educated powers to his feet. He will accept them at our hands, and return them to us sanctified, to be used in blessing others. <RH, December 16, 1884 par. 20>

The precious hours are passing. My soul is drawn out in deep, earnest, anxious interest in your behalf. As an ambassador of Christ, I implore you to commence your work intelligently. Pick up the raveling ends, and bind them off for time and for eternity. It is not too late yet for wrongs to be righted; and while Jesus, our Mediator, is pleading in our behalf, let us do our part of the work. Love God with all thy heart and thy neighbor as thyself. Let us confess and forsake our sins that we may find pardon. Let those who have robbed God in tithes and offerings now come before him and make restitution. The question is asked, "Will a man rob God? as though it was not a possible thing for one to do so great a crime; but if God has ever spoken through me, there has been grievous robbery from him in tithes and offerings. <RH, December 16, 1884 par. 21>

Brethren, 1884 is almost gone. Improve its few remaining moments in making restitution for wrongs. Make thorough work for eternity. Every act, every word, must stand the test of the Judgment. Set your hearts in order. Set your house in order. Make thorough work while Jesus is ministering in the sanctuary. Let not these appeals be given in vain. God's treasury has been robbed of thousands of dollars, and this neglect stands registered against you in the books of heaven. <RH, December 16, 1884 par. 22>

Let there be meetings in every church; and let ample opportunity be given to all to humble themselves before God, and confess their sins, that they may receive the peace of pardon. When we will 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. We shall be strong in Christ's strength, and be filled with the fullness of God. Then the new year will be welcomed by us all as the commencement of a year a higher, better principles. We shall give ourselves to Christ, making an unreserved consecration of all our property, all our capacities, to his service. We shall make good our profession of faith; we shall serve God by serving those who need our help. Then we shall let our light shine forth in good works. God help you to commence the new year with a clean, unspotted record. May you live pure, holy lives, that, whether young or old, they may be beautiful and happy, because Christ is reflected in your characters. <RH, December 16, 1884 par. 23>

## December 23, 1884 Thanksgiving Sermon.

\*[Delivered at the tabernacle Thursday, Nov. 27, 1884, and reported by Eld. E. P. Daniels.]

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By Mrs. E. G. White.  
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"Oh! sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised; he is to be feared above all gods. For all the gods of the nation are idols; but the Lord made the heavens. Honor and majesty are before him; strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due his name; bring an offering, and come into his courts. Oh! worship the Lord in the beauty of holiness; fear before him, all the earth. Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge

the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." <RH, December 23, 1884 par. 1>

I think we have something to be thankful for. We ought to be glad, and rejoice in God; for he has given us many mercies. The thought comes to me that we may have a Thanksgiving in the future without any giving. It may be that the time of trouble will be upon us. But today let us rejoice that we are granted this opportunity of coming within the courts of the Lord. We ought to come with humble thanks for all his mercies that have been given us all through the year. But I fear too many of us encourage the habit of looking always upon the dark side of life, and that at a time when God has crowned us with his goodness and mercy. This is wrong. We should be enjoying the sunshine of his golden blessings, that have crowned the year with plenty. When God pours his blessings into our hearts, we should not shut them up as we would precious ointment, lest the perfume escape; we should bestow them upon those around us, that they also may be glad and rejoice. In my experience I have found that when I brought joy to the hearts of others, my own soul rejoiced, and was filled with the melting Spirit of God. In the morning and all through the day, a sense of God's goodness filled my heart, and it awakened such feelings of gratitude as I cannot express. <RH, December 23, 1884 par. 2>

We want this Thanksgiving to be all it implies. Do not let it be perverted, mingled with dross; but let it be what its name implies--giving thanks. Let our voices ascend in praise. Let our hearts lay hold on the Exalted One; for the train of his glory fills the temple. <RH, December 23, 1884 par. 3>

We should individually aim for a higher and holier standard. The mind will surely become dwarfed if it is continually occupied with earthly things. But if trained to dwell upon heavenly, eternal themes, it will be expanded, elevated, and strengthened. The mind should take hold of things unseen, and meditate thereon; then things of eternal interest will be so exalted above the earthly, that temporal affairs will sink into insignificance in comparison. We do not regard divine things as of high value; and by neglecting to train the mind to prize eternal things more than earthly, we lose a valuable experience. We fail to obtain the wisdom God has brought within our reach. Suppose we change this order of things, and begin from today to train the thoughts to dwell upon the great plan of salvation, devoting less time to self-serving. Suppose you try to count all you blessings. You have thought so little upon them, and they have been so continual, that when reverses or afflictions come, you are grieved, and think God is unjust. You do not call to mind how little gratitude you have manifested for all the blessings of God. You have not deserved them; but because they have flowed in upon you day by day, year by year, you have looked upon them as a matter of course, thinking it was your right to receive every advantage, and give nothing in return. The Lord sometimes withdraws his mercies to bring people to their senses. Shall we make it necessary in our case for him to do so? Look away from your own trials and difficulties. Cease to magnify your little grievances. Put all thoughts of self out of your heart. Cease self-service, and serve the only true and living God. Let his melody be in your heart, and his praises on your lips. The blessings of God are more than the hairs of our head, more than the sands of the seashore. Meditate upon his love and care for us, and may it inspire you with love that trials cannot interrupt nor afflictions quench. <RH, December 23, 1884 par. 4>

Let us give thanks unto the Lord; for he is good, and his mercy endureth forever. What kind of a Thanksgiving shall we keep,--one to ourselves, bestowing all our benefits upon ourselves and receiving the attentions of others, but bringing no thanksgiving offering to God? This is idolatry of the most offensive character in the sight of a jealous God. Everything should be avoided that would have a tendency to draw our hearts' worship from God. Let not any more Thanksgiving days be observed to please and gratify the appetite, and glorify self. We have reason for coming into the courts of the Lord with offerings of gratitude that he has preserved our lives another year. <RH, December 23, 1884 par. 5>

Parents, do not neglect to impart to your children the very education they should have. Upon their birthdays, instead of calling their attention to themselves by giving them presents, teach them to come with an offering to God. It is a sad fact that there are many children who have been left to come up willful, disobedient, unthankful, and unholy, yet whose birthdays are respected and honored with feasting and with gifts, when it would have been better had they never been born. Their birthdays might better be observed with fasting, clothing them with sackcloth, instead of making them occasions of amusement and giving gifts; for their steps are rapidly leading to perdition and ruin. In many cases, birthday gifts have proved a detriment rather than a blessing. The children should be educated to look to God as the giver of life, their protector and their preserver, and to come to him with an offering for all his favors. Every opportunity should be employed to implant in their hearts right views of God and his love for us. Nothing should be done to foster in them vanity, self-esteem, or pride. Teach them to review the past year of their life, to consider whether they would be glad to meet its record just as it stands in the books of heaven. Encourage in them serious thoughts, whether their deportment, their words, their works, are of a character pleasing to God. Have they been making their lives more like Jesus, beautiful and lovely in the sight of God? Teach them the knowledge of the Lord, his ways, his precepts. "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the

sheep of his pasture." We want the children to learn to look away from self to heavenly things, there to bestow their thanksgiving. <RH, December 23, 1884 par. 6>

God has spared our lives till this day; now how shall we keep it, with feasting and gluttony? Is this a true thanksgiving to God? No; we are to render thanks and thank offerings for the mercies bestowed upon us every day during the past year. How should we keep Thanksgiving?--"When thou makest a dinner or a supper, 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 cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." This is the kind of a feast God instructs us to give. How many will follow these specific directions of God's word by calling the poor to their homes with words of sympathy and the spirit of beneficence, and thus make such a feast as will be pleasing to God? Satan has sought to destroy the true purpose and design of Thanksgiving, to turn away from God the honor due him, and to center it upon ourselves. <RH, December 23, 1884 par. 7>

Now is the time when God should be praised for his goodness and bountiful gifts to the children of men. You may say, "What has the Lord done for us?"--Much in every way. You have the products of the earth, filling your barns, your granaries, your store-houses. In this you have abundance for which to give thanks. Here are your children. They are clothed, and you have fuel, food, and shelter. You should not only praise God, but you should come into his courts with a thank-offering. How many of us have trained ourselves to bring an offering to him? I remember a brother's once taking us to his granary, saying, "You see my barns and granaries are so full I shall have to build an addition; for I do not know where to bestow the products of my ground." And a little after, speaking of a poor widow, he said, "I do not see how she will take care of herself this cold winter. I fear she will have a hard time of it, indeed." I said, "Who gave you these things you have just shown me! Was it not the God of heaven? You say it was; then it is your duty to give of your plenty to that poor widow. Thus you can answer this question yourself." He had not seen it in that light. He had thought helping the poor from his bounty was another consideration. God help you to open your hearts to suffering humanity; for they are the purchase of high heaven. Christ identifies his interests with those of his needy, suffering children; and neglect done to them is registered in the books of heaven as done to Christ in the person of his saints. <RH, December 23, 1884 par. 8>

Brethren and sisters, you ought to be willing to do anything you can for his suffering children, that good deeds may be credited to you in heaven. Jesus will say to you in that day, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." They were not aware they had done anything for him; but Christ saw that these deeds of kindness had been done through love for him and his dear children. Let us be careful that we are not deceived in this matter. <RH, December 23, 1884 par. 9>

There are a great many who seem to have a great burden to do missionary work; but I have thought that if such would only begin in their own households, it would be the very best thing they could do. Whenever you take up the duty that lies nearest you, then God will bless you, and hear your prayers. There are too many doing outside missionary work, while their own households are left destitute of any such efforts,--going to ruin through neglect. They do not seem to understand that it should be their first work to take heed to home duties. The first missionary work is to see that love, light, and joy come into the home circle. Let us not be looking for some great temperance or missionary work to do until we have first done the duties at home. Every morning we should think, What kind act can I do today? What tender word can I speak? Kind words at home are blessed sunshine. The husband needs them, the wife needs them, the children need them. Now let us make a thanksgiving at home. How easy it might be for us to bring sunshine, mellow and beautiful, right into our homes, if our hearts were filled with the grace of God! This may be done by kind words and loving ministrations. If there had been more of them in the past, I believe that more of us would have come into this house with the praise of God in their hearts for his loving-kindness unto us and ours. It ought to be the desire of every heart to make as much heaven below as possible. We ought to be just before we are generous. There needs to be a home religion, a home thanksgiving. There needs to be the very soul of a pure life right at home. Then when you come to such a place as this, you will make melody to God in your hearts. They would be full of the tenderness of love. You could speak of the mercy and love and goodness of Christ in your soul. Your hearts would be full of melody all the day. Your song would be, "Bless the Lord, O my soul; and all that is within me, bless his holy name." This kind of piety is of some value. There is a great deal of meeting-house religion; but there is little home religion. Cultivate it, that when you come into the house of God, you will love to talk of Jesus. You cannot make your tongue be silent. The love

of Jesus will be like fire shut up in your bones. <RH, December 23, 1884 par. 10>

If a feast is to be made, let it be for those who are in need. Do you not think God regards those who are poor, who have but little of life's good things, who long for Jesus to come into their homes with blessing? Does he not call upon us to answer their prayers as far as is in our power, ministering unto their wants? Christ pities and loves them. Any neglect of them is written in the heavenly records as done to himself. Call into your houses the poor, the afflicted, the halt, and the blind. <RH, December 23, 1884 par. 11>

Your blessings do not come from mortal hands. God has ministered to you all these years. It is he who has kept your children. And now in return, why not make him a thank-offering. Even today bring larger and smaller gifts, and put them in the treasury of the Lord. Do you not think it would be pleasing to the God of heaven? Jesus says, "I have set before you an open door, and no man can shut it." What is that open door for? It is that the love of God may come streaming down to us,--poor unworthy mortals. Never have his blessings ceased to flow to us through this open door. And for this reason we ought to let this love flow to others through the open door in our hearts. Oh! let us make this the best thanksgiving we have ever had. Let us look back and see how many thanksgiving days we have spent without acknowledging God's gifts to us, and render to him that which is his own. <RH, December 23, 1884 par. 12>

When you take heed to the word of God, and follow its instructions to the letter, you will enjoy blessings from the God of Jacob. Hear what Isaiah says: "Bring the poor that are cast out to thy house; when thou seest the naked, cover him. . . . Then shall thy light break forth as the morning." Your souls shall be like a watered garden, whose waters fail not. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." Do you want to hear that voice respond to your call, saying, "Here I am?" Then go to work in God's way. Get rid of your selfishness and heartlessness, and pray God to give you a loving, tender, sympathizing heart. Then when you call you may hear his voice answer, "Here I am." <RH, December 23, 1884 par. 13>

I remember the case of a poor man, who lived near a rich widow in Battle Creek. She had had her orchard trimmed, and the limbs and sprouts thus cut off lay by the fence. This poor man asked of her the small favor to give him this brush to use for fuel; but she refused him, saying, "I want to keep them; for the ashes will enrich my ground." I never pass the house of that woman without thinking of this incident. Ground enriched to the neglect of the poor! <RH, December 23, 1884 par. 14>

I thank God for my life--not that it has been one of ease or of pleasure. I am not glad because of any such thing; I would not exchange my experience for any life of ease upon earth. I have a faith that looks over into the future, and sees the tree of life. Upon it grow precious fruits, and the leaves of the tree are for the healing of the nations. No more broken hearts, no more sadness, no more sins, no more sorrow, no more suffering, in that kingdom of glory. If I am faithful, I expect to meet the loved ones there. Oh! I have everything to be thankful for. I expect to see Jesus, in whom our hopes of eternal life shall have glad fulfillment. I expect to see the Redeemer's glorified saints,--the white-robed ones about the throne, singing, the victor's song. They have overcome by the blood of the Lamb and by the word of their testimony. There they stand by the great white throne, and Jesus, he that was crowned with majesty, glory, and honor,--he leads them to fountains of living waters. He is to open to us the living truths of the word of God. We have a little of it here; but throughout eternity will be unfolded the rich treasures of truth. I am so glad that he has honored me in giving me a part to act in this work of shedding the light of truth on the earth. I am so thankful that I can be a partaker with Christ of his self-denial and suffering, and finally of his glory. I thank him with all my heart; with all my voice will I praise the Most High, and glorify him on the earth. Soon we shall know as we are known. If there are any who have had wrong feelings of jealousy, now is the time to confess them. God help us to humble our proud hearts, and bring Jesus into our midst. Open the door of your hearts and let him enter, and you will have such a Thanksgiving as you never experienced before. <RH, December 23, 1884 par. 15>

## **January 6, 1885 "Go Ye Also Into the Vineyard."**

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**By Mrs. E. G. White.**  
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Each of us has a work to do in the vineyard of the Lord. Talents are committed to our trust, and we are responsible for the use we make of them. The Christian life does not consist merely in the exercise of meekness, patience, humility, and kindness. One may possess these precious and amiable traits, and yet be nerveless and spiritless, and almost useless when the work goes hard. Such persons lack the positiveness and energy, the solidity and strength of character, which would enable them to resist evil, and would make them a power in the cause of God. <RH, January 6, 1885 par. 1>

Jesus was our example in all things, and he was an earnest and constant worker. He commenced his life of usefulness in childhood. At the age of twelve he was "about his Father's business." Between the ages of twelve and thirty, before entering upon his public ministry, he led a life of active industry. <RH, January 6, 1885 par. 2>

In his ministry, Jesus was never idle. Said he, "I must work the works of Him that sent me while it is day; the night cometh, when no man can work." The suffering who came to him were not turned away unrelieved. He was acquainted with each heart, and knew how to minister to its needs. Loving words fell from his lips to comfort, encourage, and bless; and the great principles of the kingdom of heaven were set before the multitudes in words so simple as to be understood by all. <RH, January 6, 1885 par. 3>

Jesus was a silent and unselfish worker. He did not seek fame, riches, or applause; neither did he consult his own ease and pleasure. When the day's labor was done, and he had dismissed his disciples that they might seek needed rest, he often retired to the lonely mountain or the silent grove, and spent the night in prayer, offering up his petitions with strong crying and tears. Not for himself were these vigils kept, but for those he came to save. He was standing between the living and the dead; his heart was moved with compassion for those who "fainted, and were scattered abroad, as sheep having no shepherd." <RH, January 6, 1885 par. 4>

Our Saviour went about doing good. He did not shirk care and responsibility, as many do who profess to be his followers. There are positions which they could fill to acceptance, and where they could do good work for God and their fellow-men; but they shrink from the work, for it would cost them pains and effort to do it well. If they were sure their work would be perfect, and they should receive only praise, they might be induced to take it up; but their hearts are filled with pride, and they will run no risks of failure and blame. They will not endure hardness as good soldiers of Christ Jesus, and so are weak where they might be strong. Were Jesus upon earth now, he would say to thousands whose names are on church-books, "Why stand ye all the day idle?" "Go ye also into the vineyard." <RH, January 6, 1885 par. 5>

Every Christian should study the life of Christ, and should labor as he labored, with the same unselfishness and devotion that characterized his whole life, from his cradle in the manger to the cross of Calvary. The claims of Christ upon our service are new every day. However complete may have been our consecration at conversion, it will avail us nothing unless it be renewed daily; but a consecration that embraces the actual present is fresh, genuine, and acceptable to God. We have not weeks and months to lay at his feet; tomorrow is not ours, for we have not yet received it; but today we may work for Jesus. Today we may lay our plans and purposes before him for his inspection and approval. Work, then, while it is day, remembering that the "night cometh, wherein no man can work." This is God's day, and you are his hired servant. No matter how far his plans and purposes may be from harmonizing with yours, you should do his bidding, answer every call, patiently take up every duty lying in your path. <RH, January 6, 1885 par. 6>

On the part of every member of the church, there should be patient continuance in well-doing. Ministers have their work to do; but they cannot do that of the lay-members. God wants workers in his vineyard, and every one who has become a partaker of the heavenly gift is under obligation to respond to his call. There is unused talent among us, which should be employed in ministering to others. Some with limited talents are doing a far greater work than others who pride themselves upon their intellectual gifts. God will accept the efforts of those who put to good use the ability which he has given them, and they will be rewarded by and by according to their works. <RH, January 6, 1885 par. 7>

Many admire the broad, deep river which moves majestically in its onward course to the ocean. It is worthy of admiration; for it is doing its appointed work. But what of the thousand rivulets from the mountain side, which help to swell this noble stream? It is true that they are small and narrow; but they are indispensable, for without them the river could not exist. They are unitedly doing their appointed work in fertilizing the earth; their path through fields and meadows can be traced by the living green that lines their banks. Thus they are carrying out God's plan, and adding to the prosperity of the world. The mighty river has worn for itself a channel through the everlasting hills; but in its place the brook is as necessary as the river. <RH, January 6, 1885 par. 8>

We are not all called to do some great work. We may not all be engaged in laying large plans, in doing something that will make self prominent. There are small places to be filled, little duties that must be done; and much depends on faithfulness in these minor things in binding together and making effective the larger work. If the small duties are overlooked or neglected, the large plans will not accomplish the results designed, because the details upon which success depends have not received due attention. Christ says, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." <RH, January 6, 1885 par. 9>

Men are needed who will work with an eye single to the glory of God. Simplicity of faith is a power in the believer. It will give him the mind that was in Christ, and make him a burden-bearer in the cause of God. There are some who are ready to bear burdens and responsibilities that some one must take,--some who shirk in no place. Yet there are comparatively few real workers, not one where there should be a hundred. <RH, January 6, 1885 par. 10>

The work of God calls for young men who are not self-sufficient and boastful,--young men who study their Bibles

and are honest and God-fearing. Volunteers are needed who will respect gray hairs and honor those whom God honors, and who will not feel insulted if they receive counsel from men of experience. Such men will be earnest workers; for their motive power will be love to God, and interest in their fellow-men. They approach the Lord's standard of manhood, and with the divine blessing on their capabilities they may reach a high degree of mental and moral excellence. To be a man that God can approve and use in his cause, is honor enough for any human being. Office, wealth, position, sink into insignificance in comparison. <RH, January 6, 1885 par. 11>

Any young man is wanting in his duty to himself if he fails to meet the purposes of God by improving and enlarging his faculties. The mind is the best possession we have; but it must be trained by study, by reflection, by learning in the school of Christ, the best and truest educator the world has ever known. The Christian worker must grow. He must build up a character for usefulness; he must educate himself to endure hardness, and to be wise to plan and execute in the work of God. He must be a man of pure mind and conversation,--one who will abstain from every appearance of evil, and give no occasion for reproach through his heedless ways. He must be truthful at heart; in his mouth there must be no guile. <RH, January 6, 1885 par. 12>

But how imperfect and one-sided are the characters of many who profess godliness. They show that as pupils in the school of Christ, they have learned their lessons very imperfectly. Some who have learned to imitate Christ in meekness, have not learned his diligence in doing good. Others are very active and zealous; but they are boastful; they have never learned humility. Still others who are diligent, leave Christ out of their work. They may be social and pleasing in their manners, as was Jesus, the sinner's friend; they may evince sympathy and love for their fellow-men; but their hearts are not centered on the Saviour, and they have not learned the language of heaven. They do not pray as Christ prayed: they do not place his estimate upon souls. They know nothing of his self-denying life; they have not learned to endure inconvenience and hardship in their efforts to save souls from ruin. <RH, January 6, 1885 par. 13>

However zealously the truth may be advocated, while the every-day life and character do not testify to its sanctifying power, it will avail nothing. Such a course hardens the heart, and narrows the mind to a form of godliness without the power. Some who profess the truth, but know nothing of the transforming work of grace in the heart, become egotistical, critical, harsh, and repulsive. Others become plastic and yielding, and bend this way and that to please every one. When the heart is changed from sin to holiness, there will be a fear of offending God. Such a work of grace will prompt men to do justly, to love mercy, and to walk humbly with God. In their work as ministers, it will enable them to develop firm, decided principle, which cannot be bribed or swayed from integrity to obtain any earthly good. <RH, January 6, 1885 par. 14>

The minister, as a laborer for God and a representative of Christ, is under sacred obligations to be an example to the flock of which he is an under-shepherd. He should care in a special manner for the sheep of his fold; he should watch for souls as they that must give an account. But all who love Jesus in sincerity and truth will be workers in his vineyard. It is one of the great sins of the church that there are so many who are doing nothing. They are cumberers of the ground,--withered branches, bearing no fruit. They do not exert a healthful influence in the church; for their spirit and example are contagious, and the lame are turned out of the way. Idlers in the church are Satan's most efficient helpers. <RH, January 6, 1885 par. 15>

I have tried to present before you, dear brethren and sisters, the necessity of personal effort to save souls. Each individual member is responsible for the prosperity of the church. The world is full of work for the Master. Every day brings its burden of care and responsibility; and if just one neglects the work assigned him, some sacred interest suffers. <RH, January 6, 1885 par. 16>

The Lord keeps a complete list of his workers, and in Bible history he has given us the names of a few. Among those who were faithful stewards are Abraham, Joseph, Moses, Elijah, Daniel, Nehemiah, John, and Paul. These cases are recorded for our instruction, that we may imitate their virtues. The workers in the vineyard of the Lord have the example of the good of all ages to stimulate them. They have to encourage them the love of God, the ministration of angels, the sympathy of Jesus, and the hope of winning precious souls to shine forever as stars in their crown of rejoicing. "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 6, 1885 par. 17>

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**January 13, 1885 The Value of Truth.**

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**Suggested by the Maine Camp-Meeting.**  
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The important meeting in Portland, Me., was a season of great interest to me, as I had relatives and friends there who did not realize the necessity of renouncing the customs of society to obey the commandments of God. This meeting is now in the past, and what record will the books of heaven reveal in the great day? Who will heed the warning there given, and cease to trample on the divine law? How many will be doers of the word, and not hearers only? <RH, January 13, 1885 par. 1>

My heart yearns for those I love, the precious souls for whom Christ died; and the question arises again and again, What preparation are they making for the future life? That which is sowed in this life will be reaped in the great harvest. None can meet God in peace over his broken law; for it has an important part to act in the conversion of the soul. The inspired word declares: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." For this reason I felt deeply anxious that those living in Portland should have the light. It was presented before them in all its clearness; but it is frequently the case that the more convincing the arguments from God's word, the less disposition there seems to be to recognize the mighty principles of truth. Human opinions and customs hold the mind in error; but they cannot with safety be substituted for the revealed will of God. <RH, January 13, 1885 par. 2>

While the law of God was held up before the people, and its claims urged upon their attention, many were convinced that there is no authority in the Bible for substituting the first day of the week for the seventh-day Sabbath, which at creation God sanctified and blessed for man; but how few welcome and cherish that which in their hearts they acknowledge to be truth. They stand trembling at the cross presented, shrinking from the self-denial which always characterizes the life of the true Christian; and they turn away in neglect and derision, as did the Pharisees and rulers from the teachings of Christ. <RH, January 13, 1885 par. 3>

In all ages of the world the truth and its adherents have been unpopular; and how can we expect it to be different now, so near the close of time? It is impossible for a man to become loyal to God, rendering obedience to all his commandments, without finding himself immediately marked as odd from the rest of the world, and cut off from the society of those who transgress that law. If all would be obedient to the law of God, he would not be obliged to give up his former associates; but where one alone, or a very few at most, take a position on the side of right, a separation becomes necessary. There is a difference between the children of light and the children of darkness. Their tastes and habits are widely dissimilar. Though they may be thrown together, there is no congeniality between them; for one has a love for heavenly things, and the other for those that are earthly. "What concord hath Christ with Belial?" What harmony is there between light and darkness? <RH, January 13, 1885 par. 4>

While living in disobedience, man is the enemy of God, and cannot harmonize with those who keep the divine law, and make God the supreme object of affection. They feel that the example of the obedient ones is a rebuke to them. Thus the Jews looked upon Christ. In just the degree that his life differed from theirs, they passed severe censure upon him as a rock of offense. How can we expect the servant to be greater than his lord? "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" "If the world hate you," said Christ to his disciples, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Thus the words of Christ are verified, "I came not to send peace" on earth, "but a sword. <RH, January 13, 1885 par. 5>

We are living in an age when the law of God is made void. Deceptive errors prevail to an alarming degree. Multitudes, forgetting that "sin is the transgression of the law," are following the lead of that great law-breaker, the man of sin. But genuine faith has not become extinct. There are two parties in the world,--the advocates of truth and purity as well as the advocates of error and corruption; and the earnest inquiry of each soul should be, What is truth? At the last we must all stand in one party or the other; and in which company do we wish to be found when Jesus shall come in the clouds of heaven? We shall all want a Saviour to stand in our defense in that awful time described by the prophet as a "time of trouble such as never was since there was a nation." And when Christ shall separate the righteous from the wicked, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left, we shall all want to be on the right hand. We shall not then esteem it an honor to be found with the multitudes in the paths of transgression. <RH, January 13, 1885 par. 6>

Those who listened to the solemn discourses given on the Maine camp-ground, in which the startling events to transpire in the near future were set before the people clearly and with convincing power, have been warned. But many let the things which concern their eternal well-being go in at one ear and out at the other. One lady acknowledged that she liked the preaching, and that the doctrines were proved from the Bible; but in answer to the question, "What do you think of the Sabbath question? If what they say is true, we are keeping the wrong day, and breaking the Sabbath of the fourth commandment," she replied that she did not intend to disturb herself about the Sabbath, and that she paid no

attention to what was said on the subject. I wonder if this lady will assert her position with such self-confidence and flippancy when the Judge of all the earth shall demand, "Why have you not kept my law? I delegated my servants to set before you its claims; but you have disregarded my will yourself, and by your example have taught others disobedience. They have rebelled against me because of your influence." Will she be willing to hear the sentence, "Depart from me, ye that work iniquity"? [<RH, January 13, 1885 par. 7>](#)

This lady represents a class. I have experienced a sadness, almost an agony of soul, at the thought of the thousands in the same condition of thoughtless indifference. They hear the truth gladly, but will not be doers of the word where it involves a cross. If they are in the darkness of error, they do not want to know it. They feel no anxiety to search for the truth as for hid treasures. They have a peace; but instead of being the peace which Christ imparts to his obedient followers, it is the peace of self-deception and self-satisfaction, which is death. [<RH, January 13, 1885 par. 8>](#)

Jesus wept over impenitent Jerusalem, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now are they hid from thine eyes." It was an infinite blessing that was granted to the world in the presence of Jesus, in his life of benevolence, his teachings, and his example; but how little appreciation was manifested on the part of those he came to save. The labors of his ambassadors will be no more highly appreciated by the men of this generation. The truths taught in the inspired word will be regarded by them as idle tales. Our hearts may go out in yearning love for souls ensnared through the deceitfulness of sin; we may warn and entreat; but we cannot make them obey; we can only pray and wait. But how fearful is the risk they are running! The precious hours of probation are passing, and the little time remaining should be treasured as grains of gold. [<RH, January 13, 1885 par. 9>](#)

All are not indifferent to the warning message. There were many on the camp-ground at Portland whose tearful eyes and solemn expression showed that their hearts were touched. Again and again the question arose in my mind, Will these go their way,--one to his farm, another to his merchandise,--and care for none of these things? I longed to have them discern the mighty agencies of the powers of darkness, which, hidden from observation, are constantly at work to draw them from the right. [<RH, January 13, 1885 par. 10>](#)

Light on the law of God is now shining; and those who are called to expound the word should give the warning message whether men will hear or whether they will forbear. Dear brethren, do not shun to declare the whole counsel of God, even though it may require courage to stand in defense of unpopular truth. Learn to estimate the worth of souls according to Christ's standard. Cultivate that disinterested love of which his whole life was an example, and labor with the spirit of self-sacrifice that characterized his ministry. [<RH, January 13, 1885 par. 11>](#)

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## January 20, 1885 Thoughts for the New Year.

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By Mrs. E. G. White.  
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The year 1884 has passed into eternity, and a new year has dawned upon us. What is the character of the history that has been recorded in heaven, as day by day has glided by with its burden of good or evil? Have not many of you, my brethren and sisters, a spotted record to meet? Have you not failed to improve many of the opportunities which the old year afforded you for forming correct habits and building right characters? Have you made of yourselves all that God designed you should? Do you know more of the truth than you did one year ago? Have you practiced self-control, seeking daily to be sanctified through the truth, that your life might reflect light upon the pathway of others? [<RH, January 20, 1885 par. 1>](#)

God has left each one a work to do for himself. Have you been faithful in this work? Have you studied to conform your character in every particular to the law of God? Have you sought to discover and remedy every defect in yourselves that would have a tendency to lead others from the path of strict rectitude? Has your life been so molded by the word and Spirit of God as to make you a blessing to all with whom you associate? [<RH, January 20, 1885 par. 2>](#)

You are in danger from corruption within and temptation without. There are evil habits and traits of character which are constantly inclining you to selfishness and weakness of principle. During the past year, Satan has been diligent in his efforts to turn you away from beholding yourselves; and many of you have erred in leaving God's own established standard to follow an imperfect one of your own devising. But none need err from the way, for God has given his own beloved Son to be our guide to Paradise. We are to copy his pure, spotless, and holy life; and through his grace we may become partakers of the divine nature, having escaped the corruption that is in the world through lust. [<RH, January 20, 1885 par. 3>](#)

Year by year increasing light is shining upon our pathway. The light we had in 1884 is not the light for us this year; if



that light has been faithfully improved, we may look for still greater light in the year that is before us. Dear brethren and sisters, the increased light that you receive places you under greater obligation to God. Your Christian growth should be in accordance with the privileges you enjoy. Each day as it passes should find you better prepared to meet new trials and bear new responsibilities. Do you appreciate this fact? Do you realize your duty to others? Consider the influence that every word and act of your life may have upon those around you. A lasting impression may be made, which will react upon yourself in blessing or in cursing. This thought gives an awful solemnity to life, and should drive us to God in humble prayer that he will guide us by his wisdom. <RH, January 20, 1885 par. 4>

If all could realize this subject as it has been presented to me, many would live much more carefully than they now do. It is easy for professed Christians to extol Jesus, his perfections and his loveliness, while, under the appearance of great devotion, they are very exacting toward others, exercising over them an iron rule. It is easy for them to talk of the truth, and the importance of keeping the commandments of God, when they have never made a practical application of the principles of truth in their every-day life. They have not made a success of serving God, and so have lost the precious comfort and support which is derived from communion with him. <RH, January 20, 1885 par. 5>

We belong to Jesus. He has bought us with his precious blood; and we owe him a debt of gratitude which we can never repay, but which we should daily acknowledge by willing, unselfish service. If we realize this as we should, we shall be Christlike. Like him, we shall deny self that we may do others good. But during the past year, how much time has been devoted to self-serving that ought to have been given to the Lord. How much money has been needlessly expended on trifles to gratify taste and please the eye. How much has been spent for the gratification of appetite, when plain, simple food would have been better and more nourishing, giving greater physical and mental strength. <RH, January 20, 1885 par. 6>

Some have failed to present to God the tithes and offerings which belong to him. Such should awaken to a sense of their duty. The words of the prophet Malachi apply to them: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts." <RH, January 20, 1885 par. 7>

Wherever there has been any neglect on your part to give back to the Lord his own, repent with contrition of soul, and make restitution, lest his curse rest upon you. Many are in a cold, backslidden state on account of their robbery of God; and now the Lord calls upon them to redeem the past. "Bring ye all the tithes into the storehouse," he says, "and prove me now herewith." When you have done what you can on your part, withholding nothing that belongs to your Maker, you may ask him to provide means to send the message of truth to the world. The work of God would have been much farther advanced than it now is, had each member of the church suitably expressed his gratitude to God for the priceless gift of eternal life through Christ. <RH, January 20, 1885 par. 8>

To each of us some work is assigned in the vineyard of the Lord. There is enough for all to do; none need stand idle. Have you been faithful in your appointed task, doing what you could to win others to the truth? How many have been led to the cross of Christ through your individual efforts? Have you by precept and example pointed your fellowmen to the Lamb of God, or have you, by assimilating to the world, directed their thoughts and affections into a wrong channel? <RH, January 20, 1885 par. 9>

Many of you have made great mistakes the last year; will you repeat these mistakes during the year upon which you have just entered? Human judgment is finite; and men in their blind self-will often trust to their own opinion, and take a course that cuts directly across the path of God's providence, and defeats his ends. You need to examine yourself carefully to see what is the tendency of your course. The Spirit of God is a discerner of the thoughts and intents of the heart, and it will reveal to you your standing and the nature of your work. <RH, January 20, 1885 par. 10>

God alone can tell what will transpire during the year 1885. It may be in our lives and in the history of our cause more eventful than any that has preceded it. We have seen the special workings of the Spirit of God during the camp-meeting season and in the recent session of the General Conference; but these evidences that the Lord is at work should not lead us to settle down satisfied and at ease. The light of truth is to go into remote and darkened corners of the earth. Each unfolding of his providence, each token that his hand is in the work to move it forward with power, is designed to arouse us to greater zeal and earnestness, while we look for still more wonderful and glorious triumphs of the truth in the future. <RH, January 20, 1885 par. 11>

Will each of you who believe present truth earnestly inquire, "Lord, what wilt thou have me to do?" His Spirit is at work upon minds, preparing them to receive the truth. Let your efforts be fully up with the openings of his providence. Do something, do it now; and let the record of the new year be one that you will not be ashamed to meet. <RH, January 20,

## January 27, 1885 Thoroughness in Christian Work.

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Suggested by the Camp-Meeting in Maine

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By Mrs. E. G. White.

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It is time that special efforts were made to spread a knowledge of the truth in our large cities. A light should be kindled in them that will shine out to the world in bright, steady beams. When camp-meetings are held in their vicinity, impressions are made that should be followed up; for if the interest is left to die out, it will be more difficult to arouse it another time. The recent camp-meeting in Portland, Me., has thrown an added responsibility upon our brethren in that State. Will they meet this responsibility in the fear of the Lord, or will they, by shirking their duty, leave souls to perish? Now, while the minds of many are stirred and convicted of the truth, the interest should be followed up by wise, earnest, and persevering labor. <RH, January 27, 1885 par. 1>

It is not preaching talent alone that is needed in Portland and similar places; the call is for men who will go forth imbued with the Spirit of Christ, and work for souls. The minister should not confine his labors to the desk, nor should he settle down in some pleasant home among the brethren. He must watch for souls. He must visit the people at their homes, and by personal efforts seek to impress the truth upon hearts and consciences. He must pray with families and hold Bible-readings with them. While with tact and wisdom he urges home upon his fellow-men their duty to obey the word of God, his daily intercourse with them should reveal whatever in his character is good and pure, excellent and lovely, kind and courteous. <RH, January 27, 1885 par. 2>

In the messages of the first and second angels, the work was done in this manner. Men and women were moved to search the Scriptures, and they called the attention of others to the truths revealed. It was personal labor for individuals and families that gave these messages their wonderful success. <RH, January 27, 1885 par. 3>

The city of Portland, with the surrounding country, was extensively warned by the first and second messages. Many were stirred to search the Scriptures for evidences of truth; and they searched not in vain. Though the bitterest opposition was made to the plainest statements of the Bible, yet the truth went with power, and many were turned from darkness to light. The question has arisen in my mind, Will the proclamation of the third angel's message accomplish an equally great work in Portland? There are a few believers in this city, and if each one of them would realize his accountability to God as one to whom light has been intrusted, others would be led to embrace the truth. But if the church here bury their talents and means in worldly enterprises, how can they render their account to the Master for their manifest neglect? The light has not been permitted to shine into their hearts and enlighten their understanding, for their benefit alone. God grant that they may be true to their trust. <RH, January 27, 1885 par. 4>

The Lord has visited the city of Portland. Will those who have identified themselves with the truth do their part to carry on the good work? Will they put on the whole armor of God, and fight manfully, not their own battles, but the battles of the Lord? The enemy knows well that the united strength of all his forces is weakness when opposed against that of two or three faithful servants of Christ. Therefore he does not contend openly, but comes masked. He agrees with the little company of worshipers on many points of truth, and professes great love for the cause of God. He learns the language of Christian experience and fellowship, and gains position, confidence, and sympathy. But he is not correct in faith; unbelief is urged upon them, and the spirit of darkness prevails. Thus it has been for years; thus it will continue to be. The enemy will obtain advantage, and the children of light know not how much they lose by being ignorant of his devices. Prayers are hindered, faith is paralyzed, and a dead formality is the result. <RH, January 27, 1885 par. 5>

There can be no half-way work in the service of God. The Lord is a jealous God; and he requires the sincere affection and unreserved confidence of those who profess to worship him. He will not tolerate evil. Said the psalmist, "If I regard iniquity in my heart, the Lord will not hear me." But he listens to prayers that are offered in contrition and humility of soul. Sincere expressions of mutual faith, hope, and love will make the hour of social worship wholly profitable. But one sinner or deceiver in the meeting will do great harm. Better have a very few true-hearted worshipers than to have a much larger number composed of persons not in harmony with one another and with the truth. "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." <RH, January 27, 1885 par. 6>

Every child of God should be intelligent in the Scriptures, and able, by tracing the fulfillment of prophecy, to show our position in this world's history. The Bible was written for the common people as well as for scholars, and is within

the comprehension of all. The great truths which underlie man's duty to his fellowmen and to his Maker are clearly revealed; and those who really want the truth need make no mistake. The way is not left in uncertainty, as though we were standing where four roads met, not knowing which one to take. The truth is our guide; it is to us like a pillar of cloud by day and a pillar of fire by night. <RH, January 27, 1885 par. 7>

The many contradictory opinions in regard to what the Bible teaches do not arise from any obscurity in the book itself, but from blindness and prejudice on the part of interpreters. Men ignore the plain statements of the Bible to follow their own perverted reason. Priding themselves on their intellectual attainments, they overlook the simplicity of truth; they forsake the fountain of living waters to drink of the poisonous stream of error. <RH, January 27, 1885 par. 8>

But however much man may pervert the words of God, his purposes will be accomplished. Men may reject the truth, but it is the truth still. To us is committed the most solemn warning ever given to man; for us who are now upon the stage of action are reserved the most important scenes in this world's history. Many who gave the first and second messages greatly desired to see this day which we see, and saw it not. And not all who now believe will remain to the coming of the Lord; some will sleep for a moment. The Master is binding the precious grain in bundles for the heavenly garner, while the wicked are gathering together as fagots for the fires of the last day. The church and the world are preparing for the last great contest, in which all must act a part. The kingdoms of the whole world are gathering their forces to the battle of the great day, when the wrath of God will be manifested against the nations that have made void his law. <RH, January 27, 1885 par. 9>

In view of these things, what energy and zeal are demanded of all who profess the truth, and particularly of the ministers! Are we every one of us bold soldiers of Christ, shunning not to declare the whole counsel of God? I fear we lose sight of our duty and privilege to be partakers with Christ of his self-denial and self-sacrifice. Is not the work of God too often marred in our hands because of a cowardly fear of being blamed by the selfish and ease-loving? But some one must venture. If men accept the position of standard-bearers, the commission of ministers of righteousness, they are under obligation to push the triumphs of the cross. With an eye single to the glory of God, they must lose sight of everything but their Leader, and work as he worked. <RH, January 27, 1885 par. 10>

Will the ministers in Maine so labor that their work will bear the impress of the divine? Will they go into new fields, with the spirit of the early disciples, who went everywhere preaching the word? Will they enlarge their plans, and educate the churches to help with their talents of means and influence? Will the brethren and sisters be faithful in bringing in their tithes and offerings, that the work of God may not be crippled for want of means? <RH, January 27, 1885 par. 11>

Not only here, but all over the field, North and South, East and West, more of the spirit that actuated our Saviour is needed. Then there will not be so much sensitiveness to opposition and reproach. These things must be met; but they drive the Christian to his knees, and give him a spirit that will not repulse or be repulsed. <RH, January 27, 1885 par. 12>

The work in Maine should be six years in advance of what it now is. There is a disposition to shun aggressive labor, a hesitancy in planting the standard of truth in new fields. The workers need greater ability to devise and execute, more faith to move them to action. "Go forward" is the word of command from God; but, brethren, you obey very slowly. "Freely ye have received" the blessings of the gospel of Christ; freely hold out the light of hope and truth to others. "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 27, 1885 par. 13>

## February 3, 1885 "Trust in the Lord."

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By Mrs. E. G. White.  
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"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." <RH, February 3, 1885 par. 1>

"Trust in the Lord." Each day has its burdens, its cares, and perplexities; and when we meet, how ready we are to talk of our difficulties and trials. So many borrowed troubles intrude, so many fears are indulged, such a weight of anxiety is expressed, that one might almost suppose that we had no pitying, loving Saviour, ready to hear all our requests, and to be to us a present help in every time of need. <RH, February 3, 1885 par. 2>

Some are always fearing and borrowing trouble. Every day they are surrounded by the tokens of God's love, every day they are enjoying the bounties of his providence; but they overlook these present blessings. Their minds are continually dwelling upon something disagreeable which they fear may come: or some difficulty may really exist,

which, though small, blinds their eyes to the many things which demand gratitude. The difficulties which they encounter, instead of driving them to God, the only source of help, separate them from him, because they awaken unrest and repining. <RH, February 3, 1885 par. 3>

Brethren and sisters, do we well to be thus unbelieving? Why should we be ungrateful and distrustful? Jesus is our friend. All heaven is interested in our welfare; and our anxiety and fear grieve the Holy Spirit of God. We should not indulge in a solicitude which only frets and wears us, but does not help us to bear trials. No place should be given to that distrust of God which leads us to make a preparation against future want the chief pursuit of life, as though our happiness consisted in these earthly things, and we could gain them while ignoring the fact that God controls all things. <RH, February 3, 1885 par. 4>

You may be perplexed in business; your prospects may grow darker and darker, and you may be threatened with loss. But do not become discouraged; cast your care upon God, and remain calm and cheerful. Begin every day with earnest prayer, not omitting to offer praise and thanksgiving. Ask for wisdom to manage your affairs with discretion, and thus prevent loss and disaster. Do all you can on your part to bring about favorable results. Jesus has promised divine aid, but not aside from human efforts. When, relying upon your tried Helper, you have done all you can, accept the result cheerfully. It will not always be gain from the worldling's standpoint; but perhaps success might have been the worst thing for you. If your confidence remains unshaken that God will do all things well, these light afflictions will work out for you a "far more exceeding and eternal weight of glory." <RH, February 3, 1885 par. 5>

If trial and loss are our lot here, let us remember that the things which are seen are temporal; but the things which are not seen are eternal." "I reckon," said Paul, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." It would be well if we would all begin to reckon as did this hero of faith. We want an eye single to the glory of God in all the affairs of life; we want a living faith that holds fast the promises of God, no matter how dark the prospect. We are not to look at the things which are seen, and judge from the world's standpoint, and be ruled by the world's principles; but we are to look at the things which are unseen, eternal. <RH, February 3, 1885 par. 6>

It is not the will of God that his people should be weighed down with care. But our Lord does not deceive us. He does not say to us, "Do not fear; there are no dangers in your path." He knows there are trials and dangers, and he deals with us plainly. He does not propose to take his people out of a world of sin and evil, but he points them to a never-failing refuge. His prayer for his disciples was, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." "In the world," he says, "ye shall have tribulation; but be of good cheer; I have overcome the world." "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." <RH, February 3, 1885 par. 7>

When in the synagogue at Nazareth Jesus announced his divine character and mission, no such gracious words as he spoke had ever before fallen upon the ears of his listeners. "The Spirit of the Lord is upon me," he read, "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." And then came the words so full of hope and comfort, "This day is this scripture fulfilled in your ears." He who was the hope of Israel, he who alone was able to bind the strong man armed, and set free the captives of sin, had come to them with loving offers of mercy. Admiration and wonder were awakened; but they refused to accept him as the Messiah, because he did not come in a way to gratify their proud, unbelieving hearts. <RH, February 3, 1885 par. 8>

As in the days of his flesh, he invites the weary and care-laden, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Lay off the yoke of anxiety and worldly care which you have placed on your own necks, and "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." Find rest and peace and quietude in God, dear brethren and sisters. Yield your hearts to him; rely wholly upon him; cast "all your care upon him, for he careth for you." <RH, February 3, 1885 par. 9>

How can we remain in doubt, questioning whether Jesus loves us, sinful though we be and compassed with infirmities? He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. He came to our world in the humble guise of a man, that he might become acquainted with the griefs and temptations that beset man's pathway, and that he might know how to help the weary with his offer of rest and peace. But thousands upon thousands refuse his assistance, and only cling more firmly to their burden of care. He comes to the afflicted, and offers to soothe their grief and heal their sorrow; but they turn away from the proffered rest and peace, and continue to talk of their distress and mourn over their hard lot. To the disappointed, the unbelieving, and the unhappy, he offers contentment, while pointing to mansions that he is preparing for them: but they close their eyes to the beautiful prospects, and their hearts against the comfort and joy that the Redeemer alone can give. <RH, February 3, 1885 par. 10>

Jesus, our precious Saviour, should be first in our thoughts and affections, and we should trust him with entire confidence. He has removed the barrier that separated us from God, that prevented us from grasping the hand of our heavenly Father. He has taken upon himself our guilt, and stands ready, through his own merits, to accept our penitence, and pardon our transgressions. "The chastisement of our peace was upon him, and with his stripes we are healed." And the Father himself loves us, or he could never have consented to this great sacrifice. John exclaimed, as he contemplated the amazing love and condescension of God: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." <RH, February 3, 1885 par. 11>

We cannot perfect Christian character unless we are willing to learn in the school of Christ, and make a practical use of every lesson he would teach us. Every day our Saviour gives us our work to do, and that work is to conquer every difficulty and temptation which the day presents. We are not to manufacture trials and evils by our own wrong course of action. We are not to imagine difficulties which do not exist. We need not create evils; for this is Satan's work, and he is equal to the task. When by the indulgence of a perverse temper or the natural inclinations of the heart, we help him in his work, we add to the sum of the evils which we must endure. As each day comes, we must in the strength of Jesus meet its trials and temptations. If we fail one day, we add to the burdens of the next, and have less strength. We should not cloud the future by our carelessness in the present; but by thoughtful and careful performance of today's duties, be preparing to meet the emergencies of tomorrow. <RH, February 3, 1885 par. 12>

We need to cultivate a spirit of cheerfulness. We should be happy and grateful; for we have everything to make us happy and to call out gratitude. Let us ever look on the bright side of life, and be hopeful, full of love and good works, rejoicing in the Lord always. <RH, February 3, 1885 par. 13>

"Let the peace of God rule in your hearts," and "be ye thankful." <RH, February 3, 1885 par. 14>

## February 10, 1885 Notes of Travel.

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**Meetings in Chicago.**

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**By Mrs. E. G. White.**  
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Friday, Dec. 5, 1884, I left Battle Creek, Mich., for Chicago, where I was to spend Sabbath and Sunday, and on Monday evening join our party bound for California. I was happy to meet in Chicago Eld. J. H. Waggoner and Eld. E. P. Daniels and wife. <RH, February 10, 1885 par. 1>

The labors of the past season had been so taxing that I was thoroughly exhausted, and unable to fill the appointment made for me for Friday evening in a hall controlled by the ladies of the Martha Washington Home, a society devoted to the reformation of intemperate women; but Eld. Waggoner and Eld. Daniels, who attended the meeting, reported that it was excellent. It was an experience meeting, and many intelligent and interesting experiences were related. The best feature of all was that Christ was presented as the mighty Helper of man fallen through the indulgence of appetite. In our work of reform we must present Jesus as a sympathetic, compassionate Redeemer. We must hold him up to those under the power of perverted appetite as One able and willing to save, not only children and youth, but those of mature years, even the man of gray hairs. He is a complete Saviour, and can restore to man his abused and wasted manhood. <RH, February 10, 1885 par. 2>

Sabbath morning the Sabbath-school and other services were held in the S.D.A. mission rooms. Eld. Waggoner spoke in the forenoon. His discourse was followed by a social meeting, in which some very interesting experiences were related. In this meeting a son of Wm. Miller took his position with us to keep the Sabbath of the fourth commandment. He has been investigating the truth for years, but felt that his service would not be acceptable to God until he should overcome the tobacco habit. He here determined to be a free man, cleansed from everything that can defile. <RH, February 10, 1885 par. 3>

Bro. Miller is over seventy years old. He left Vermont many years ago, and since that time he has not been a member of any church. He said that the preaching in the churches he attended was so different in theory from that which he had been accustomed to hear from the lips of his father, and so lacking in gospel simplicity, that he could not enjoy it, nor feel confident that the Lord was with those churches. Their services seemed to him too much like a form of godliness without the power. <RH, February 10, 1885 par. 4>

Sabbath afternoon our meeting was held in the Scandinavian church, which was crowded full, the congregation being

composed of Americans and Scandinavians. Eld. Waggoner opened the meeting with prayer in the English language, and Eld. Hanson followed with prayer in Danish. The singing exercise was in both languages, and was made profitable to all. I felt it a privilege to address this assembly; and nearly all, I was informed, could understand what was said. Some who had not been in this country long could understand but little; but they felt and enjoyed the spirit of the meeting. <RH, February 10, 1885 par. 5>

The evening after the Sabbath I spoke in Washingtonian Hall. This is a plain, convenient, home-like room,--an excellent place for meetings. My remarks were founded on the first chapter of Second Peter. I pray that the word spoken may prove a blessing to those who heard. <RH, February 10, 1885 par. 6>

Sunday afternoon I spoke in the same hall on the subject of temperance to a good congregation, who listened with the deepest interest. I had freedom and power in presenting Jesus, who took upon himself the infirmities and bore the griefs and sorrows of humanity, and conquered in our behalf. He was made like unto his brethren, with the same susceptibilities, mental and physical. He was tempted in all points like as we are, yet without sin; and he knows how to succor those who are tempted. Are you harassed and perplexed? So was Jesus. Do you feel the need of encouragement? So did Jesus. As Satan tempts you, so he tempted the Majesty of heaven. Jesus, as your representative and substitute, did not yield on the field of conflict; and in his strength you may resist and conquer. Every fallen son and daughter of Adam may rejoice that they are prisoners of hope, and that Satan can be vanquished. <RH, February 10, 1885 par. 7>

At the close of the meeting, I was favored with an introduction to the President of the Washingtonian Home. He thanked me in behalf of the family and friends for the pleasure of listening to the remarks made. I was cordially invited to visit them when I should again pass through Chicago, and I assured them I should consider it a privilege to do so. I was gratified that I had this opportunity of presenting temperance from the Christian standpoint before the inmates of this Home for inebriates, where they are assisted in overcoming the strong habit which is binding so many in almost hopeless slavery. I was informed that among those who are obliged to seek its friendly aid are lawyers, doctors, and even ministers. I quote from reports of the board of managers for the year ending Jan. 14, 1884. The president says:--<RH, February 10, 1885 par. 8>

"The work of this institution, as indicated in the various reports of the superintendent, is largely that of personal instruction to each patient upon the causes that lead to alcoholism, the effect upon the physical system and upon the mental and moral character, and the means to be used in overcoming the habit, and in antidoting this poison which has been imbibed into the system, and which permeates the whole being of man. The system of reform is not medicinal; it is not a system of drugging and purging, nor a gradual tapering off in the use of alcohol. The watchword at the portals of this institution is total abstinence from alcohol in every form. There are no alcoholic tinctures in medicines, no mild tonics, reinforced by other stimulants or narcotics, but total abstinence from the use of alcohol in any form, whether mixed with malt, quinine, ginger, eggs, milk, cider, or lemonade. <RH, February 10, 1885 par. 9>

"Experience has demonstrated that alcoholism undermines, weakens, and destroys the moral character in man; that a proper sense of obligation, a regard for the calls of duty, and compliance with strict integrity, are as completely paralyzed as though the person followed theft and highway robbery or committed other high crimes as an avocation. The love of home, wife, and children; the choice of friends over that of enemies; life, with its duties, responsibilities, and pleasures,--all are valueless when compared to a few hours of drunken delirium. If character--the power of choosing between good and evil--is paralyzed, then it follows that character-building is the great work of reform of this institution; and as the building-up of character is a slow process at best, it seems to follow that time becomes an important factor in effecting a reformation." <RH, February 10, 1885 par. 10>

"Alcoholism seems to affect all classes of society. During the past year the Home has had among its inmates nineteen physicians, eighteen lawyers, seven clergymen, besides bankers, editors, merchants, mechanics, artists, and laborers." <RH, February 10, 1885 par. 11>

Had I space, I would copy more largely from this excellent pamphlet; for I want all the readers of our papers to see how exactly the principles there advocated agree with the positions taken in *Good Health*, that they may rejoice that the work of temperance reform is intelligently carried forward. Although its friends do not believe with us in many points of doctrine, yet we will unite with them when by so doing we can aid our fellow-men. God would have us individually learn to work with tact and skill in the cause of temperance and other reforms, and employ our talents wisely in benefiting and elevating humanity. <RH, February 10, 1885 par. 12>

If we would enter into the joy of our Lord, we must be co-laborers with him. With the love of Jesus warm in our hearts, we shall always see some way to reach the minds and hearts of others. It will make us unselfish, thoughtful, and kind; and kindness opens the door of hearts; gentleness is mightier far than a Jehu spirit. <RH, February 10, 1885 par. 13>

Sunday evening I spoke the second time to the Scandinavians in their house of worship, which was too small to seat all who came to hear. We hope greater efforts will be made to maintain union, harmony, and love between our American and Scandinavian Sabbath-keeping brethren. We are one in faith; and our love for one another should abound

more and more. We should be of the same mind and judgment, worshiping with one accord, having an eye single to the glory of God. It is not pleasing to him to have us maintain separate interests. We should avoid jostling against one another, and strive constantly for the oneness that is in Christ Jesus. In our plans and efforts to carry on the part of the work intrusted to us, we may seem to interfere with the interests of others, and may be in danger of losing sight of the Christian courtesy which should be ever exercised toward one another. Let us remember that no other Christian grace needs such constant cultivation as that of mutual forbearance. Without this, it is impossible for harmony and love to exist. We are not perfect in character; but if the spirit of love is permitted to reign in the heart, and is developed, there will be fellowship without a jar, although the habits and customs of different nationalities may be unlike. <RH, February 10, 1885 par. 14>

We need to guard against a critical spirit; for it is much easier to find fault with others than to reform ourselves. Keep the eye fixed upon Jesus and his lovely character; and you will see your own imperfections so clearly that you will be inclined to look favorably upon the course of others. Will our Scandinavian brethren keep their hearts free from malice, envy, jealousy, and criticism? and will our American brethren and sisters be true and tender and helpful to these brethren, who need help, avoiding everything which would have the appearance of neglect or want of interest? God would bind our hearts together in mutual love. He delights in showing mercy, and as his children we are to exemplify in our lives the patience, meekness, and love of Jesus. <RH, February 10, 1885 par. 15>

## Our Mission in Chicago.

It is well known that we have a mission in Chicago. My interest in this mission has grown deeper and deeper, and I have reason to be thankful that, although weary, I had the privilege of visiting that place, and doing what I could to help our brethren and sisters there. This mission has started in a very small way. The work being done is a good one; but to make it a success, means is needed which is now invested in houses and lands. <RH, February 10, 1885 par. 16>

The Lord's cause is certainly worthy of a better opening than it has yet in Chicago. As I looked upon the little garret-like room of the mission where our people assemble to worship God and to teach Bible truth to the people, I felt sad indeed. I thought, brethren and sisters, that the truth of God was not receiving the honor which its sacred character demands. That which we prize most highly we are willing to show our appreciation of by investing means to make it a success. We would invite our responsible brethren in Illinois and Wisconsin to take special interest in this mission, and candidly decide whether they are willing that the precious cause of truth shall be thus represented in this great city. <RH, February 10, 1885 par. 17>

The inappropriate place where this mission is located, reminded me of the words of Jesus. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." I thought that if Jesus were now teaching on earth he would apply these words to the house and the workers in Chicago; and in this instance the light seems to be hidden under a bushel instead of being placed on a candlestick to give light to all that are in the house. <RH, February 10, 1885 par. 18>

Let our believing brethren show themselves faithful stewards of God. Narrow up your farms; for there is to be extensive work done in the great harvest field, and your means will be needed. If you cannot respond to the calls of God by bestowing means to do a larger work, then the time has fully come to "sell that ye have, and give alms." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." "Let your loins be girded about, 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." <RH, February 10, 1885 par. 19>

The great cities must be warned; and if you have not surplus means, then it is certainly the duty of some of our brethren to sell and invest means in the different branches of the work. "Lay up for yourselves a treasure in the heavens." Duty is plain; the selling time has come if means is demanded to advance the cause and work of God and cannot be raised without selling your land and your extra houses. Awaken, brethren, to the call of duty. I see no other way that the light in Chicago and other places can be withdrawn from under the bushel and placed on a candlestick. I appeal to every one in the ranks of Sabbath-keepers to deny self for Christ's sake. There is earnest work to be done for the Master; and those who have no houses and lands to turn into money, can deny self in various ways, and save means which would have been needlessly expended. Practice temperance in all things. Cut down selfish indulgences at your tables, and dress plainly, with the great and grand object before you of having money to place in the treasury of God. You may thus be the means of advancing his cause, enlightening those who are in the darkness of error. <RH, February 10, 1885 par. 20>

This, you must bear in mind, is to be done for Christ's sake, with the object in view of bringing many sons and daughters to God. It is to make ready a people to stand in the great day of the Lord. God is a sure paymaster. He may not pay you weekly, monthly, or yearly, but he pays surely in the end. If you are true to your stewardship, results will appear somewhere for the glory of God; and his glory is the salvation of souls for whom Christ died. In the day of final accounts there will be a reckoning that will surprise many. Noble deeds of self-denial for Christ's sake, of which the righteous have no knowledge or recollection, will appear on the books above as done to Jesus. These things have been done from love to God, but with no thought of the grand results until they stand revealed in the day of God. <RH, February 10, 1885 par. 21>

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## February 17, 1885 Notes of Travel.

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By Mrs. E. G. White.

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From Chicago to California.

On the evening of the 8th of December we left Chicago for our long journey over the mountains and across the plains to California. We were somewhat crowded until we arrived at Kansas City, and those of our party who were feeble or advanced in years were permitted to occupy a chair car. Tuesday evening we changed cars, and had abundance of room in the two coaches provided for our accommodation. <RH, February 17, 1885 par. 1>

As soon as we were by ourselves, and knew that we should give no offense, we commenced to hold religious services in the cars. The most of the time we had two meetings a day. There was a good degree of interest and freedom; and persons from the other coaches sometimes joined us. The services, some of which were Bible-readings, were conducted by Brn. Potter and Lunt. The first one was held Wednesday morning. We had a season of prayer, followed by a social meeting. Nearly all took part, and some of the testimonies borne were well wet down with tears. <RH, February 17, 1885 par. 2>

Thursday afternoon we arrived at Lamy. Through the courtesy of the Company we were permitted to take an excursion eighteen miles to Santa Fe. Sr. Tolhurst, a member of our party, spent the first years of her married life in this place, where her husband was stationed as a Baptist missionary. At Santa Fe, the oldest Catholic mission in America was established. We walked more than a mile from the station to the old adobe church built by this mission in 1550. It is now vacant, a new one having been erected. This church is regarded by tourists as a curiosity. <RH, February 17, 1885 par. 3>

School had just been dismissed, and there was a large number of Mexican boys in the street. As a general thing, their clothes were so thoroughly patched that it was impossible to tell of what they were originally made; but though patches were abundant, there were no rags. We tried to find the old church building by inquiring of these boys, but they looked at us curiously, and jabbered something that we did not understand. I suppose our words were as much jargon to them as their were to us; and they seemed to be laughing at us because we did not know how to talk. <RH, February 17, 1885 par. 4>

The cars did not leave Santa Fe until nine o'clock P. M., and we spent the few hours of daylight that remained to us in examining this curious old town. The scenery is not without interest. It is said that many resort to this place because of the healthfulness of the climate; but I should certainly prefer a different location for my home. <RH, February 17, 1885 par. 5>

Our rambles about the town would have been more enjoyable, had there been good sidewalks; but all except the principal streets were entirely destitute of walks, and in these there were only the rudest apologies,--stones or rough, broken boards laid down on account of the mud. As we passed through the streets, the dark-skinned Mexicans peered at us through the palings, their sharp black eyes expressing undisguised curiosity. The men were smoking, and the women and children chatting in their native language; and all seemed to be taking life very easy. We saw some fine buildings constructed after the modern style; but nearly all the houses were low, with old-fashioned flat roofs. They were built after the oriental fashion, in solid squares, inclosing a court-yard. <RH, February 17, 1885 par. 6>

At one church that we passed, they were making preparations for a celebration. Paper lanterns were hung from the entrance to the gate posts, and on trees in the yard in front of the church; and in the street material had been collected for bonfires. This was a festival in honor of the birthday of a saint after whom this, one of their principal churches, was named. <RH, February 17, 1885 par. 7>

We visited stores where curiosities were kept for sale. Some of these were of rude pottery, homely and coarse; others



were rich and expensive articles of jewelry, many of them fashioned after the most beautiful models. After our sight-seeing, we were glad to be once more settled in the cars, as many of our party were thoroughly tired out, and grateful for the privilege of rest. <RH, February 17, 1885 par. 8>

We stopped several hours in Holbrook. This region abounds in petrifications. We were told that a short distance from here a petrified tree forms a bridge across a stream, and that about a quarter of a mile up the mountain-side there is a field strewn with fragments of these trees. Some of our party visited this field, and brought back many fine specimens of petrification, and other curiosities. They found the rocks and pebbles smooth and round, having the appearance of those on the ocean beach that have been worn by the action of the waves. Those who had strength for this exercise were greatly benefited by it; for it was a breaking of the monotony of the journey. Some of our sisters improved our long stay here in doing missionary work. The Sabbath was drawing on, and we had a prayer and social meeting in our car. To us who love God and appreciate his tender care, these seasons of worship were deeply interesting. The Lord drew very near by his Holy Spirit, and we felt that under his protecting care we could go to rest without fear of accident or harm. We could lie down in peace; for the Lord maketh us to dwell in safety. We made but little progress during the night. In the morning we found ourselves in the mountains, hemmed in by the snow, although we were in Arizona, where snow seldom falls. We saw many workmen with their shovels on their shoulders returning from their work, having spent the night in clearing the track. <RH, February 17, 1885 par. 9>

Our preparations were made on Friday, so that on the Sabbath we could take our lunch as quietly as though we had been at home. We felt that while circumstances were such that we were obliged to travel on the Sabbath, we would make it a day of service, and worship God in our moving Bethel. Sabbath morning we had an excellent Bible-reading. Some who were not of our faith took part in this exercise, and seemed much interested. <RH, February 17, 1885 par. 10>

In the afternoon we had a social meeting, in which nearly all took part. Bro. Potter said he felt impressed to invite any present who might wish to take their stand for Christ to arise. Several responded to this invitation, among them my nephew and his wife. They were then requested to come to the center of the car, and we bowed in prayer for these dear souls, asking that God would pardon their transgressions, and number them among his people. This revival meeting on the cars en route for California was a deeply impressive scene, such a one as I never before witnessed or even heard of in all my extensive travels. <RH, February 17, 1885 par. 11>

Those who came forward expressed their full purpose to give themselves unreservedly to the service of God, and to overcome by the blood of the Lamb and the word of their testimony. One remarked that he was so full of faults and mistakes that he felt very much afraid that he should never obtain a fitness for Heaven. The more earnest his efforts to overcome, the more discouraged he became in view of his own imperfect life and character. <RH, February 17, 1885 par. 12>

I felt it a privilege to make remarks that would meet the case of this young man, and of all others present who might be as wearily climbing, reaching up a trembling hand to grasp the next round of the steep ladder of progress, fearful that a fall would prove fatal, yet knowing that there is much more climbing to be done before they reach the point at which they aim. They feel disheartened; and words of discouragement and doubt would be to them a savor of death unto death. The hand that needed strengthening would become nerveless, and the efforts palsied, were one of these to be told, "You will never succeed in the formation of a Christian character. You will soon tire of the effort. You have not sufficient determination of purpose to persevere. Your experience has been all wrong; and the lessons you must learn in order to become Christlike in character will be so new and hard that you will never master them." <RH, February 17, 1885 par. 13>

Words like these should never be spoken to one who has decided to live a Christian life. Whatever may have been his past experience, however discouraging, if he will change his course, if he will come to Jesus just as he is, weak, helpless, and despairing, our compassionate Saviour will meet him a great way off, and will throw about him his arms of love and his robe of righteousness. He speaks to him kind, loving words: "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, February 17, 1885 par. 14>

"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. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." <RH, February 17, 1885 par. 15>

It is your thought that your mistakes and transgressions have been so grievous that the Lord will not have respect unto your prayers, and will not bless and save you. Satan comes in with his temptations, and a flood of unbelief. If you attempt to strengthen your souls in God, he will try to divert your attention to yourself. Here you see nothing but weakness, nothing to recommend you to God; and he tells you it is no use, you cannot remedy your defects of character. Answer him, "It is true that I am a sinner; I cannot save myself. But Jesus came to seek and to save that which was lost. He is my only hope. He is my strength and my deliverer. He is made unto me sanctification and righteousness." <RH, February 17, 1885 par. 16>

The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to his perfect nature. But do not be discouraged. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you, and your indifference and unconcern are passing away. <RH, February 17, 1885 par. 17>

No deep-seated love for Jesus can dwell in the heart that does not see and realize its own sinfulness. The soul that is transformed by grace will admire his divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ. The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour. A view of our own sinfulness drives us to Him who can pardon. Jesus will accept us; for his word is pledged. As our substitute, he takes our guilt on his own soul, and imputes his righteousness to the sinner. When the soul, realizing its helplessness, reaches out after Christ, he will reveal himself in power. The more our sense of need drives us to him and to the word of God, the more enlarged views we shall have of his character, and the more fully we shall reflect his image,--show in our own lives the excellence of his character. <RH, February 17, 1885 par. 18>

God does not deal with us as finite men deal with one another. His thoughts are thoughts of mercy, love, and tenderest compassion. "He will abundantly pardon." He says, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Let us trust in the word of the Lord, and by our cheerful obedience testify our gratitude for his pardoning love. <RH, February 17, 1885 par. 19>

Brethren and sisters, look up; you who are tried, tempted, and discouraged, look up. Let no weary, halting, sin-oppressed soul become faint-hearted. The promises of God that come down along the lines to our times assure you that heaven can be reached if you will continue to climb. It is ever safe to look up; it is fatal to look down. If you look down, the earth reels and sways beneath you; nothing is sure. But heaven above you is calm and steady, and there is divine aid for every climber. The hand of the Infinite is reaching over the battlements of heaven to grasp yours in its strong embrace. The mighty Helper is nigh to bless, lift up, and encourage the most erring, the most sinful, if they will look to him by faith. But the sinner must look up; he must see the glory of God above the shining ladder, and the angels ascending and descending with messages of mercy. <RH, February 17, 1885 par. 20>

Paul exhorts Timothy to "follow after righteousness, godliness, faith, love, patience, meekness." And in the next sentence he adds: "Fight the good fight of faith, lay hold on eternal life." A conflict is here brought to view in which every Christian must engage. There must be no flagging of the energies; day by day there must be a hand-to-hand fight with the powers of darkness, or victory will never be ours. <RH, February 17, 1885 par. 21>

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## February 24, 1885 Notes of Travel.

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**A Sermon on the Cars.**

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**By Mrs. E. G. White.**  
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Sunday afternoon, Dec. 14, 1884, we were in Daggett, Cal. Our train stopped here several hours, and we improved this favorable opportunity to hold a meeting. The employees about the station came in, also many of the citizens of the place, among them the editor of the local paper. The car was full, and both the platforms crowded. I spoke to them a short time from Matt. 6:25-34. All gave respectful attention, and some said it was the first sermon they had heard in many months. <RH, February 24, 1885 par. 1>

The Sermon on the Mount contains lessons of great practical value. In the teachings of Christ the constant aim is to take the mind from things that are of a temporal nature, and fix it upon those that are spiritual and eternal. The relative value of the things of this life and those of the future immortal life are made plain. <RH, February 24, 1885 par. 2>

Said the Great Teacher, in this memorable discourse: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Will not He who has given you the blessing of life, with all its rich possibilities, give you also that which is less,--the things that are needful to sustain that life? <RH, February 24, 1885 par. 3>

But the time and energies of a large class are almost entirely absorbed in eating and dressing. The great question with them is, "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" They forget that Jesus said: "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly

Father feedeth them. Are ye not much better than they?" And "why take ye thought for raiment?" Why devote so much time to the apparel, and so little to the healthful conditions of the body it is to clothe? "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" for "your heavenly Father knoweth that ye have need of all these things." <RH, February 24, 1885 par. 4>

In many circles it is customary to serve a variety of highly seasoned dishes at a meal. In this way much time and money are spent unwisely. An unnecessary expense is imposed on the provider, and great care and weariness on the cook who prepares the food, when a few simple dishes, free from condiments and spices, would be much more healthful, and would soon be enjoyed with a keener relish. We commit sin when we indulge appetite at the expense of physical and mental soundness, or sacrifice health and comfort for the sake of outward show; for the physical and mental powers are God's gifts, and like all the blessings that he bestows, should be used to his glory, instead of being made to minister to pride or perverted taste. "Ye are not your own. Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." <RH, February 24, 1885 par. 5>

The great danger of this age, and one which brings much unhappiness to individuals and families, is an intense and increasing worldliness. The love and fear of God, reverence for his name, and thoughts of heavenly things, are banished through busy, anxious seeking for the things of the world. God has made his claims known, but men pay no heed to them. Religious principle becomes extinct in the family. Parents do not realize what obedience to God would do for their children, nor that their eternal interests are affected by the habits formed in this life; and they allow the little ones intrusted to their care to grow up without a knowledge of God or of the future life. <RH, February 24, 1885 par. 6>

In obedience to the word of God, and in harmony with his will, there is happiness. The family that is governed by right principles is a witness to the world of the power of a pure and holy faith; the influence of such households has a tendency to check in the church and in society the corrupting, polluting influences that are now coming in like a flood. The religion of Jesus is powerful to lift up the fallen, and to bring to reason the intemperate, that they may be found sitting at the feet of Jesus, clothed and in their right mind. <RH, February 24, 1885 par. 7>

If men were more in love with natural simplicity, and cared less for the artificial and for fashionable show, they would escape many of the perplexities of life, and would find much more peace, quiet, and rest than they now enjoy. God does not impose heavy burdens upon his creatures; they bring them upon themselves by their unwillingness to conform to nature's laws, and their eager desire to meet the demands of fashion. It is this that wears the human machinery by bringing a constant strain upon mind and body. "God made man upright; but they have sought out many inventions." And these "many inventions" have brought in their train suffering and woe that would never have been known, had natural simplicity been preserved. <RH, February 24, 1885 par. 8>

"Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves [mark the word,--for yourselves] treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." <RH, February 24, 1885 par. 9>

In oriental countries thefts and robberies were of common occurrence; and whenever there was a change in the ruling power, those who had large possessions were put under heavy tribute. As a consequence, it was a study with the rich to devise some means to preserve their wealth from thieves and extortioners. For centuries it had been their custom to hide gold and jewels in the field. The place of concealment was often forgotten; death might claim the owner, imprisonment or exile separate him from his treasure; and the wealth he had taken such pains to preserve was left to the fortunate finder. <RH, February 24, 1885 par. 10>

In some instances this buried treasure was found, and the impression was made that immense sums might lie buried in any man's field or garden, with no one living to claim them. Many on finding a trifling sum, became crazed, and seemed to imagine that their land was lined with gold. An expectation was aroused that they might at any time happen on great wealth hidden in the earth; and treasure hunting was taken up to the neglect of other business. <RH, February 24, 1885 par. 11>

Jesus calls the attention of his hearers to an infinite treasure, which all who seek may find. "The kingdom of heaven," he says, "is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." There is no danger of losing this treasure. It is not necessary to place an armed guard over it, or to hide it in the earth. It is for us individually to decide whether we will bend our energies to the accumulation of property with no surety of keeping it, or devote our God-given powers to a better purpose, and secure the treasure that is of enduring worth. <RH, February 24, 1885 par. 12>

In many cases the devotees to mammon become life-long invalids, no comfort to themselves or any one else. In their eager pursuit of wealth, they have neglected the body, and so have lost the present life, while heaven is lost to them through their neglect to make preparation for the future. And though they may have amassed a large fortune, life to them is a miserable failure. This experience was often repeated among the early settlers of California. <RH, February 24,

Thirty-five years ago we were holding meetings in the State of New York; and in several places that we visited there were men who had a mania for visiting the gold mining regions of California. They were comfortably situated where they were, and most of them had wives and children. With many tears these wives entreated their husbands to remain at home; but the love of gold excluded every other consideration, and one man even left his wife in a dead faint on the floor. <RH, February 24, 1885 par. 14>

The companions who were left behind never expected to see their husbands again, and some of them never did. The traveling facilities then were in wide contrast to those of the present day. These men went in a company, overland. They endured privations that in their comfortable homes they had never thought it possible for them to live under. They suffered from hunger and cold and from the burning heat of the desert. They were waylaid by Indians, and many of them died without a sight of the gold for which they had sacrificed so much. <RH, February 24, 1885 par. 15>

If such hardships were imposed upon those who would gain immortal life in the Paradise of God, there might be some ground for murmuring and complaint at the roughness of the way; but Jesus places upon his followers no such burdens. He says: "Come unto me, all ye that labor and are heavy-laden [this is an invitation to those who are seeking earthly treasure to the neglect of the heavenly], 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, February 24, 1885 par. 16>

By adopting the world's standard, and seeking to conform to its customs and accumulate its wealth, we place a grievous yoke upon our necks and grasp a heavy burden in our arms, and thus encumbered it is impossible for us to make any progress in the highway cast up for the ransomed of the Lord to walk in. Many are groaning under these self-imposed burdens. Even professed Christians go stumbling along, tired and careworn, because they carry such loads that are all unnecessary, and that would never be placed upon them if they would "seek first the kingdom of God and his righteousness." Earthly things would then keep a subordinate place, and they would have time for prayer, and to study the chart that points out the way to the city of God. <RH, February 24, 1885 par. 17>

He who loves us speaks to us of his tender care in the works of nature. They are the evidences of his wisdom and power, and are designed to impress us with the fact that there is a living God, and that in him we may trust. "Consider the lilies of the field, how they grow. They toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." The hand of God formed every bud and every blooming flower; it was his wisdom that gave them their varied and delicate tints. What beauty has he bestowed upon these silent soulless things, which are today in the field, tomorrow cast into the oven. If God so clothe the tender, perishing grass of the field, "how much more will he not clothe you, O ye of little faith?" <RH, February 24, 1885 par. 18>

On our journey westward we have been watching to catch everything new and interesting in the scenery. We have looked upon the lofty, terraced mountains in their majestic beauty, with their rocky battlements resembling grand old castles. These mountains speak to us of the desolating wrath of God in vindication of his broken law; for they were heaved up by the stormy convulsions of the flood. They are like mighty waves that at the voice of God stood still,--stiffened billows, arrested in their proudest swell. These towering mountains belong to God; he presides over their rocky fastnesses. The wealth of their mines is his also, and so are the deep places of the earth. <RH, February 24, 1885 par. 19>

If you would see the evidences that there is a God, look around you wherever your lot may be cast. He is speaking to your senses and impressing your soul through his created works. Let your heart receive these impressions, and nature will be to you an open book, and will teach you divine truth through familiar things. The lofty trees will not be regarded with indifference. Every opening flower, every leaf with its delicate veins, will testify of the infinite skill of the great Master Artist. The massive rocks and towering mountains that rise in the distance are not the result of chance. They speak in silent eloquence of One who sits upon the throne of the universe, high and lifted up. "Known unto God are all his works from the beginning of the world." All his plans are perfect. What awe and reverence should his name inspire! how should a knowledge of his works quicken our perception of his attributes! <RH, February 24, 1885 par. 20>

God is himself the Rock of Ages, a refuge for his people, a covert from the storm, a shadow from the burning heat. He has given us his promises, which are more firm and immovable than the rocky heights, the everlasting hills. The mountains shall depart, and the hills shall be removed; but his kindness shall not depart, nor his covenant of peace be removed, from those who by faith make him their trust. If we would look to God for help as steadfastly as these rocky, barren mountains point to the heavens above them, we should never be moved from our faith in him and our allegiance to his holy law. <RH, February 24, 1885 par. 21>

Then why not seek for the things that make for your peace? Why not, dear brethren and sisters, make the kingdom of God and his righteousness the first consideration, assured that your heavenly Father will add unto you all things necessary? He will open ways before you, and all you do shall be blessed; for he has said, "Them that honor me I will honor." Christ died for your redemption. Shall he have died for you in vain? Will you not take his proffered hand, and

walk with him in the humble path of faith and obedience? <RH, February 24, 1885 par. 22>

God is full of love and plenteous in mercy; but he will by no means acquit those who neglect the great salvation he has provided. The long-lived antediluvians were swept from the earth because they made void the divine law. God will not again bring from the heavens above and the earth beneath waters as his weapons to use in the destruction of the world; but when next his vengeance shall be poured out against those who despise his authority, they will be destroyed by fire concealed in the bowels of the earth, awakened into intense activity by fires from heaven above. Then from the purified earth shall arise a song of praise: "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." And every one who has made the heavenly treasure the first consideration regarding it as of priceless value, will join in the glad triumphant strain. <RH, February 24, 1885 par. 23>

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## April 7, 1885 Criticising Ministers.

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By Mrs. E. G. White.  
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One mistake leads to another. Our brethren must learn to move intelligently, and not from impulse. Feeling must not be the criterion. A neglect of duty, the indulgence of undue sympathy, will be followed by a neglect to properly estimate those who are laboring to build up the cause of God. Jesus said, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." <RH, April 7, 1885 par. 1>

Many do not look upon preaching as Christ's appointed means of instructing his people, and therefore always to be highly prized. They do not feel that the sermon is the word of the Lord to them, and estimate it by the value of the truths spoken; but they judge it as they would the speech of a lawyer at the bar,--by the argumentative skill displayed, and the power and beauty of the language. The minister is not infallible, but God has honored him by making him his messenger. If his hearers listen to him as though he were not commissioned from above, they will not respect his words, nor receive them as the message of God. Their souls will not feed upon the heavenly manna; doubts will arise concerning some things that are not pleasing to the natural heart, and they will sit in judgment upon the sermon, as they would upon the remarks of a lecturer or a political speaker. As soon as the meeting closes, they will be ready with some complaint or sarcastic remark, thus showing that the message, however true and needful, has not profited them. They esteem it not; they have learned the habit of criticising and finding fault, and they pick and choose, and perhaps reject the very things that they most need. <RH, April 7, 1885 par. 2>

There is very little reverence for sacred things in some localities. The ordained instrumentalities of God are almost entirely lost sight of. God has instituted no new method of reaching the children of men. If they cut themselves off from Heaven's appointed agencies to reprove their sins, correct their errors, and point out the path of duty, there is no way to reach them with any heavenly communication. They are left in darkness, and are ensnared and taken by the adversary. <RH, April 7, 1885 par. 3>

The minister of God is commanded: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The Lord says of these people: "They seek me daily, and delight to know my ways, as a nation that did righteousness." Here is a people who are self-deceived, self-righteous, self-complacent; and the minister is commanded to cry aloud and show them their transgressions. In all ages this work has been done for God's people, and it is needed now more than ever before. <RH, April 7, 1885 par. 4>

The word of the Lord came to Elijah; he did not seek to be the Lord's messenger, but the word came to him. God always has men to whom he intrusts his message. His Spirit moves upon their hearts, and constrains them to speak. Stimulated by holy zeal, and with the divine impulse strong upon them, they enter upon the performance of their duty without coldly calculating the consequences of speaking to the people the word which the Lord has given them. But the servant of God is soon made aware that he has risked something. He finds himself and his message made the subject of criticism. His manners, his life, his property are all inspected and commented upon. His message is picked to pieces and rejected in the most illiberal and unsanctified spirit, as men in their finite judgment see fit. Has that message done the work God designed it should accomplish? No; it has signally failed, because the hearts of the hearers were unsanctified. <RH, April 7, 1885 par. 5>

If the minister's face is not flint, if he has not indomitable faith and courage, if his heart is not made strong by constant communion with God, he will begin to shape his testimony to please the unsanctified ears and hearts of those

whom he is addressing. In endeavoring to avoid the criticism to which he is exposed, he separates from God, and loses the sense of the divine favor, and his testimony becomes tame and lifeless. He finds that his courage and faith are gone, and his labors are powerless. The world is full of flatterers and dissemblers who have yielded to the desire to please; but the faithful men, who do not study self-interest, but love their brethren too well to suffer sin upon them, are few indeed. <RH, April 7, 1885 par. 6>

It is Satan's settled purpose to cut off all communications between God and his people, that he may practice his deceptive wiles with no voice to warn them of their danger. If he can lead men to distrust the messenger, or to attach no sacredness to the message, he knows that they will feel under no obligation to heed the word of God to them. And when light is set aside as darkness, Satan has things his own way. <RH, April 7, 1885 par. 7>

Our God is a jealous God; he is not to be trifled with. He who does all things according to the counsel of his own will, has been pleased to place men under various circumstances, and to enjoin upon them duties and observances peculiar to the times in which they live and the conditions under which they are placed. If they would prize the light given them, their faculties would be greatly enlarged and ennobled, and broader views of truth would be opened before them. The mystery of eternal things, and especially the wonderful grace of God as manifested in the plan of redemption, would be unfolded to their minds; for spiritual things are spiritually discerned. <RH, April 7, 1885 par. 8>

We are never to forget that Christ teaches through his servants. There may be conversions without the instrumentality of a sermon. Where persons are so situated that they are deprived of every means of grace, they are wrought upon by the Spirit of God and convinced of the truth through reading the word; but God's appointed means of saving souls is through the "foolishness of preaching." Though human, and compassed with the frailties of humanity, men are God's messengers; and the dear Saviour is grieved when so little is effected by their labors. Every minister who goes out into the great harvest field should magnify his office. He should not only seek to bring men to the knowledge of the truth, but he should labor, as did Paul, "warning every man, and teaching every man in all wisdom," that he may "present every man perfect in Christ Jesus." <RH, April 7, 1885 par. 9>

The man is to be regarded and honored only as God's ambassador. To praise the man is not pleasing to God. The message he brings is to be brought to the test of the Bible. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." But the word of the Lord is not to be judged by a human standard. It will be seen that those whose minds have the mold of earthliness, those who have a limited Christian experience and know but little of the things of God, are the ones who have the least respect for God's servants, and the least reverence for the message he bids them bear. They listen to a searching discourse, and go to their homes prepared to sit in judgment on it; and the impression disappears from their minds like the morning dew before the sun. If the preaching is of an emotional character, it will affect the feelings but not the heart and conscience. Such preaching results in no lasting good; but it often wins the hearts of the people, and calls out their affections for the man who pleases them. They forget that God has said, "Cease ye from man, whose breath is in his nostrils." <RH, April 7, 1885 par. 10>

Jesus is waiting with longing desire to open before his people the glory that will attend his second advent, and to carry them forward to a contemplation of the landscape of bliss. There are wonders to be revealed. A long lifetime of prayer and research will leave much unexplored and unexplained. But what we know not now will be revealed hereafter. The work of instruction begun here will be carried on to all eternity. The Lamb, as he leads the hosts of the redeemed to the fountain of living waters, will impart rich stores of knowledge; he will unravel mysteries in the works and providence of God that have never before been understood. <RH, April 7, 1885 par. 11>

We can never by searching find out God. He does not lay open his plans to prying, inquisitive minds. We must not attempt to lift with presumptuous hand the curtain behind which he veils his majesty. The apostle exclaims, "How unsearchable are his judgments, and his ways past finding out." It is a proof of his mercy that there is the hiding of his power, that he is enshrouded in the awful clouds of mystery and obscurity; for to lift the curtain that conceals the Divine Presence is death. No mortal mind can penetrate the secrecy in which the Mighty One dwells and works. We can comprehend no more of his dealings with us and the motives that actuate him than he sees fit to reveal. He orders everything in righteousness, and we are not to be dissatisfied and distrustful, but to bow in reverent submission. He will reveal to us as much of his purposes as it is for our good to know; and beyond that we must trust the hand that is omnipotent, the heart that is full of love. <RH, April 7, 1885 par. 12>

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## April 14, 1885 The New Heart.

\*[Remarks at Los Angeles, Cal., May, 1884.]

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**By Mrs. E. G. White.**  
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Text.--Eze. 36:26: "A new heart also will I give you, and a new spirit will I put within you." <RH, April 14, 1885 par. 1>

The truth, the precious truth of God's word, will have a sanctifying effect upon the heart and character. There is work to be done for ourselves and for our children. The natural heart is full of hatred to the truth, as it is to Jesus. Unless parents shall make it the first business of their lives to guide their children's feet into the path of righteousness from their earliest years, the wrong path will be chosen before the right. <RH, April 14, 1885 par. 2>

I tremble especially for mothers, as I see them so blind, and feeling so little the responsibilities that devolve upon a mother. They see Satan working in the self-willed child of even but a few months of age. Filled with spiteful passion, Satan seems to be taking full possession. But there may be in the house perhaps a grandmother, an aunt, or some other relative or friend, who will seek to make that parent believe that it would be cruelty to correct that child; whereas just the opposite is true; and it is the greatest cruelty to let Satan have the possession of that tender, helpless child. Satan must be rebuked. His hold on the child must be broken. If correction is needed, be faithful, be true. The love of God, true pity for the child, will lead to the faithful discharge of duty. The parent is to pray that God will send divine aid to combine with human effort to drive back Satan. The sweet spirit of submission which Jesus alone can bestow, should be employed; but the parent must not leave the Lord to do all the work. The Lord has left something for the parent to do. Let not perversity of spirit or passion control your little ones. Place them by faith in the arms of Jesus. Watch and pray. You will have a battle, parents, to dispossess your child of the Satanic spirit; but you will succeed if you are persevering. Let not Satanic passion abide with your children. Teach them that you are to be obeyed. In doing this you are educating them to obey God. Teach your children to honor you; because the law of God lays this duty upon children. If you allow your children to lightly esteem your wishes, and pay no regard to the laws of the household, you are winking at sin; you are permitting the Devil to work as he will, and the same insubordination, want of reverence, and love of self will be carried with them even into the religious life and into the church. And the beginning of all this evil is charged in the books of heaven to the neglect of the parents. <RH, April 14, 1885 par. 3>

What a record will be presented by and by, when the books shall be opened! What neglect on the part of parents in the training of their children, will these books reveal! The great work of instruction, of weeding out worthless and poisonous weeds, is a most important one. For if left to themselves these weeds will grow until they choke out the precious plants of moral principle and truth. <RH, April 14, 1885 par. 4>

It is the parents' work to give line upon line, precept upon precept, here a little and there a little. Correct wrong tendencies, not in passion, but in love. The children may be saved if fathers and mothers will do their work faithfully. The truth of God, carried by the Spirit's power to the hearts of the children, after the parents have done all on their part, will work a radical change in the hearts and in the spirits of these children. The law of God should be erected in the house as the standard of character. Indulge in no foolish talking in your house. Even very young children will be benefited by "the form of sound words." But idle and foolish words exchanged between father and mother will lead to the same kind of words among the children; while right, candid, truthful, and serious words will lead to the same in all the household, and will lead to right actions also. <RH, April 14, 1885 par. 5>

The truth of God is to sanctify the soul. "A new heart will I give you, and a new spirit will I put within you." The sanctifying power of truth is to abide in the soul, and be carried with us to our business, there to apply its continual tests to every transaction of life, especially to our dealings with our fellow-men. It is to abide in our households, having a subduing power upon the life and character of all its inmates. The sweet perfume of kind words, of true Christian courtesy, should be maintained in the home. No boorish word should be spoken. No impatient spirit should be manifested. <RH, April 14, 1885 par. 6>

We are teaching lessons to the children which we wish them to copy. If we wish our children to be chaste, pure-minded, and noble, we must be so ourselves. If we are impostors, professing to be children of God, while our impatience, fretfulness, and deception stamp us children of Satan, our children will be no better than we. All efforts of parents should be to go forward to perfection of Christian character. The standard at which we aim must be high. The only means of purifying the life and character is to be like-minded with Jesus. The mind and will of God are found revealed in his word. Shall we study it? Shall we teach it to our children? The word of God! the grand rule of life, the measurement of character! Would I could place it in the hands of every father and mother in our land. <RH, April 14, 1885 par. 7>

Parents, you fail generally to begin your work early enough. You let Satan preoccupy the soil of the heart by putting in the first crop of seed. It is your privilege to sow the first seed. Teach your children about Jesus Christ. In a reverential tone weave his precious name into all your lessons. Teach them to love God, to fear to offend him. You are

commanded not only to educate but to train your children. Especially should they be taught to reverence the house of worship, that there may be no whispering, no lightness, no trifling, no careless inattention, no noisy walking out, during service. It is painful to see the little respect children are taught to have for the house of God. God has given directions to his people that great reverence be taught for the religious service. It should be a study with parents to make the social meeting of the highest interest to the children, that they may receive proper impressions as to what constitutes a Christian character. How can we expect children to feel a solemn interest when long prayers are offered so low and indistinct that it is impossible to catch a word only now and then? If these praying ones had a new heart and a new spirit put within them, would they not manifest some earnestness in their prayers? Would they not touch the hearts even of children? Prayers in social meetings should be short and right to the point. Do not feel it your duty to tell long stories to the Lord, or to preach him a long sermon. Come at once to the point. Thank God for his mercies, confess your sins, ask his pardon, and believe that he will hear and answer your petitions. <RH, April 14, 1885 par. 8>

Is it not your duty to put some skill and study and planning into the matter of conducting religious meetings--how they shall be conducted so as to do the greatest amount of good, and leave the very best impression upon all who attend? You plan in regard to your temporal labors. If you learn a trade, you seek to improve year by year in experience, executing plans that shall show progression in your work. Is your temporal business of as much consequence as the service of God? matters where eternal interests are involved? God is displeased with your lifeless manner in his house, your sleepy, indifferent ways of conducting religious worship. You need to bear in mind that you attend divine service to meet with God, to be refreshed, comforted, blessed, not to do a duty imposed upon you. <RH, April 14, 1885 par. 9>

Often you exhaust all your physical and mental powers in your temporal labors, and you have nothing left for the service of God. You have scarcely entertained a thought of Jesus through the day, and at its close you are too weary to hardly think of God. Has your heart drank at the fountain of life while you have been working with your hands? Have you been offering to God the gratitude due him for his abundant mercies and blessings? If you withhold it, you are robbing God. Have you yielded your heart to the heavenly honor which through faith you claim? This alone would be sufficient to rule out of your heart everything contrary to the spirit of Christ, and to cleanse the soul-temple from unhallowed thoughts. If you watch and pray each day, you keep the victory through faith; but only so long as you do those duties. If we live for Jesus Christ minute by minute, hour by hour, day by day, then Christ will dwell in us; and when we come to social meeting the love of Christ will be in our hearts, welling up like a refreshing spring in the desert, refreshing all, and making those who are ready to perish eager to drink of the waters of life. <RH, April 14, 1885 par. 10>

Has the Lord been an honored guest in our prayer meetings? Why do we not, as sensible men and women, consider for ourselves what God requires of us individually in every meeting we attend? Have we devoted many moments to prayer, to close, earnest study concerning the very best course we can pursue as children of God to add such interest and earnestness and life to our meetings that our children shall love to attend them? Do we consider how much we dishonor God by our complaining testimonies, by relating our trials, temptations, backslidings, and our griefs? Do we realize how we carry a dark cloud with us, and shadow the pathway of others by such a course? We are bodies of darkness because our eye is not single. If the eye were single the clouds upon which we gaze, and of which we talk so much, would disappear; we should see a precious, loving, compassionate Redeemer, and catch the light from his countenance. We should be cheerful; heavenly peace would reign in our hearts, not inclosed as perfume in a bottle, but like the offering of Mary to Jesus, filling the house with its sweet fragrance. Peace would be in our homes; for wherever the love of Jesus reigns, there peace abides: and there will be also joy; for there is a holy calm and heavenly trust in God. <RH, April 14, 1885 par. 11>

The Sabbath--oh! make it the sweetest, the most blessed day of the whole week. Parents should not allow their children to be out with others in play or amusement. I have found that on the Sabbath-day many are indifferent, and do not know where their children are or what they are doing. Parents can and should give attention to their children, reading to them the most attractive portions of Bible history, educating them to reverence the Sabbath-day, keeping it according to the commandment. This cannot be done if the parents feel no burden to interest their children. But they can make the Sabbath a delight if they will take the proper course. The children can be interested in good reading or in conversation about the salvation of their souls. But they will have to be educated and trained. The natural heart does not love to think of God, of heaven, or of heavenly things. There must be a continual pressing back of the current of worldliness and inclination to evil, and a letting in of heavenly light. It takes line upon line, precept upon precept, here a little and there a little. <RH, April 14, 1885 par. 12>

The mother must keep her mind refreshed and stored with the promises and blessings of God's word, and also the forbidden things, that when her children do wrong she may present as a reproof the words of God, and show them how they are grieving the Spirit of God. Teach them that the approbation and smiles of Jesus are of greater value than the



praise or flattery or approval of the most wealthy, the most exalted, the most learned of the earth. Lead them to Jesus Christ day by day, lovingly, tenderly, earnestly. You must not allow anything to come between you and this great work. You cannot afford to give to visiting precious time that belongs to the training and encouragement of your children. Many of you feel interested for them, but not deeply enough to go to work yourselves. Like Eli you neglect your duty to control them; and as a result you see them pursuing an evil course. Your daughters may be growing forward and bold in their manners, and unbecoming in their deportment; your sons rough, learning bad habits, smoking or otherwise using tobacco because it is fashionable. Satan has preoccupied the garden of their hearts. He has sown his seed, to be harvested in sorrow by both parents and children. <RH, April 14, 1885 par. 13>

Let anything and everything be neglected rather than this important work. How can you ask God to convert your children when you have neglected your duty, and are remiss in doing the work that God has enjoined upon parents to do? Everything connected with the service of God should be made most attractive, but not by mixing self-indulgence and selfish gratification and worldly amusements with religious experience. Understand yourselves the way to the fountain where you may quench your thirst; then you can lead your dear children to the fountain that has refreshed you. Always bear a cheerful countenance. Stop fretting; stop worrying; stop reproving; and be cheerful. Be a living stone in God's building,--a stone emitting light. Then your children will see that Christians are not cold, lifeless, dull, and uninteresting. While they feel, as every child should, the curbing power of truth in the home and in the house of God, they will also feel its sweet peace and radiance upon their souls, affecting the life and character; for Christ is in the soul the hope of glory. <RH, April 14, 1885 par. 14>

## **April 21, 1885 Praise Due to the Creator.**

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**By Mrs. E. G. White.**  
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God is love. He has a care for the creatures he has formed. "Like as a father pitieth his children, so the Lord pitieth them that fear him." He has not designed that his creatures should be miserable. Have any of us duly considered how much we have to be thankful for? Do we remember that the mercies of the Lord are new every morning, and that his faithfulness faileth not? Do we acknowledge our dependence upon him, and express gratitude for all his favors? On the contrary, we too often forget that "every good and every perfect gift is from above, and cometh down from the Father of lights." Many experience needless unhappiness. They take their minds from Jesus, and center them too much upon self. They magnify small difficulties, and talk discouragements. They are guilty of the great sin of needless repining over God's providences. For all that we have and are, we are indebted to God. He has given us powers, that, to a certain extent, are similar to those which he himself possesses; and we should labor earnestly to develop these powers, not to please and exalt self, but to glorify him. <RH, April 21, 1885 par. 1>

We should not allow our minds to be swayed from allegiance to God. Through Christ we may and should be happy, and should acquire habits of self-control. Even the thoughts must be brought into subjection to the will of God, and the feelings under the control of reason and religion. Our imagination was not given us to be allowed to run riot and have its own way, without any effort at restraint and discipline. If the thoughts are wrong, the feelings will be wrong; and the thoughts and feelings combined make up the moral character. When we decide that as Christians we are not required to restrain our thoughts and feelings, we are brought under the influence of evil angels, and invite their presence and their control. If we yield to our impressions and allow our thoughts to run in a channel of suspicion, doubt, and repining, we shall be unhappy, and our lives will prove a failure. <RH, April 21, 1885 par. 2>

Man has been placed in a world of sorrow, care, and perplexity. He is placed here to be tested and proved as were Adam and Eve, that he may develop a right character, and bring harmony out of discord and confusion. There is much for us to do that is essential to our own happiness and that of others. And there is much for us to enjoy. Through Christ we are brought into connection with God. His mercies place us under continual obligation; feeling unworthy of his favors, we should appreciate even the least of them. <RH, April 21, 1885 par. 3>

This earth is the Lord's. Here it may be seen that nature, animate and inanimate, obeys his will. God created man a superior being; he alone is formed in the image of God, and is capable of partaking of the divine nature, of co-operating with his Creator and executing his plans; and he alone is found at war with God's purposes. <RH, April 21, 1885 par. 4>

How wonderfully, with what marvelous beauty, has everything in nature been fashioned. Everywhere we see the perfect works of the great Master-artist. The heavens declare his glory; and the earth, which was formed for the happiness of man, speaks to us of his matchless love. Its surface is not a monotonous plain; but grand old mountains

rise to diversify the landscape. There are sparkling streams and fertile valleys, beautiful lakes, broad rivers, and the boundless ocean. God sends the dew and the rain to refresh the thirsty earth. The breezes, that promote health by purifying and cooling the atmosphere, are controlled by his wisdom. He has placed the sun in the heavens to mark the periods of day and night, and by its genial beams to give light and warmth to the earth, causing vegetation to flourish. <RH, April 21, 1885 par. 5>

I call your attention to these blessings from the bounteous hand of God. Let the fresh glories of each new morning awaken praise in your hearts for these tokens of his loving care. But while our kind heavenly Father has given us so many things to promote our happiness, he has given us also blessings in disguise. He understands the necessities of fallen man; and while he has given us advantages on the one hand, on the other there are inconveniences which are designed to stimulate us to use the ability he has given us. These develop patient industry, perseverance, and courage. <RH, April 21, 1885 par. 6>

There are evils which man may lessen, but can never remove. He is to overcome obstacles, and make his surroundings instead of being molded by them. He has room to exercise his talents in bringing order and harmony out of confusion. In this work he may have divine aid if he will claim it. He is not left to battle with temptations and trials in his own strength. Help has been laid upon One who is mighty. Jesus left the royal courts of heaven, and suffered and died in a world degraded by sin, that he might teach man how to pass through the trials of life and overcome its temptations. Here is a pattern for us. <RH, April 21, 1885 par. 7>

As the benefits conferred upon his creatures by our heavenly Father are recounted, do you not feel reproved, dear brethren and sisters, for your ungrateful repining? God hears your murmurings. If there is a cloud in sight, if affliction comes upon you, how often you seem to forget that the sun ever shone. The Lord is merciful, gracious, and true. Do not shut up your hearts against melody and joy, dwelling only on the disagreeable features of your life. Hold thanksgiving services in your home, and recount with rejoicing the blessings that have been bestowed upon you. <RH, April 21, 1885 par. 8>

The power of the truth should be sufficient to sustain and console in every adversity. It is in enabling its possessor to triumph over affliction that the religion of Christ reveals its true value. It brings the appetites, the passions, and the emotions under the control of reason and conscience, and disciplines the thoughts to flow in a healthful channel. And then the tongue will not be left to dishonor God by expressions of sinful repining. <RH, April 21, 1885 par. 9>

Our Creator justly claims the right to do as he chooses with the creatures of his hand. He has a right to govern as he wills and not as man chooses. But he is not a severe judge, a harsh, exacting creditor. He is the very fountain of love, the giver of blessings innumerable. It should cause you the deepest grief that you have disregarded such love, and have not let gratitude and praise well up in your hearts for the marvelous goodness of God. We do not deserve all his benefits; but they are continued to us, notwithstanding our unworthiness and cruel ingratitude. Then cease to complain as though you were bond-servants under a hard taskmaster. Jesus is good. Praise him. Praise him who is the health of your countenance, and your God. <RH, April 21, 1885 par. 10>

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## April 28, 1885 Social Meetings.

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By Mrs. E. G. White.  
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Meetings for conference and prayer should not be made wearisome and tedious. If possible, all should be prompt to the hour appointed; and if there are dilatory ones, who are half an hour or even fifteen minutes behind the time, there should be no waiting. The meeting should open at the appointed hour, if possible, be there few or many present. If there are but two present, they can claim the promise. Formality and cold stiffness should be laid aside, and all should be prompt to duty. Upon common occasions, the seasons of prayer should not be of more than ten minutes' duration. If this exercise is prolonged, the worshipers become wearied mentally and physically, while they obtain but little spiritual strength and refreshment. After a change of position, and singing or exhortation, if any feel the burden of prayer, let them pray. <RH, April 28, 1885 par. 1>

All should feel it a Christian duty to pray short. Tell the Lord just what you want, without going all over the world. In private prayer, all have the privilege of praying as long as they desire, and of being as explicit as they please. They can pray for all their relatives and friends. The closet is the place to tell all their private difficulties, and trials, and temptations; but a common meeting to worship God is not the place to open the privacies of the heart. <RH, April 28, 1885 par. 2>

What is the object of assembling together? Is it to inform God, to instruct him by telling him all we know in prayer? We meet together to edify one another by an interchange of thoughts and feelings, to gather strength, and light, and courage, by becoming acquainted with one another's hopes and aspirations; and by our earnest, heartfelt prayers, offered up in faith, we receive refreshment and vigor from the Source of our strength. These meetings should be most precious seasons, and should be made interesting to all who have any relish for religious things. <RH, April 28, 1885 par. 3>

There are some, I fear, who do not take their troubles to God in private prayer, but reserve them for the prayer-meeting, and there do up their praying for several days. Such may be named conference and prayer-meeting killers. They emit no light; they edify no one. Their cold, frozen prayers and long, backslidden testimonies cast a shadow. All are glad when they get through, and it is almost impossible to throw off the chill and darkness which their prayers and exhortations bring into the meeting. <RH, April 28, 1885 par. 4>

Our meetings should be spirited and social, and not too long. Reserve, pride, vanity, and fear of man, should find no place there. Little differences and prejudices should not be taken with us to these meetings. "Ye are the light of the world," says the heavenly Teacher. As in a united family, simplicity, meekness, confidence, and love should exist in the hearts of brethren and sisters who meet to be refreshed and invigorated by bringing their lights together. All have not the same experience in their religious life; but those of diverse exercises come together, and with simplicity and humbleness of mind, talk out their experience. All who are pursuing the onward Christian course, should have, and will have, an experience that is living, that is new and interesting. A living experience is made up of daily trials, conflicts, and temptations, strong efforts and victories, and great peace and joy gained through Jesus. A simple relation of such experiences gives light, strength, and knowledge, that will aid others in their advancement in the divine life. The worship of God should be both interesting and instructive to those who have any love for divine and heavenly things. <RH, April 28, 1885 par. 5>

Jesus, the heavenly Teacher, did not hold himself aloof from the children of men, but in order to benefit them, he came from heaven to earth, where they were, that the purity and holiness of his life might shine upon the pathway of all, and light the way to heaven. The Redeemer of the world sought to make his lessons of instruction plain and simple, that all might comprehend them. He generally chose the open air for his discourses. No walls could inclose the multitude which followed him; but he had special reasons for resorting to the groves and the sea-side to give his lessons of instruction. He could there have a commanding view of the landscape, and make use of objects and scenes with which those in humble life were familiar, to illustrate the important truths he made known to them. With his lessons of instruction, he associated the works of God in nature. The birds which were caroling forth their songs without a care, the flowers of the valley glowing in their beauty, the lily that reposed in its purity upon the bosom of the lake, the lofty trees, the cultivated land, the waving grain, the barren soil, the tree that bore no fruit, the everlasting hills, the bubbling stream, the setting sun tinting and gilding the heavens,--all these he employed to impress his hearers with divine truth. He connected the works of God's finger in the heavens and upon the earth with the words of life he wished to impress upon their minds, that as they should look upon the wonderful works of God in nature, his lessons might be fresh in their memories. <RH, April 28, 1885 par. 6>

In all his efforts, Christ sought to make his teachings interesting. He knew that a tired, hungry throng could not receive spiritual benefit, and he did not forget their bodily needs. Upon one occasion he wrought a miracle to feed five thousand who had gathered to listen to the words of life which fell from his lips. Jesus regarded his surroundings, when giving his precious truth to the multitude. The scenery was such as would attract the eye, and awaken admiration in the breasts of the lovers of the beautiful. He could extol the wisdom of God in his creative works, and could bind up his sacred lessons by directing their minds through nature up to nature's God. Thus the landscape, the trees, the birds, the flowers of the valley, the hills, the lake, and the beautiful heavens, were associated in their minds with sacred truths, which would make them hallowed in memory as they should look upon them after their Lord's ascension to heaven. <RH, April 28, 1885 par. 7>

When Christ taught the people, he did not devote the time to prayer. He did not enforce upon them, as did the Pharisees, long, tedious ceremonies and prayers. He taught his disciples how to pray: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye." <RH, April 28, 1885 par. 8>

Christ impressed upon his disciples the idea that their prayers should be short, expressing just what they wanted, and no more. He gives the length and substance of their prayers, expressing their desires for temporal and spiritual blessings, and their gratitude for the same. How comprehensive this sample prayer! It covers the actual needs of all.

One or two minutes is long enough for any ordinary prayer. There may be instances where prayer is in a special manner indited by the Spirit of God, where supplication is made in the Spirit. The yearning soul becomes agonized, and groans after God. The spirit wrestles, as did Jacob, and will not be at rest without special manifestations of the power of God. This is as God would have it. <RH, April 28, 1885 par. 9>

But many offer prayer in a dry, sermonizing manner. These pray to men, not to God. If they were praying to God, and really understood what they were doing, they would be alarmed at their audacity; for they deliver a discourse to the Lord in the mode of prayer, as though the Creator of the universe needed special information upon general questions in relation to things transpiring in the world. All such prayers are as sounding brass and a tinkling cymbal. They are made of no account in heaven. Angels of God are wearied with them, as well as mortals who are compelled to listen to them. <RH, April 28, 1885 par. 10>

Jesus was often found in prayer. When the business and cares of the day were ended, and the weary were seeking rest, he resorted to the lonely groves or to the mountains, to make his requests known to his Father. We would not discourage prayer; for there is far too little praying and watching thereunto. And there is still less praying with the Spirit and the understanding also. Fervent and effectual prayer is always in place, and will never weary. Such prayer interests and refreshes all who have a love for devotion. <RH, April 28, 1885 par. 11>

Secret prayer is neglected, and this is why many offer such long, tedious, backslidden prayers when they assemble to worship God. They go over in their prayers a week of neglected duties, and pray round and round, hoping to make up for their neglect, and pacify their condemned consciences, which are scourging them. They hope to pray themselves into the favor of God. But frequently these prayers result in bringing other minds down to their own low level in spiritual darkness. If Christians would take home the teachings of Christ in regard to watching and praying, they would become more intelligent in their worship of God. <RH, April 28, 1885 par. 12>

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## **May 5, 1885 The Exalted Character of the Christian Profession.**

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**By Mrs. E. G. White.**  
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"Holiness becometh thine house, O Lord, forever."

The Lord made a special covenant with ancient Israel: "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation." He addresses his commandment keeping people in these last days, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." <RH, May 5, 1885 par. 1>

The followers of Christ are required to come out from the world, and be separate, and touch not the unclean, and they have the promise of being the sons and daughters of the Most High, members of the royal family. But if the conditions are not complied with on their part, they will not, cannot realize the fulfillment of the promise. A profession of Christianity is nothing in the sight of God; but true, humble, willing obedience to his requirements designates the children of his adoption, the recipients of his grace, the partakers of his great salvation. Such will be peculiar, a spectacle to the world, to angels, and to men. Their peculiar, holy character will be discernible, and will distinctly separate them from the world, with its affections and lusts. Those who are living branches of the heavenly Vine will partake of the sap and nourishment of the Vine. They will not be withered and fruitless branches, but will show life and vigor, and will flourish and bear fruit to the glory of God. They will be careful to depart from all iniquity, and to perfect holiness in the fear of God. <RH, May 5, 1885 par. 2>

There are few among us who answer to this description. Many love God in word, not in deed and in truth. Their course of action, their works, testify of them that they are not children of the light, but of darkness. Their works have not been wrought in God, but in selfishness, in unrighteousness. Their hearts are strangers to his renewing grace. They have not experienced the transforming power which leads them to walk even as Christ walked. <RH, May 5, 1885 par. 3>

Like ancient Israel, the church has dishonored her God by departing from the light, neglecting her duties, and abusing her high and exalted privilege of being peculiar and holy in character. Her members have violated their covenant to live for God and him only. They have joined with the selfish and world-loving. Pride, the love of pleasure, and sin have

been cherished, and Christ has departed. His Spirit has been quenched in the church. Satan works side by side with professed Christians; yet they are so destitute of spiritual discernment that they do not detect him. They have not the burden of the work. The solemn truths they profess to believe are not a reality to them. They have not genuine faith. Men and women will act out all the faith which they in reality possess. By their fruits ye shall know them. Not their profession, but the fruit they bear, shows the character of the tree. Many who have a form of godliness, whose names are on church books, have a spotted record in heaven. The recording angel has faithfully written their deeds. Every selfish act, every wrong word, every unfulfilled duty, and every secret sin, with every artful dissembling, is faithfully chronicled in the book of records kept by the recording angel. <RH, May 5, 1885 par. 4>

The words of Christ are plain: "Strive [agonize] to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Not all professed Christians are Christians at heart. There are sinners in Zion now, as there were anciently. Isaiah speaks of them in referring to the day of God: "The sinners in Zion are afraid; 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." <RH, May 5, 1885 par. 5>

There are hypocrites now who will tremble when they obtain a view of themselves. Their own vileness will terrify them in that day which is soon to come upon us,--a day when "the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Oh that terror might now lay hold upon them, that they might have a vivid sense of their condition, and arouse while there is mercy and hope, confess their sins, and humble their souls greatly before God, that he might pardon their transgressions and heal their backslidings! The people of God are unready for the fearful, trying scenes before us, unready to stand pure from evil and lust amid the perils and corruptions of this degenerate age. They have not on the armor of righteousness, and are unprepared to war against the prevailing iniquity. Many are not obeying the commandments of God; yet they profess so to do. If they would be faithful to obey all the statutes of God, they would have a power which would carry conviction to the hearts of the unbelieving. <RH, May 5, 1885 par. 6>

All have sufficient light to see their sins and errors, if they desired to do so, and earnestly wished to put them away, and to perfect holiness in the fear of Lord. God is too pure to behold iniquity. A sin is just as grievous in his sight in one case as in another. No exception will be made by an impartial God. If individuals pass over and cover up their sins, they will not be prospered of God. They cannot advance in the divine life, but will become darker and darker until the light of heaven will be entirely withdrawn. <RH, May 5, 1885 par. 7>

Those who profess godliness, yet are not sanctified by the truth which they profess, may become quite bold because they are able to conceal their sins from others, and because the judgments of God do not come in a visible manner upon them. They may appear to prosper in this world. They may deceive poor, short-sighted mortals, and be regarded as patterns of piety, while in their sins. But God cannot be deceived. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." Although the life of a sinner may be prolonged upon the earth, yet he shall have no place in the earth made new. He shall be of that number whom David mentions in his psalm: "For yet a little while, and the wicked shall not be; yea, thou shall diligently consider his place, and it shall not be. But the meek shall inherit the earth." <RH, May 5, 1885 par. 8>

Mercy and truth are promised to the humble and penitent, but judgments are prepared for the sinful and rebellious. "Justice and judgment are the habitation of Thy throne." A wicked and adulterous people will not escape the wrath of God, and the punishment they have justly earned. Man has fallen; and it will be the work of a lifetime, be it longer or shorter, to recover from that fall, and regain, through Christ, the image of the divine, which he lost by sin and continued transgression. God requires a thorough transformation of soul, body, and spirit, in order to regain the estate lost through Adam. The Lord mercifully sends rays of light to show man his true condition. If he will not walk in the light, he manifests a pleasure in darkness. He will not come to the light, lest his deeds shall be reprov'd. <RH, May 5, 1885 par. 9>

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Very many who profess to be servants of Christ are none of his. They are deceiving their souls to their own destruction. While they profess to be servants of Christ, they are not living in obedience to his will; they are obeying another master, working daily against the Master whom they profess to serve. "No man can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." <RH, May 5, 1885 par. 10>

Earthly and selfish interests engage the soul, mind, and strength of God's professed followers. To all intents and purposes, they are servants of mammon. They have not experienced a crucifixion to the world. But few among the many who profess to be Christ's followers can say in the language of the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "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." If willing obedience and true love characterize the lives of the people of God, their light will shine to the world with a holy brightness. <RH, May 5, 1885 par. 11>

The words which Christ addressed to his disciples were designed for all who should believe on his name: "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 under foot of men." A profession of godliness without the living principle is as utterly valueless as salt without its saving properties. An unprincipled professed Christian is a by-word, a reproach to Christ, a dishonor to his name. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." <RH, May 5, 1885 par. 12>

The good works of God's people have a more powerful influence than words. By their virtuous life and unselfish acts, the beholder is led to desire the same righteousness which produced so good fruit. He is charmed with that power from God which transforms selfish human beings into the divine image, and God is honored, his name glorified. But the Lord is dishonored and his cause reproached, when his people are brought into bondage to the world. Their only hope of salvation is to separate from the world, and zealously maintain their separate, holy, and peculiar character. Oh! why will not God's people comply with the conditions laid down in his word? If they would do this, they would not fail to realize the excellent blessings freely given of God to the humble and obedient. <RH, May 5, 1885 par. 13>

Perfection, holiness, nothing short of this, would give them success in carrying out the principles he has given them. Without this holiness, the human heart is selfish, sinful, and vicious. Holiness will lead its possessor to be fruitful and abound in all good works. He will never become weary in well-doing, neither will he look for promotion in this world. He will look forward for promotion to the time when the Majesty of heaven shall exalt the sanctified ones to his throne. Then shall he say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The Lord then enumerates the works of self-denial and mercy, compassion and righteousness, which they had wrought. Holiness of heart will produce right actions. It is the absence of spirituality, of holiness, which leads to unrighteous acts, to envy, hatred, jealousy, evil surmisings, and every hateful and abominable sin. <RH, May 5, 1885 par. 14>

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## **May 12, 1885 An Appeal to Ministers.**

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**By Mrs. E. G. White.**  
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In his second epistle to Timothy, Paul says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will." <RH, May 12, 1885 par. 1>

In order to accomplish the work which God requires of them, ministers need to be qualified for their position. The apostle Paul, in his letter to the Colossians, speaks thus concerning his ministry: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily." <RH, May 12, 1885 par. 2>

No less sacred appreciation of and devotion to the work of the ministry does God require of his servants who are living so near the end of all things. He cannot accept the work of laborers unless they realize in their own hearts the life

and power of the truth which they present to others. He will not accept of anything short of earnest, active, zealous heart-labor. Vigilance and faithfulness are required for this great work. God wants unselfish workmen, those who will labor with disinterested benevolence, and give their undivided interest to the work. <RH, May 12, 1885 par. 3>

But not all who profess to be called to teach the truth, are qualified for this sacred work. Some are far from meeting the mind and will of God. Some are slothful in temporal things, and their religious life is marked with spiritual sloth. Where there is a lack of persevering energy and close application in temporal matters and business transactions, the same deficiency will be apparent in spiritual things. Enduring energy and constant reliance upon God, are lacking in many who are laboring in the ministry. <RH, May 12, 1885 par. 4>

Some who profess to be called of God to labor in word and doctrine, are surrounded with backsliders and sinners, and yet feel no burden for their souls, but manifest an indifference in regard to their salvation. Some are so nearly asleep that they seem to have no sense of the work of a gospel minister. They do not consider that as spiritual physicians they are required to have skill in ministering to souls diseased with sin. The work of warning sinners, of weeping over them and pleading with them, has been neglected until many souls are past cure. Some have died in their sins, and will in the Judgment confront with reproaches of their guilt those who might have saved them, but who did not. Unfaithful ministers, what a retribution awaits you! God does not lightly regard a neglect of the work he has left his servants to do. <RH, May 12, 1885 par. 5>

Some are not close Bible students. They are disinclined to apply themselves diligently to the study of God's word. In consequence of this neglect, they have labored at great disadvantage, and have not, in their ministerial efforts, accomplished one-tenth of the work which they might have done, had they seen the necessity of closely applying their minds to the study of the word. They might have become so familiar with the Scriptures, so fortified with Bible arguments, that they could meet opponents and so present the reasons of our faith that the truth would triumph and silence their opposition. <RH, May 12, 1885 par. 6>

Many do not feel that they have no right to claim to be teachers unless they are thoroughly furnished by earnest, diligent study of the word of God. Some have neglected to obtain a knowledge of the simple branches of education. They misquote the Scriptures, and, by their apparent lack of qualification for the work they are trying to do, injure the cause of God and bring the truth into disrepute. These do not see the necessity of cultivating the intellect, of especially encouraging refinement without affectation, and of seeking to attain to the true elevation of Christian character. The certain and effectual means of attaining this is the surrender of the soul to God. He will direct the intellect and affections, so that they will center upon the divine and eternal; and then will they possess energy without rashness, for all the powers of the mind and of the whole being will be elevated, refined, and directed in the loftiest, holiest channel. From the lips of the heavenly Teacher were heard the words, "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." When this submission to God is made, true humility will grace every action, while at the same time those who are thus allied to God and his heavenly angels, will possess a becoming dignity savoring of heaven. <RH, May 12, 1885 par. 7>

Those who minister in the word must have as thorough a knowledge of that word as it is possible for them to obtain. They must be continually searching, praying, and learning, or the people of God will advance in the knowledge of his word and will, and leave these professed teachers far behind. Who will instruct the people when they are in advance of their teachers? All the efforts of such ministers are fruitless. There is need that the people teach them the word of God more perfectly, before they are capable of instructing others. <RH, May 12, 1885 par. 8>

Some might now have been thorough workmen, had they made a good use of their time, feeling that they would have to give an account to God for their misspent moments. They have displeased God because they have not been industrious. Self-gratification, self-love, and selfish love of ease, have kept them from good, withheld them from obtaining a knowledge of the Scriptures that they might be thoroughly furnished unto all good works. Some do not appreciate the value of time, and have idled away in bed the hours that might have been employed in the study of the Bible. There are a few subjects that they have dwelt upon the most, with which they are familiar, and upon these they can speak with acceptance; but they have in a great degree rested the matter here. They have not felt altogether satisfied with themselves, and have at times realized their deficiencies; yet they have not been sufficiently awakened to the crime of neglecting to become acquainted with the word of God, which they profess to teach. On account of their ignorance, the people are disappointed; they do not receive the intelligence which they might obtain from them, and which they expect to obtain from ministers of Christ. <RH, May 12, 1885 par. 9>

By rising early and economizing their moments, ministers can find time for a close investigation of the Scriptures. They must have perseverance, and not be thwarted in their object, but persistently employ their time in a study of the word, bringing to their aid the truths which other minds, through wearing labor, have brought out for them, and with diligent, persevering effort prepared to their hand. There are ministers who have been laboring for years, teaching the truth to others, while they themselves are not familiar with the strong points of our position. I beg of such to have done

with their idleness. It is a continual curse to them. God requires them to make every moment fruitful of some good to themselves or to others. "Not slothful in business; fervent in spirit; serving the Lord." "He also that is slothful in his work is brother to him that is a great waster." <RH, May 12, 1885 par. 10>

The Lord requires his servants to be energetic. It is not pleasing to him to see them listless and indolent. They profess to have the evidence that God has especially selected them to teach the people the way of life; yet frequently their conversation is not profitable, and they show that they have not the burden of the work upon them. Their own souls are not energized by the mighty truths which they present to others. Some preach these truths, which are of such weighty importance, in so listless a manner that they cannot affect the people. "Whatsoever thy hand findeth to do, do it with thy might." Men whom God has called must be trained to put forth effort, to work earnestly and with untiring zeal for him, to pull souls out of the fire. When ministers feel the power of the truth in their own souls, thrilling their own being, then will they possess power to affect hearts; they will show that they firmly believe the truths preached to others. They should keep before the mind the worth of souls, and the matchless depths of a Saviour's love. This will awaken the soul, so that with David they may say, "My heart was hot within me; while I was musing, the fire burned." <RH, May 12, 1885 par. 11>

The religion of Christ will be exemplified by its possessor in the life, in the conversation, in the works. Its strong principles will prove an anchor. Those who are teachers of the word should be patterns of piety, ensamples to the flock. Their example should rebuke idleness, slothfulness, and lack of industry and economy. The principles of religion exact diligence, industry, economy, and honesty. "Give an account of thy stewardship," will soon be heard by all. Brethren, what account could you render if the Master should now appear? Many of you are unready, and would surely be reckoned with the slothful servants. Precious moments are yet left you, and I entreat you to redeem the time.

(Concluded next week.) <RH, May 12, 1885 par. 12>

## May 19, 1885 An Appeal to Ministers.

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

Paul exhorted Timothy: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." What a weight of importance is here attached to the Christian life of the minister of God! What a necessity there is for his faithful study of the word, that he himself may be sanctified by the truth, and may be qualified to teach others. <RH, May 19, 1885 par. 1>

The ministers of Christ need a new anointing, that they may more clearly discern sacred things, and have clear conceptions of the holy, blameless character which they themselves must form in order to be ensamples to the flock. Nothing that we can do of ourselves, will bring us up to the high standard where God can accept us as his ambassadors. Only a firm reliance upon God, and a strong and active faith, will accomplish the work that he requires to be wrought in us. God calls for working men. It is continuance in well-doing that will form characters for heaven. In plainness, in faithfulness and love, we must appeal to the people to prepare for the day of God. Some will need to be entreated with earnestness before they will be moved: Let the labor be characterized by meekness and humility, yet by a fervor that will make these listless ones understand that these things are a reality, and that it is for them to choose life or death. The salvation of the soul is not a thing to be trifled with. The deportment of the laborer for God should be serious, and characterized by simplicity and true Christian politeness; yet he should be fearfully in earnest in the work which the Master has left him to do. Decided perseverance in a course of righteousness, disciplining the mind by religious exercises to love devotion and heavenly things, will bring the greatest amount of happiness. <RH, May 19, 1885 par. 2>

If we make God our trust, we have it in our power to control the mind in these things. Through continued exercise, it will become strong to battle with internal foes, and to subdue self, until there is a complete transformation, and the passions, appetite, and will are brought into perfect subjection. Then there will be daily piety at home and abroad, and when we engage in labor for souls, a power will attend our efforts. The humble Christian will have seasons of devotion which are not spasmodic, fitful, or superstitious; but calm and tranquil, deep, constant, and earnest. The love of God, the practice of holiness, will be pleasant when there is a perfect surrender to God. <RH, May 19, 1885 par. 3>

The reason why ministers of Christ are no more successful in their labors is, they are not unselfishly devoted to the



work. The interest of some is divided; they are double-minded. The cares of this life engage their attention, and they do not realize how sacred is the work of the minister. Such may complain of darkness, of great unbelief, of infidelity. This is because they are not right with God; they do not see the importance of making a full and entire consecration to him. They serve God a little, but themselves more. They pray but little. <RH, May 19, 1885 par. 4>

The Majesty of heaven, while engaged in his earthly ministry, was often in earnest prayer. Frequently he spent the entire night thus. His spirit was sorrowful as he felt the power of the darkness of this world, and he left the busy city and the noisy throng to seek a retired place for intercession with his Father. The Mount of Olives was the favorite resort of the Son of God. Frequently, after the multitude had left him for the retirement of the night, he rested not, though weary with the labors of the day. In the Gospel of John we read, "And every man went unto his own house. Jesus went unto the Mount of Olives." While the city was hushed in silence and his disciples had retired to obtain refreshment in sleep, his divine pleadings were ascending to his Father from the Mount of Olives, that his disciples might be kept from the evil influences which they would daily encounter in the world, and that his own soul might be strengthened and braced for the duties and trials of the coming day. All night, while his followers were sleeping, was their divine Teacher praying, while the dew and frost of night fell upon his bowed head. The disciples learned his favorite retreat, and often followed him. Therefore he did not always visit Olivet. For the same reason he chose the stillness of night, that there might be no interruption. <RH, May 19, 1885 par. 5>

The example of Christ is left on record for his followers. Jesus was himself a source of blessing and strength; he could heal the sick and raise the dead; he commanded even the tempests, and they obeyed him; he was unsullied with corruption, a stranger to sin; yet he endured agony which required help and support from his Father, and he prayed often with strong crying and tears. He prayed for his disciples and for himself, thus identifying himself with the needs, the weaknesses, and the failings which are common to humanity. He was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are. <RH, May 19, 1885 par. 6>

Are the ministers of Christ tempted and fiercely buffeted by Satan? so also was He who knew no sin. Christ, our example, turned to his Father in these hours of distress. He came to earth that he might provide a way whereby we could find grace and strength to help in every time of need, by following his example in frequent, earnest prayer. If the ministers of Christ will imitate this pattern, they will be imbued with his spirit, and angels will minister unto them. <RH, May 19, 1885 par. 7>

Angels ministered to Jesus, yet their presence did not make his life one of ease and freedom from severe conflict and fierce temptations. If ministers, while engaged in the work which the Master has appointed them to do, have trials and perplexities and temptations, should they be discouraged, when they know that there is One who has endured all these before them? Should they cast away their confidence because they do not realize all they expect from their labors? Christ labored earnestly for his own nation; but his efforts were despised by the very ones he came to save, and they put to death Him who came to give them life. <RH, May 19, 1885 par. 8>

All who stand unshrinkingly in the forefront of the battle, must feel the special warfare of Satan against them. As they realize his attacks, they will flee to the Stronghold. They will feel their need of special strength from God, and will labor in his strength; therefore the victories they gain will not exalt them, but lead them in faith to lean more securely upon the Mighty One. Deep and fervent gratitude to God is awakened in their hearts, and they are joyful in the tribulation which they experience while pressed by the enemy. These willing servants are gaining an experience and forming a character which will do honor to the cause of God. <RH, May 19, 1885 par. 9>

There is a sufficient number of ministers, but a great lack of laborers. Laborers, co-workers with God, have a sense of the sacredness of the work, and of the severe conflicts they must meet in order to carry it forward successfully. Laborers will not faint and despond in view of the labor, arduous though it may be. In the Epistle to the Romans, Paul says: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation 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." In him are all the treasures of wisdom and knowledge. We are without excuse if we fail to avail ourselves of the ample provisions made for us that we might be wanting in nothing. Shrinking from hardships, complaining under tribulation, makes the servants of God weak and inefficient in bearing responsibilities and burdens. <RH, May 19, 1885 par. 10>

The present is a season of solemn privilege and sacred trust. If these trusts are faithfully kept, great will be the reward when the Master shall say, "Give an account of thy stewardship." The earnest toil, the unselfish work, the patient, persevering effort, will be rewarded abundantly; Jesus will say, Henceforth I call you not servants, but friends, guests. The approval of the Master is not given because of the greatness of the work performed, because many things have

been gained, but because of the fidelity in even a few things. It is not the great results we attain, but the motives from which we act, that weigh with God. He prizes goodness and faithfulness more than the greatness of the work accomplished. <RH, May 19, 1885 par. 11>

Brethren, you are required to exemplify the truth in your life. But those who think that they have a work to do to teach others the truth are not all converted, and sanctified by the truth. Some have erroneous ideas of what constitutes a Christian, and of the means through which a firm religious experience is obtained; much less do they understand the qualifications which God requires ministers to possess. These men are unsanctified. They have occasionally a flight of feeling, which gives them the impression that they are indeed the children of God. This dependence upon impressions is one of the special deceptions of Satan. Those who are thus exercised make their religion a matter of circumstance. Firm principle is wanting. None are living Christians who have not a daily experience in the things of God, and who do not daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until he attains to perfection of Christian character, a full preparation for the finishing touch of immortality. <RH, May 19, 1885 par. 12>

The life of a true Christian is ever onward. There is no standing still nor going back. It is your privilege to be "filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." <RH, May 19, 1885 par. 13>

I entreat all, especially those who minister in word and doctrine, to make an unreserved surrender to God. Consecrate your lives to him, and be indeed ensamples to the flock. Be no longer content to remain dwarfs in spiritual things. Let your aim be nothing short of perfection of Christian character. Let your lives be unselfish and blameless, that they ever may be a living rebuke to those who are selfish, and whose affections seem to be upon their earthly treasure. God grant that you may be strengthened according to the riches of his glory, "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." <RH, May 19, 1885 par. 14>

## **May 26, 1885 A Cross in Accepting the Truth.**

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**By Mrs. E. G. White.**  
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The truth of God has never been popular with the world. The natural heart is ever averse to the divine teachings. Those who obey God will never be loved and honored by the world. From the lips of the Great Teacher, as he walked in humility among the children of men, were heard the words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Yes, we must follow our Exemplar. Did he seek for praise and honor of men? Oh, no! The Majesty of heaven, the King of glory, left his riches and splendor, his honor and glory, and, in order to save sinful man, condescended to a life of humiliation, poverty, and reproach. "For the joy that was set before him," he "endured the cross, despising the shame." <RH, May 26, 1885 par. 1>

Shall we, then, seek for the glory and honor of the world? I thank God that we must renounce the love of the world, and pride of heart, and everything which tends to idolatry, in order to be followers of the Man of Calvary. I present before you, my brethren and sisters, his self-denying life. Why are we so sensitive to trial and reproach, to shame and suffering, when our Lord has given us such an example? Who would wish to enter into the joy of their Lord while they were unwilling to partake of his sufferings? What! the servant unwilling to bear the suffering and shame which the Master unselfishly bore for him! Shall the servant shrink from a life of sacrifice by which he may secure eternal happiness in the Paradise of God? The language of my heart is, "Let me be a partaker with Christ of his sufferings, that I may finally share with him in his glory." <RH, May 26, 1885 par. 2>

Those who have no love for God will not love the children of God. Listen to the words of Christ: "Woe unto you, when all men shall speak well of you." "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven." "But woe unto you that are rich; for ye have

received your consolation." In the Gospel of John we read: "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you, out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." In his prayer for his disciples just before his crucifixion, Jesus said: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world." <RH, May 26, 1885 par. 3>

In his Epistle to the Romans, Paul beseeches his brethren, by the mercies of God, that they present their bodies a living sacrifice, holy, acceptable unto God, assuring them that this is their reasonable service. "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." James asks, "Know ye not that the friendship of the world is enmity with God?" And he declares, "Whosoever therefore will be a friend of the world is the enemy of God." <RH, May 26, 1885 par. 4>

Many are in danger of making shipwreck of faith. They feel that it is a condescension in them to receive unpopular truth; and, while accepting the truth, they seek, to quite a degree, to retain the spirit of the world. This they cannot do; for the friendship of the world is enmity with God. Says Paul, "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Our Saviour will accept nothing short of the whole heart, the entire affections. Those who desire to so live as to shun reproach, are seeking a position above that occupied by their suffering Lord while he was upon earth; and while engaged in this pursuit, they are separating from their Father in heaven, exchanging his love for that which is not worth obtaining. <RH, May 26, 1885 par. 5>

Some feel that they have made sacrifices to obey the truth, when they have not received and practiced the truth in its simplicity; they have not yielded their pride, their love of the approbation of an unbelieving world. They have not realized the importance of obeying the command, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you." I fear for such persons; I fear that their feet will slide, that they will refuse to walk in the humble, straight, and narrow way which leads to eternal life in the kingdom of glory. They see charms in this life. But Jesus seeks to win them from the world by presenting the attractions of heaven. He says, "You cannot have me and the world. Which will you choose? Will you sacrifice Him who died for you for the pride of life, for the treasures of this world? Choose between me and the world; for the world has no part in me." <RH, May 26, 1885 par. 6>

Vanity is one of the strongest principles of our fallen nature; and Satan is constantly appealing to it with success. Persons are not wanting who are ready to aid the great adversary in his work of destroying souls by flattering them as to their ability and the influence they could have in society, and to urge that it is a great pity for them to unite their interests with those of a people of humble faith. It is true that the masses who possess influence do not choose to sacrifice their worldly ambition, to separate their affections from the world, and to turn their footsteps into the narrow, humble path traveled by the world's Redeemer. They consider their talents and influence too precious to be devoted to the cause of God,--too precious to be used to glorify the Giver. For the temporal advantages they hope to gain, they sacrifice enduring riches. For the flattery of men they turn from the approval of the Lord, the maker of the heavens and the earth, and forfeit all right to the honor that comes from above. <RH, May 26, 1885 par. 7>

How few appreciate the blessings Jesus has brought within their reach by his life of unexampled suffering and his ignominious death. Says Paul: "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." "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." <RH, May 26, 1885 par. 8>

In the renewed heart there will be a fixed principle to obey the will of God because there is a love for what is just, and good, and holy. The mind will be an open medium, continually receiving light, grace, and truth from above, and communicating these blessings to others. The life of the Christian is not barren; he has his fruit unto holiness, and the end is everlasting life. But many stand halting between two opinions, undecided whether to serve God or the world. They are unreconciled to the humble work of God, and their influence is exerted in a wrong direction. Of those who profess the truth, few have an experimental knowledge of its sanctifying influence upon the heart. Their obedience and devotion are not in accordance with their light and privileges. They do not realize the obligation resting upon them to walk as children of the light and not as children of darkness. To all such I would say, Turn from the opinions of men to the law and to the testimony. Shut out every worldly consideration. Make your decisions for eternity. Weigh evidence

in this important time. <RH, May 26, 1885 par. 9>

We need not expect to escape trial and anguish in following our Saviour; for he has plainly told us that we shall suffer persecution. But earthly interests must be subservient to the eternal; for they can bear no comparison to the "durable riches of Christ." "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" <RH, May 26, 1885 par. 10>

Dear brethren and sisters, do not flatter yourselves that all obstacles to your worldly prosperity would be removed, were you to yield unpopular truth. Satan tells you this; it is his sophistry. But if the blessing of God rests upon you, you will prosper; if you turn from him, he will turn from you. Jesus knows all your wants, and he has left exceeding broad and precious promises. He says: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life." "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." <RH, May 26, 1885 par. 11>

These are precious promises. Can you not rely upon them? Can you not have implicit trust, knowing that He is faithful who has promised? Let your trembling faith grasp the promises of God. Bear your whole weight upon them with unwavering faith; for they will not, they cannot fail. <RH, May 26, 1885 par. 12>

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## June 2, 1885 The Twelve Spies.

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By Mrs. E. G. White.  
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The Lord commanded Moses to send men to search the land of Canaan, which he would give unto the children of Israel. A ruler of each tribe was to be selected for this purpose. They went, and after forty days returned from their search, and came before Moses and Aaron, and all the congregation of Israel, and showed them the fruit of the land. All agreed that it was a good land, and they exhibited the rich fruit which they had brought as evidence. One cluster of grapes was so large that two men carried it between them on a staff. They also brought of the figs, and the pomegranates, which grew there in abundance. After they had spoken of the fertility of the land, all but two spoke very discouragingly of their being able to possess it. They said that the people that dwelt in the land were very strong, and the cities were surrounded by great and high walls, and, more than all this, they saw the children of the giant Anak there. They then told how the people were situated around Canaan, and expressed doubts as to whether Israel would ever be able to possess the land <RH, June 2, 1885 par. 1>

As the people listened to this report, they gave vent to their disappointment in bitter reproaches and wailing. They did not wait to reflect, and reason that God, who had brought them out thus far, would certainly give them the land. They left God out of the question. They acted as though in the taking of the city of Jericho, the key to the land of Canaan, they must depend solely on the power of arms. God had declared that he would give them the country, and they should have fully trusted him to fulfill his word. But their unsubdued hearts were not in harmony with his plans. They did not reflect how wonderfully he had wrought in their behalf, bringing them out of their Egyptian bondage, cutting a path for them through the waters of the sea, and destroying the pursuing host of Pharaoh. <RH, June 2, 1885 par. 2>

Caleb and Joshua, the two who, of all the twelve spies, trusted in the word of God, rent their clothes in distress, when they perceived that these unfavorable reports had discouraged the whole camp. They endeavored to reason with them, but the congregation were filled with madness and disappointment, and refused to listen to these two men. Finally Caleb urged his way to the front, and his clear, ringing voice was heard above all the clamor of the multitude. He opposed the cowardly views of his fellow-spies, which had weakened the faith and courage of all Israel. <RH, June 2, 1885 par. 3>

He commanded the attention of the people, and they hushed their complaints for a moment to listen to him. He spoke of the land he had visited. Said he: "Let us go up at once; for we are well able to overcome it." But as he spoke, the unfaithful spies interrupted him, crying, "We be not able to go up against this people, for they are stronger than we!" <RH, June 2, 1885 par. 4>

These men, starting upon a wrong course, set their hearts against God, against Moses and Aaron, and against Caleb and Joshua. Every step they advanced in this wrong direction made them firmer in their design to discourage every attempt to possess the land of Canaan. They distorted the truth that their baneful influence might prevail. They

represented the climate as being unhealthful, and all the people of giant stature. Said they, "And there we saw the giants, the sons of Anak, which come of the giants, and we were in our own sight as grasshoppers, and so we were in their sight." <RH, June 2, 1885 par. 5>

The evil report had a terrible effect upon the people. They reproached Moses and Aaron bitterly. Some groaned and wailed, saying, "Would God that we had died in the land of Egypt! or Would God we had died in the wilderness!" Then their feelings rose against the Lord; they wept and mourned, saying, "Wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey. Were it not better for us to return into Egypt? And they said one to another: "Let us make a captain, and let us return into Egypt." <RH, June 2, 1885 par. 6>

Thus they manifested their disrespect for God and for the leaders he had appointed to conduct them. They did not ask the Lord what they should do, but said: "Let *us* make a captain." They took matters into their own hands, feeling themselves competent to manage their affairs without divine aid. They not only accused Moses of deception, but also God, in promising a land which they were not able to possess. They actually went so far as to appoint one of their number as a captain, to lead them back to the land of their suffering and bondage, from which God had delivered them with his strong arm of omnipotence. <RH, June 2, 1885 par. 7>

Moses and Aaron still remained prostrate before God in the presence of all the assembly, silently imploring divine mercy for rebellious Israel. Their distress was too deep for words. Again Caleb and Joshua press to the front, and the voice of Caleb once more rises in sorrowful earnestness above the complaints of the congregation: "The land which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land that floweth with milk and honey; only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us. Their defense is departed from them, and the Lord is with us. Fear them not." <RH, June 2, 1885 par. 8>

The Canaanites had filled up the measure of their iniquity, and the Lord would no longer bear with them. His defense being removed from them, they would fall an easy prey to the Hebrews. They were not prepared for battle, for they felt so strong that they deceived themselves with the idea that no army was formidable enough to prevail against them. Caleb reminded the people that by the covenant of God the land was insured to Israel. But their hearts were filled with madness, and they would hear no more. If only the two men had brought the evil report, and all the ten had encouraged them to possess the land in the name of the Lord, they would still have taken the advice of the two in preference to the ten, because of their wicked unbelief. <RH, June 2, 1885 par. 9>

But there were only two advocating the right, while ten were in open rebellion against their leaders and against God. The greatest excitement now raged among the people; their worst passions were aroused, and they refused to listen to reason. The ten unfaithful spies join them in their denunciations of Caleb and Joshua, and the cry is raised to stone them. The insane mob seize missiles with which to slay those faithful men. They rush forward with yells of madness, when, lo! the stones drop from their hands, a hush falls upon them, and they shake with terror. God has interposed to check their rash design. The glory of his presence, like a flame of light, illuminates the tabernacle. All the congregation behold the signal of the Lord. <RH, June 2, 1885 par. 10>

A mightier than they had revealed himself, and not one dared continue his resistance. Every murmurer was silenced. The spies who had brought the evil report, crouched terror-stricken and with bated breath. Moses now arose from his humiliating position, and entered the tabernacle to commune with God. Then the Lord proposed to immediately destroy this rebellious people. He desired to make of Moses a greater nation than Israel; but the meek leader of his people would not consent to this proposition. "And Moses said unto the Lord, Then the Egyptians shall hear it, for thou broughtest up this people in thy might from among them; and they will tell it to the inhabitants of this land, for they have heard that thou, Lord, art among this people, that thou, Lord, art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day-time in a pillar of cloud, and in a pillar of fire by night. Now, if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness." <RH, June 2, 1885 par. 11>

Moses again refuses to have Israel destroyed, and himself made a mightier nation than was Israel. This favored servant of God manifests his love for Israel, and shows his zeal for the glory of his Master and the honor of his people. Thou hast forgiven this people from Egypt even until now; thou hast been long-suffering and merciful hitherto toward this ungrateful nation; and however unworthy they may be, thy mercy is the same He pleads, Wilt thou not, therefore, spare them this once, and add this one more instance of divine patience to the many thou hast already given? <RH, June 2, 1885 par. 12>

Moses prevailed with God to spare the people; but because of their arrogance and unbelief, the Lord could not go with them to work in a miraculous manner in their behalf. Therefore, in his divine mercy, he bade them adopt the safest course, and turn back in the wilderness toward the Red Sea. He also decreed that, as a punishment for their rebellion,

all the adults who left Egypt, with the exception of Caleb and Joshua, should be forever excluded from Canaan. They had utterly failed to keep their promise of obedience to God, and this released him from the covenant that they had so repeatedly violated. He promised that their children should possess the goodly land, but their own bodies should be buried in the wilderness. And the ten unfaithful spies, whose evil report had caused Israel to murmur and rebel, were destroyed by the power of God, before the eyes of the people. <RH, June 2, 1885 par. 13>

When Moses made known to Israel the will of God concerning them, they seemed to sincerely repent of their sinful conduct. But the Lord knew that their sorrow was because of the result of their evil course, rather than a deep sense of their ingratitude and disobedience. But their repentance came too late; the just anger of God was awakened, and their doom was pronounced, from which there was no reprieve. When they found that the Lord would not relent in his decree, their self-will again arose, and they declared that they would not return into the wilderness. <RH, June 2, 1885 par. 14>

In commanding them to retire from the land of their enemies, God tested their apparent submission, and found it was not real. They knew that they had deeply sinned in allowing their rash feelings to control them, and seeking to slay the spies who had urged them to obey God. But they were only terrified to find that they had made a fearful mistake, the consequence of which would prove disastrous to themselves. Their hearts were unchanged, and they only needed an excuse to cause a similar outbreak. This presented itself when Moses, by the authority of God, commanded them to go back into the wilderness. <RH, June 2, 1885 par. 15>

They had rebelled against his commands when he bade them go up and take the land he had promised them, and now that he directed them to retreat from it, they were equally insubordinate, and declared they would go to battle with their enemies. They arrayed themselves in their warriors' dress and armor, and presented themselves before Moses, in their own estimation prepared for conflict, but sadly deficient in the sight of God and his sorrowful servant. <RH, June 2, 1885 par. 16>

When God directed them to go up and take Jericho, he promised to go with them. The ark containing his law was to be a symbol of himself. Moses and Aaron, God's appointed leaders, were to conduct the expedition under his watchful direction. With such supervision, no harm could have come to them. But now, contrary to the command of God and the solemn prohibition of their leaders, without the ark of God and without Moses, they march out to meet the armies of the enemy. <RH, June 2, 1885 par. 17>

During the time consumed by the Israelites in their wicked insubordination, the Amalekites and Canaanites had prepared for battle. The Israelites presumptuously challenged the foe that had not dared to attack them. But just as they had fairly entered the enemy's territory, the Amalekites and Canaanites met them in force and fiercely repulsed them, driving them back with great loss. The field of carnage was red with the blood of the Hebrews, and their dead bodies strewed the ground. They were utterly routed and defeated. Destruction and death was the result of their rebellious experiment. But the faith of Caleb and Joshua was richly rewarded. According to his word, God brought these faithful men into the land he had promised them. The cowards and rebels perished in the wilderness, but the righteous spies did eat of the grapes of Eschol. <RH, June 2, 1885 par. 18>

This history has an application to us as a people. The scenes of cowardly complaining and drawing back from action when there are risks to encounter, are re-enacted among us today. The same unwillingness is manifested to heed faithful reports and true counsel as in the days of Caleb and Joshua. The servants of God, who bear the burden of his cause, practicing strict self-denial and suffering privation for the sake of helping his people, are seldom better appreciated now than then. <RH, June 2, 1885 par. 19>

Ancient Israel was repeatedly tested and found wanting. Few received the faithful warnings given them of God. Darkness and unbelief does not decrease as we near the time of the second advent of Christ. Truth becomes less and less palatable to the carnally-minded; their hearts are slow to believe and tardy to repent. The servants of God might well become discouraged, were it not for the continual evidences their Master gives them of his wisdom and assistance. Long has the Lord borne with his people. He has forgiven their wanderings, and waited for them to give him room in their hearts; but false ideas, jealousy, and distrust have crowded him out. <RH, June 2, 1885 par. 20>

Thorough conversion is necessary among those who profess to believe the truth, in order for them to follow Jesus and obey the will of God; not a submission born of circumstances as was that of the terrified Israelites, when the power of the Infinite was revealed to them, but a deep and heart-felt repentance and renunciation of sin. Those who are but half converted are as a tree whose boughs hang upon the side of truth, but whose roots, firmly bedded in the earth, strike out into the barren soil of the world. Jesus looks in vain for fruit upon its branches; he finds nothing but leaves. <RH, June 2, 1885 par. 21>

Thousands would accept the truth, if they could do so without denying self; but this class would never build up the cause of God. These would never march out valiantly against the enemy, which is the world, the love of self, and the lusts of the flesh, trusting their divine Leader to give them the victory. The Church needs faithful Calebs and Joshuas,

who are ready to accept eternal life on God's simple conditions of obedience. Our churches are suffering for laborers. The world is our field. Missionaries are wanted in cities and villages that are more certainly bound by idolatry than are the pagans of the East who have never seen the light of truth. The true missionary spirit has deserted the churches that make so exalted a profession; their hearts are no longer aglow with love for souls, and a desire to lead them into the fold of Christ. We want earnest workers. Are there none to respond to the cry that goes up from every quarter: "Come over and help us"? <RH, June 2, 1885 par. 22>

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## June 9, 1885 Cheerful Obedience Required.

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By Mrs. E. G. White.  
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Abraham was an old man when he received the startling command from God to offer up his son Isaac for a burnt-offering. Abraham was considered an old man even in his generation. The ardor of his youth had faded away. It was no longer easy for him to endure hardships and brave dangers. In the vigor of youth, man may breast the storm with a proud consciousness of strength, and rise above discouragements that, later in life, when his steps are faltering toward the grave, would cause his heart to fail. But God, in his providence, reserved his last, most trying test for Abraham, until the burden of years was heavy upon him, and he longed for rest from anxiety and toil. The Lord spoke unto him, saying, "Take now thy son, thine only son, Isaac, whom thou lovest, and offer him for a burnt-offering." The heart of the old man stood still with horror. The loss of such a son by disease would have been most heart-rending to the fond father, and would have bowed his whitened head with sorrow; but he is commanded to shed the precious blood of that son with his own hand. It seemed to him a fearful impossibility. Yet God had spoken, and his word must be obeyed.

<RH, June 9, 1885 par. 1>

Abraham was stricken in years, but this did not excuse him from his duty. He grasped the staff of faith, and in dumb agony, took his child by the hand, and went out to obey the word of God. The grand old patriarch was human; his passions and attachments were like ours; he loved this boy, who was the solace of his old age, and unto whom the promise of the Lord had been given. But Abraham did not stop to question how God's promises could be fulfilled if Isaac was slain, he did not stay to reason with his aching heart; but he carried out the divine command to the very letter, till, just as the knife was about to be plunged into the quivering flesh of his child, the word came, "It is enough; now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me." <RH, June 9, 1885 par. 2>

This great act of faith is recorded on the pages of sacred history as an illustrious example to the end of time. Abraham did not plead that his old age should excuse him from obeying God. He did not say, "My hairs are gray, the vigor of my manhood is gone; who will comfort my waning life when Isaac is no more? How can an aged father spill the blood of an only son?" No, God had spoken, and man must obey without questioning or murmuring or fainting by the way. <RH, June 9, 1885 par. 3>

We need the faith of Abraham in our churches today, to lighten the darkness that gathers round them, shutting out the sweet sunlight of God's love and dwarfing spiritual growth. Age will never excuse us from obeying God. Our faith should be prolific of good works; for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks and gives his blessing. But he requires of us an entire surrender of the faculties. The mind and heart, the whole being, must be given to him, or we fall short of becoming true Christians. <RH, June 9, 1885 par. 4>

God has withheld nothing from man that can secure to him eternal riches. He has clothed the earth with beauty and furnished it for his use and comfort during his temporal life. He has given his Son to die for the redemption of a world that had fallen through sin and folly. Such matchless love, such infinite sacrifice, claims our strictest obedience, our holiest love, our unbounded faith; yet all these virtues, exercised to their fullest extent, can never be commensurate with the great sacrifice that has been offered for us. <RH, June 9, 1885 par. 5>

God requires prompt and unquestioning obedience of his law. But men are asleep or paralyzed by the deceptions of Satan, who suggests excuses and subterfuges, and conquers their scruples, saying, as he said to Eve in the garden, "Ye shall not surely die." Disobedience not only hardens the heart and conscience of the guilty one, but it tends to corrupt the faith of others. That which looked very wrong to them at first gradually loses this appearance by being constantly before them, till finally they question whether it is really sin, and unconsciously fall into the same error. <RH, June 9, 1885 par. 6>

We should not look in the face of duty and delay meeting its demands. Such delay gives time for doubts, unbelief

creeps in, the judgment is perverted, the understanding darkened. At length the reproofs of God's Spirit do not reach the heart of the deluded person, who has become so blinded as to think that they cannot possibly be intended for him or apply to his case. <RH, June 9, 1885 par. 7>

The precious time of probation is passing, and few realize that it is given them for the purpose of preparing for eternity. The golden hours are squandered in worldly pursuits, in pleasure, in absolute sin. God's law is slighted and forgotten; yet every statute is none the less binding; every transgression will bring its punishment. Love of gain leads to desecration of the Sabbath; yet the claims of that holy day are not abrogated or lessened. God's command is clear on this point; he has peremptorily forbidden us to labor upon the seventh day. He has set it apart as a day sanctified to himself. <RH, June 9, 1885 par. 8>

Many are the hindrances that lie in the path of those who would walk in obedience to the commandments of God. There are strong and subtle influences that bind them to the ways of the world; but the power of the Lord can break these chains. He will remove every obstacle from before the feet of his faithful ones, or give them strength and courage to conquer every difficulty, if they earnestly beseech his help. All hindrances will vanish before an earnest desire and persistent effort to do the will of God at any cost to self, even if life itself is sacrificed. Light from Heaven will illuminate the darkness of those who in trial and perplexity go forward, looking unto Jesus as the author and finisher of their faith. <RH, June 9, 1885 par. 9>

In ancient times God spoke to men by the mouth of prophets and apostles. In these days he speaks to them by the testimonies of his Spirit. There was never a time when God more earnestly instructed his people concerning his will, and the course that he would have them pursue, than now. But will they profit by his teachings? will they receive his reproofs and heed the warnings? God will accept of no partial obedience; he will sanction no compromise with self. <RH, June 9, 1885 par. 10>

Through Samuel, God commanded Saul to go and smite the Amalekites and utterly destroy all their possessions. But Saul only partially obeyed the command; he destroyed the inferior cattle, but reserved the best, and spared the wicked king. The next day he met the prophet Samuel, with flattering self-congratulations. Said he, "Blessed be thou of the Lord, I have performed the commandment of the Lord." But the prophet immediately answered, "What meaneth then the bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" <RH, June 9, 1885 par. 11>

Saul was confused, and sought to shirk responsibility by answering, "*They* have brought them from the Amalekites; for the *people* spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God, and the rest we have utterly destroyed." Samuel then reproved the king, reminding him of the explicit command of God directing him to destroy all things belonging to Amalek. He pointed out his transgressions, and declared that he had disobeyed the Lord. But Saul refused to acknowledge that he had done wrong; he again excused his sin by pleading that he had reserved the best cattle to sacrifice unto the Lord. <RH, June 9, 1885 par. 12>

Samuel was grieved to the heart by the persistency with which the king refused to see his sin and confess it. He sorrowfully asked, "Has the Lord as great a delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath rejected thee from being king." <RH, June 9, 1885 par. 13>

God has given us his commandments, not only to be believed, but to be obeyed. The great Jehovah, when he had laid the foundations of the earth, and dressed the whole world in the garb of beauty, and filled it with things useful to man, when he had created all the wonders of the land and sea, instituted the Sabbath, and made it holy. God blessed and sanctified the seventh day, because he rested upon it from his wondrous work of creation. The Sabbath was made for man, and God would have him put by his labor on that day, as he himself rested after his six days' work of creation. <RH, June 9, 1885 par. 14>

Those who reverence the commandments of Jehovah, after light has been given them in reference to the fourth precept of the decalogue, will obey it without questioning the feasibility or convenience of such obedience. God made man in his own image, and then gave him an example of observing the seventh day, which he sanctified and made holy. He designed that upon that day man should worship him, and engage in no secular pursuits. No one who disregards the fourth commandment, after becoming enlightened concerning the claims of the Sabbath, can be held guiltless in the sight of God. The example of Adam and Eve in the garden should sufficiently warn us against any disobedience of the divine law. <RH, June 9, 1885 par. 15>

The sin of our first parents in listening to the specious temptations of the enemy, brought guilt and sorrow upon the world, and led the Son of God to leave the royal courts of heaven and take a humble place on earth. He was subjected to insult, rejection, and crucifixion by the very ones he came to bless. What infinite expense attended that disobedience in the garden of Eden! The Majesty of heaven was sacrificed to save man from the penalty of crime. <RH, June 9, 1885 par. 16>



God will not more lightly pass over any transgressions of his law now than in the day when he pronounced judgment against Adam. The Saviour of the world raises his voice in protest against those who regard the divine commandments with carelessness and indifference. Said he, "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." <RH, June 9, 1885 par. 17>

At the very beginning of the fourth precept, God has said, "*Remember*," knowing that man, in the multitude of his cares and perplexities, would be tempted to excuse himself from meeting the full requirements of the law, or, in the press of worldly business, would forget its sacred importance. "Six days shalt thou labor and do all thy work." These words are very explicit; there can be no mistake. How dare any one venture to transgress a commandment so solemn and important? Has the Lord made an exception, by which some are absolved from the claims of the law he has given to the world? Are their transgression omitted from the book of record? Has he agreed to excuse their disobedience when the nations shall come before him for judgment? <RH, June 9, 1885 par. 18>

Let none for a moment deceive themselves with the thought that their sin will not bring its merited punishment. Their transgressions will be visited with the rod, because they have had the light, yet have walked directly contrary to it. "He that knoweth his master's will, and doeth it not, shall be beaten with many stripes." <RH, June 9, 1885 par. 19>

God has given man six days in which to do his own work, and carry on the usual business of his life. But the Lord claims one which he has set apart and sanctified. He gives it to man as a day in which he may rest from labor, and devote himself to worship and the improvement of his spiritual condition. What a flagrant outrage it is for man to steal the one sanctified day of Jehovah, and appropriate it to his own selfish purposes! <RH, June 9, 1885 par. 20>

It is the grossest presumption for mortal man to venture upon a compromise with the Almighty, in order to secure his own petty, temporal interests. It is as ruthless a violation of the law to occasionally use the Sabbath for secular business, as to entirely reject it; for it is making the Lord's commandments a matter of convenience. "I, the Lord thy God, am a jealous God," is thundered from Sinai! The Lord requires willing sacrifice. No partial obedience, no divided interest, is accepted by Him who declares that the iniquities of the fathers shall be visited upon the children to the third and fourth generation of them that hate him, and that he will show mercy unto thousands that love him and keep his commandments. <RH, June 9, 1885 par. 21>

## June 16, 1885 The Unity of the Church.

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By Mrs. E. G. White.  
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As all the different members of the human system unite to form the entire body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole. <RH, June 16, 1885 par. 1>

The advancement of the church is retarded by the wrong course of its members. Uniting with the church, although an important and necessary act, does not make one a Christian or insure salvation. We cannot secure a title to heaven by having our names enrolled upon the church books, while our hearts are alienated from Christ. We should be his faithful representatives on earth, working in unison with him. "Beloved, now are we the sons of God." We should keep in mind this holy relationship, and do nothing to bring dishonor upon our Father's cause. <RH, June 16, 1885 par. 2>

Our profession is an exalted one. As Sabbath-keeping Adventists, we profess to obey all God's commandments, and are looking for the coming of our Redeemer. A most solemn message of warning has been intrusted to God's faithful few. We should show by our words and works that we recognize the great responsibility laid upon us. Our light should shine so clearly that others can see that we glorify the Father in our daily lives; that we are connected with Heaven and are joint heirs with Jesus Christ; that when he shall appear in power and great glory, we shall be like him. <RH, June 16, 1885 par. 3>

We should every one feel our individual responsibility as members of the visible church and workers in the vineyard of the Lord. We should not wait for our brethren, who are as frail as ourselves, to help us along; for our precious Saviour has invited us to join ourselves to him, and unite our weakness to his strength, our ignorance to his wisdom, our unworthiness to his merits. <RH, June 16, 1885 par. 4>

None of us can occupy a neutral position; our influence will tell for or against. We are active agents for Christ or for the enemy. We either gather with Jesus or scatter abroad. True conversion is a radical change. The very drift of the mind and bent of the heart should be turned, and life become new again in Christ. <RH, June 16, 1885 par. 5>

God is leading out a people to stand in perfect unity upon the platform of eternal truth. Christ gave himself to the world "that he might purify unto himself a peculiar people, zealous of good works." This refining process is designed to purge the church from all unrighteousness and the spirit of discord and contention, that they may build up instead of tearing down, and concentrate their energies on the great work before them. God designs that his people should all come into the unity of faith. The prayer of Christ to his Father, just prior to his crucifixion, was that his disciples might be one, even as he was one with the Father, that the world might believe that he had sent him. This most touching and wonderful prayer reaches down the ages, even to our own day; for his words were, "Neither pray I for these alone, but for them also which shall believe on me through their word." <RH, June 16, 1885 par. 6>

How earnestly should the professed followers of Christ seek to answer this prayer in their lives. Many do not realize the sacredness of church relationship, and are loth to submit to restraint and discipline. Their course of action shows that they exalt their own judgment above that of the united church; and they are not careful to guard themselves, lest they encourage a spirit of opposition to its voice. <RH, June 16, 1885 par. 7>

Those who hold responsible positions in the church may have faults in common with other people, and may err in their decisions; but notwithstanding this, the church of Christ on earth has given to them an authority that cannot be lightly esteemed. Christ, after his resurrection, delegated power unto his church, saying, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." <RH, June 16, 1885 par. 8>

Church relationship is not to be lightly cancelled; yet some professed followers of Christ will threaten to leave the church when their path is crossed, or their voice has not the controlling influence which they think it deserves. True, in leaving the church, they themselves would be the greatest sufferers; for in withdrawing beyond the pale of its influence, they subject themselves to the full temptations of the world. <RH, June 16, 1885 par. 9>

Every believer should be whole-hearted in his attachment to the church. Its prosperity should be his first interest, and unless he feels under sacred obligation to make his connection with the church a benefit to it, in preference to himself, it can do far better without him. It is in the power of all to do something for the cause of God. There are some who spend a large amount for needless luxuries and to gratify appetite, but feel it a great tax to contribute means to sustain the church. They are willing to receive the benefit of its privileges, but prefer to leave others to pay the bills. Those who really feel a deep interest in the advancement of the cause, will not hesitate to invest money in the enterprise whenever and wherever it is needed. <RH, June 16, 1885 par. 10>

They should also feel it a solemn duty to illustrate in their characters the teachings of Christ, being at peace one with another, and moving in perfect harmony as an undivided whole. They should defer their individual judgment to the judgment of the body of the church. Many are living for themselves alone. They look upon their lives with great complacency, flattering themselves that they are blameless, when in fact they are doing nothing for God, and are living in direct opposition to his expressed word. The observance of external forms will never meet the great want of the human soul. A profession of Christ is not enough to stand the test of the day of Judgment. There should be a perfect trust in God, a child-like dependence upon his promises, and an utter consecration of self to his will. <RH, June 16, 1885 par. 11>

God has always tried his people in the furnace of affliction, in order to prove them firm and true, and purge them from all unrighteousness. After Abraham and his son had borne the severest test that could be imposed upon them, God spoke through his angel unto Abraham, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." This great act of faith causes the character of Abraham to shine forth with remarkable luster. It forcibly illustrates his perfect confidence in the Lord, from whom he withheld nothing, not even the son of promise. <RH, June 16, 1885 par. 12>

There is nothing too precious for us to give to Jesus. If we return to him the talents of means he has intrusted to our keeping, he will give more into our hands. Every effort we make for Christ will be rewarded by him; and every duty we perform in his name will minister to our own happiness. God surrendered his dearly beloved Son to the agonies of the crucifixion, that all who believe on him should become one through the name of Jesus. When we consider that Christ made so great a sacrifice to save men and bring them into unity one with another, even as he was united with the Father, what sacrifice is too great for his followers to make in order to preserve that unity? <RH, June 16, 1885 par. 13>

If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church trials dishonor our Redeemer. All these may be avoided if self is surrendered to God, and the followers of Jesus obey the voice of the church. Unbelief suggests that individual independence increases our importance, that it is weak to yield our own ideas of what is right and proper to the verdict of the church. But to yield to such feelings and views is unsafe, and will lead to anarchy and confusion. Christ saw that unity and Christian fellowship were necessary to the cause of God, therefore he enjoined these upon his disciples. And the history of Christianity from that time until now proves conclusively that in union only is there strength. Let individual judgment submit to the authority of the church. <RH, June 16, 1885 par. 14>

The apostles felt the necessity of strict unity, and they labored earnestly to this end. Paul exhorted his brethren in these words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." <RH, June 16, 1885 par. 15>

He addresses these words to his Philippian brethren: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." <RH, June 16, 1885 par. 16>

To the Romans he writes: "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God." "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." <RH, June 16, 1885 par. 17>

Peter wrote to the churches scattered abroad: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." <RH, June 16, 1885 par. 18>

And Paul, in one of his epistles to the Corinthians, says: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." <RH, June 16, 1885 par. 19>

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## June 23, 1885 The Influence of Worldliness.

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By Mrs. E. G. White.  
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Many of the people of God are stupefied by the spirit of the world, and are denying their faith by their works. They cultivate a love for money, for houses and lands, until it absorbs the powers of mind and being, and shuts out love for the Creator and for souls for whom Christ died. The god of this world has blinded their eyes; their eternal interests are made secondary; and brain, bone, and muscle are taxed to the utmost to increase their worldly possessions. And all this accumulation of cares and burdens is borne in direct violation of the injunction of Christ, who said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." They forget that he said also, "Lay up *for yourselves* treasures in heaven;" that in so doing they are working for their own interest. The treasure laid up in heaven is safe; no thief can approach nor moth corrupt it. But their treasure is upon the earth, and their affections are upon their treasure. In the wilderness, Christ met the great leading temptations that would assail man. There, single-handed, he encountered the wily, subtle foe, and overcame him. The first great temptation was upon appetite; the second, presumption; the third, love of the world. The thrones and kingdoms of the world, and the glory of them, were offered to Christ. Satan came with worldly honor, wealth, and the pleasures of life, and presented them in the most attractive light to allure and deceive. "All these things," said he to Christ, "will I give thee, if thou wilt fall down and worship me." Yet Christ repelled the wily foe, and came off victor. <RH, June 23, 1885 par. 1>

Man will never be tried by temptations as powerful as those which assailed Christ; yet Satan has better success in approaching him. "All this money, this gain, this land, this power, these honors and riches, will I give thee"--for what? The condition is seldom as plainly stated as it was to Christ,--"If thou wilt fall down and worship me." He is content to require that integrity shall be yielded, conscience blunted. Through devotion to worldly interests he receives all the homage he asks. The door is left open for him to enter as he pleases, with his evil train of impatience, love of self, pride, avarice, and dishonesty. Man is charmed, and treacherously allured on to ruin. <RH, June 23, 1885 par. 2>

The example of Christ is before us. He overcame Satan, showing us how we also may overcome. Christ resisted Satan with Scripture. He might have had recourse to his own divine power, and used his own words; but he said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." If the sacred Scriptures were studied and followed, the Christian would be fortified to meet the wily foe; but the word of God is neglected, and disaster and defeat follow. <RH, June 23, 1885 par. 3>

A young man came to Christ, and said, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus bade him keep the commandments. He replied, "All these things have I kept from my youth up; what lack I yet?" Jesus

looked with love upon the young man, and faithfully pointed out to him his deficiency in keeping the divine law. He did not love his neighbor as himself. His selfish love of riches was a defect, which, if not remedied, would debar him from heaven. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me." <RH, June 23, 1885 par. 4>

Christ would have the young man understand that he required nothing of him more than to follow the example that he himself, the Lord of heaven, had set. He left his riches and glory, and became poor, that man, through his poverty, might be made rich; and for the sake of these riches, he requires man to yield earthly wealth, honor, and pleasure. He knows that while the affections are upon the world, they will be withdrawn from God; therefore he said to the young man, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." How did he receive the words of Christ? Was he rejoiced that he could secure the heavenly treasure? Oh, no! "He went away sorrowful; for he had great possessions." To him riches were honor and power; and the great amount of his treasure made such a disposal of it seem almost an impossibility. <RH, June 23, 1885 par. 5>

This world-loving man desired heaven; but he wanted to retain his wealth, and he renounced immortal life for the love of money and power. Oh, what a miserable exchange! Yet many who profess to be keeping all the commandments of God are doing the same thing. <RH, June 23, 1885 par. 6>

Here is the danger of riches to the avaricious man; the more he gains, the harder it is for him to be generous. To diminish his wealth is like parting with his life; and he turns from the attractions of the immortal reward, in order to retain and increase his earthly possessions. Had he kept the commandments, his worldly possessions would not have been so great. How could he, while plotting and striving for self, love God with all his heart, and with all his mind, and with all his strength, and his neighbor as himself? Had he distributed to the necessities of the poor as their wants demanded, he would have been far happier, and would have had greater heavenly treasure, and less of earth upon which to place his affections. <RH, June 23, 1885 par. 7>

Christ has committed to each of us talents of means and of influence; and when he shall come to reckon with his servants, and all are called to the strictest account as to the use made of the talents intrusted to them, how will you, my brother, my sister, bear the investigation? Will you be prepared to return to the Master his talents doubled, laying before him both principal and interest, thus showing that you have been a judicious as well as faithful and persevering worker in his service? All will be rewarded in exact proportion to the fidelity, perseverance, and earnest effort made in trading with their Lord's goods; but the cases of many will be represented by the servant who wrapped his talent in a napkin, and buried it in the earth, that is, hid it in the world. <RH, June 23, 1885 par. 8>

God holds you as his debtor, and also as debtor to your fellow-men who have not the light of present truth. He has given you light, not to be hidden under a bushel, but to be set on a candlestick that all in the house may be benefited. Your light should shine to enlighten souls for whom Christ died. The grace of God ruling in your heart, and bringing your mind and thoughts into subjection to Jesus, would make you a power on the side of Christ and the truth. <RH, June 23, 1885 par. 9>

Said Paul, "I am debtor both to the Greeks and the Barbarians, both to the wise and the unwise." God had revealed his truth to Paul, and in so doing had made him a debtor to those who were in darkness to enlighten them. But many do not realize their accountability to God. They are handling their Lord's talents; they have powers of mind, that, if employed in the right direction, would make them co-workers with Christ and his angels. Many souls might be saved through their efforts, to shine as stars in the crown of their rejoicing. But they are indifferent to all this. Satan has sought, through the attractions of this world, to enchain them and paralyze their moral powers, and he has succeeded only too well. <RH, June 23, 1885 par. 10>

How can houses and lands compare in value with precious souls for whom Christ died? Through your instrumentality, dear brethren and sisters, these souls may be saved with you in the kingdom of glory; but you cannot take with you there the smallest portion of your earthly treasure. Acquire what you may, preserve it with all the jealous care you are capable of exercising, and yet the mandate may go forth from the Lord, and in a few hours a fire which no skill can quench, may destroy the accumulations of your entire life, and lay them a mass of smouldering ruins. You may devote all your talent and energy to laying up treasures on earth; but what will they advantage you when your life closes or Jesus makes his appearance? Just as much as you have been exalted here by worldly honors and riches to the neglect of spiritual life, just so much lower will you sink in moral worth before the tribunal of the great Judge. "What shall it profit a man, if he shall gain the whole world, and lose his own soul." <RH, June 23, 1885 par. 11>

The wrath of God will fall upon those who have served mammon instead of their Creator. But those who live for God and heaven, pointing out the way of life to others, will find that the path of the just is as the shining light, that shineth more and more unto the perfect day. And they will hear by and by the welcome invitation, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." The joy of Christ was that of seeing souls saved in his glorious kingdom; and for this joy he "endured the cross, despising the shame." But soon "he shall see of the travail of his soul,

and shall be satisfied." How happy will those be, who, having shared in his work, are permitted to share in his joy! <RH, June 23, 1885 par. 12>

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## June 30, 1885 The Word of the Lord Not to Be Disregarded.

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By Mrs. E. G. White.  
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The Lord gave Jeremiah a message of reproof to bear to his people, charging them with the continual rejection of his counsel: "I have spoken to you, rising early and speaking; but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers." He pleaded with them not to provoke him to anger with the work of their hands and the devices of their evil hearts; "but they hearkened not." <RH, June 30, 1885 par. 1>

Jeremiah then predicted the captivity of the Jews, as their punishment for not heeding the word of the Lord. The Chaldeans were to be used as the instrument by which God would chastise his disobedient people, whose punishment was to be in proportion to the light they had had, and the warnings they had despised and rejected. <RH, June 30, 1885 par. 2>

The Lord commanded Jeremiah to stand in the court of the Lord's house, and to speak unto all the people of Judah who came there to worship those things which he would give him to speak, that they might hearken, and turn from their evil ways. Then God would repent of the punishment which he had purposed to inflict upon them because of their wickedness. <RH, June 30, 1885 par. 3>

The Lord commanded Jeremiah to say to the people: "Thus saith the Lord, If ye will not hearken unto me, to walk in my law, which I have set before you, to hearken to the words of my servants the prophets, whom I sent unto you, both rising up early and sending them, but ye have not hearkened, then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth." They understood this reference to Shiloh, and the time when the Philistines overcame Israel, and the ark of God was taken. <RH, June 30, 1885 par. 4>

The sin of Eli consisted in passing lightly over the iniquity of his sons, who were in sacred office. His neglect to reprove and restrain his sons brought upon Israel a fearful calamity. The sons of Eli were slain, Eli himself lost his life, the ark of God was taken from Israel, and thirty thousand of the people were slain. All of these calamities occurred because sin was lightly regarded and allowed to remain among them. What a lesson is this to men holding responsible positions in the church of God! It warns them faithfully to remove the wrongs that dishonor the cause of truth. <RH, June 30, 1885 par. 5>

In the days of Samuel, Israel thought that the presence of the ark containing the commandments of God would insure them the victory over the Philistines, whether or not they repented of their wicked works. Just so, in Jeremiah's time, the Jews believed that a strict observance of the divinely appointed services of the temple would preserve them from a just punishment of their sinful course. <RH, June 30, 1885 par. 6>

The same danger exists today among the people who profess to be the depository of God's law. They are too apt to flatter themselves that the regard in which they hold the commandments will preserve them from the power of divine justice. They refuse to be reproved for evil, and charge the servants of God with being too zealous in putting sin out of the camp. A sin-hating God calls upon those who profess to keep his law to depart from all iniquity. Neglect to repent and to obey his word will bring as serious consequences upon God's servants today as did the same sin upon ancient Israel. There is a limit beyond which he will no longer delay his judgments. The desolation of Jerusalem stands as a warning before the eyes of modern Israel, that the corrections given through his chosen instruments cannot be disregarded with impunity. <RH, June 30, 1885 par. 7>

When the priests and the people heard the message that Jeremiah delivered to them in the name of the Lord, they were very angry, and declared that he should die. They were boisterous in their denunciations of him, crying, "Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord." Thus was the message of God despised, and the servant with whom he intrusted it threatened with death. The priests, the unfaithful prophets, and all the people turned in wrath upon him who would not speak to them smooth things and prophesy deceit. <RH, June 30, 1885 par. 8>

The princes of Judah heard concerning the words of Jeremiah, and they came up from the king's house and sat in the

entry of the Lord's house. "Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears. But Jeremiah stood boldly before the princes and the people, declaring: "The Lord sent me to prophesy against this house and against this city all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil he hath pronounced against you. As for me, behold I am in your hand; do with me as seemeth good and meet unto you. But know ye for certain that if ye put me to death, ye surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears. <RH, June 30, 1885 par. 9>

Had the prophet been intimidated by the threatening attitude of those high in authority, his message would have been without effect, and he would have lost his life. But the courage with which he discharged his painful duty commanded the respect of the people, and turned the princes of Israel in his favor. Thus God raised up defenders for his servant, who reasoned with the priests and false prophets, showing them how unwise would be the extreme measures which they advocated. <RH, June 30, 1885 par. 10>

The influence of these powerful persons produced a reaction in the minds of the people. Then the elders united in protesting against the decision of the priests regarding the fate of Jeremiah. They cited the case of Micah, who prophesied judgments upon Jerusalem, saying, "Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest." And they asked, "Did Hezekiah king of Judah and all Judah put him at all to death? Did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls." <RH, June 30, 1885 par. 11>

Through the pleading of these men of influence the prophet's life was spared; although many of the priests and false prophets, unable to endure the truths that he uttered, exposing their wickedness, would have been pleased had he been put to death on the plea of sedition. <RH, June 30, 1885 par. 12>

But Israel remained unrepentant; and the Lord saw that they must be punished for their sins. He had long delayed his judgments because of his unwillingness to humiliate his chosen people, and had pleaded with them to return to their allegiance. He had brought them out of bondage that they might faithfully serve him, the only living and true God; but they had wandered into idolatry, they had slighted his warnings given them by his prophets. Yet he had deferred his chastisement, and had given them opportunity after opportunity to repent and avert the retribution for their sins. Through his chosen prophet, he had set before them in clear and positive terms the only course by which they could escape the punishment which they deserved,--a full repentance of their sins, and a turning from the evil of their ways. But they would not heed his warnings and reproofs, and now he would visit his displeasure upon them, as a last effort to check them in their course of transgression. <RH, June 30, 1885 par. 13>

In these days he has instituted no new plan to preserve the purity of his people. As of old, he entreats the erring ones who profess his name to repent and turn from their evil ways. Now, as then, by the mouth of his chosen servants he predicts the dangers before them. He sounds the note of warning and reproves sin just as faithfully as in the days of Jeremiah. But the Israel of our time have the same temptations to scorn reproof and hate counsel as had ancient Israel. They too often turn a deaf ear to the words that God has given his servants for the benefit of those who profess the truth. Though the Lord in mercy withholds for a time the retribution of their sin, as in the days of Jeremiah, he will not always stay his hand, but will visit iniquity with righteous judgment. <RH, June 30, 1885 par. 14>

"He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding." "Blessed is the man who thou chastenest, O Lord, and teachest him out of thy law." "For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth." <RH, June 30, 1885 par. 15>

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## July 14, 1885 Proper Education.

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By Mrs. E. G. White.  
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It is the nicest work ever assumed by men and women to deal with youthful minds. The greatest care should be taken in the education of youth to vary the manner of instruction so as to call forth the high and noble powers of the mind. Parents and teachers of schools are certainly disqualified to educate children properly, if they have not first learned the lessons of self-control, patience, forbearance, gentleness, and love. What an important position for parents, guardians, and teachers! There are very few who realize the most essential wants of the mind, and how to direct the developing

intellect, the growing thoughts and feelings of youth. <RH, July 14, 1885 par. 1>

There is a period for training children, and a time for educating youth. And it is essential that both of these be combined to a great degree in the schools. Children may be trained for the service of sin, or for the service of righteousness. The early education of youth shapes their character in this life and in their religious life. Solomon says, "Train up a child in the way he should go, and when he is old, he will not depart from it." This language is positive. The training which Solomon enjoins is to direct, educate, and develop. In order for parents and teachers to do this work, they must themselves understand "the way the child should go." This embraces more than merely having a knowledge of books. It takes in everything that is good, virtuous, righteous, and holy. It comprehends the practice of temperance, godliness, brotherly kindness, and love to God, and to each other. In order to attain this object, the physical, mental, moral, and religious education of children must have attention. <RH, July 14, 1885 par. 2>

In households and in schools the education of children should not be like the training of dumb animals; for children have an intelligent will, which should be directed to control all their powers. The dumb animals need to be trained; for they have not reason and intellect. The human mind must be taught self-control. It must be educated to rule the human being, while the animal is controlled by the master. The beast is trained to be submissive to his master. The master is mind, judgment, and will, for his beast. A child may be so trained as to have, like the beast, no will of his own. His individuality may even be submerged in the one who superintends his training, and the will is to all intents and purposes subject to the will of the teacher. <RH, July 14, 1885 par. 3>

Children who are thus educated will ever be deficient in moral energy and individual responsibility. They have not been taught to move from reason and principle. Their will was controlled by another, and the mind was not called out, that it might expand and strengthen by exercise. They were not directed and disciplined with respect to their peculiar constitution and capabilities of mind, to put forth their strongest powers when required. Teachers should not stop here, but give especial attention to the cultivation of the weaker faculties that all the powers may be brought into exercise, and carried forward from one degree of strength to another, that the mind may attain due proportions. <RH, July 14, 1885 par. 4>

There are many families of children who appear to be well trained, while under the training discipline; but when the system, which has held them to set rules, is broken up, they seem to be incapable of thinking, acting, or deciding, for themselves. These children have been so long under iron rule, not allowed to think and act for themselves in those things in which it was highly proper that they should, that they have no confidence in themselves to move out upon their own judgment, having an opinion of their own. And when they go out from their parents, to act for themselves, they are easily led by others' judgment in the wrong direction. They have not stability of character. Their minds have not been properly developed and strengthened by being thrown upon their own judgment, as fast and as far as practicable. So long have their minds been absolutely controlled by their parents that they rely wholly upon them. Their parents were mind and judgment for their children. <RH, July 14, 1885 par. 5>

On the other hand, the youth should not be left to think and act independent of the judgment of their parents and teachers. Children should be taught to respect experienced judgment, and be guided by their parents and teachers. They should be so educated that their minds will be united with the minds of their parents and teachers, and they be so instructed that they can see the propriety of heeding their counsel. And when they go forth from the guiding hand of their parents and teachers, their characters will not be like the reed trembling in the wind. <RH, July 14, 1885 par. 6>

The severe training of youth, without properly directing them to think and act for themselves, as their own capacity and turn of mind would allow, that by this means they might have growth of thought and feelings of self-respect, and confidence in their own abilities to perform, will ever produce a class that are weak in mental and moral power. And when they stand in the world to act for themselves, they will reveal the fact that they were trained, like the animals, and not educated. Their wills, instead of being guided, were forced into subjection by harsh discipline of parents and teachers. <RH, July 14, 1885 par. 7>

Parents and teachers who boast of having complete control of the mind and will of the children under their care would cease their boastings could they trace out the future life of these children who are thus in subjection by force and through fear. These are almost wholly unprepared to engage in the stern responsibilities of life. When these youth are no longer under their parents and teachers, and are compelled to think and act for themselves, they are almost sure to take a wrong course, and yield to the power of temptation. They do not make this life a success. And the same deficiencies are seen in their religious life. Could the instructors of youth have the future result of their mistaken discipline mapped out before them, they would change their plan of action in the education of children and youth. That class of teachers who are gratified that they have almost complete control of the will of their scholars are not the most successful teachers, although the appearance for the time being may be flattering. <RH, July 14, 1885 par. 8>

God never designed that one human mind should be under the complete control of another human mind. And those who make efforts to have the individuality of their pupils submerged in themselves, and they be mind, will, and

conscience for their pupils, assume fearful responsibilities. These scholars may, upon certain occasions, appear like well-drilled soldiers. But when this restraint is removed, there will be seen a want of independent action from firm principle existing in them. But those who make it their object to so educate their pupils that they may see and feel that the power lies in themselves to make men and women of firm principle, qualified for any position in life, are the most useful and permanently successful teachers. Their work may not show to the very best advantage to careless observers, and their labors may not be valued as highly as the teacher's who holds the will and mind of his scholars by absolute authority; but the future lives of the pupils will show the fruits of the better plan of education. <RH, July 14, 1885 par. 9>

There is danger of both parents' and teachers' commanding and dictating too much, while they fail to come sufficiently into social relation with their children or their scholars. They often hold themselves too much reserved, and exercise their authority in a cold, unsympathizing manner, which cannot win the hearts of their children and pupils. If they would gather the children close to them, and show that they love them, and manifest an interest in all their efforts, and even in their sports, and sometimes be even a child among children, they would make the children very happy, would gain their love, and win their confidence. And the children would sooner respect and love the authority of their parents and teachers. <RH, July 14, 1885 par. 10>

The principles and habits of the teacher should be considered of greater importance than even his literary qualifications. If the teacher is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars. In order to exert the right influence, he should have perfect control over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and acts. He should have firmness of characters; then can he mold the minds of his pupils, as well as instruct them in the sciences. The early education of youth generally shapes their character for life. Those who deal with the young should be very careful to call out the qualities of the mind, that they may better know how to direct their powers, and that they may be exercised to the very best account. <RH, July 14, 1885 par. 11>

The system of education in generations back has been destructive to health and even life itself. Five hours each day many young children have passed in school rooms not properly ventilated, nor sufficiently large for the healthful accommodation of the scholars. The air of such rooms soon becomes poison to the lungs that inhale it. Little children, whose limbs and muscles are not strong, and their brains undeveloped, have been kept confined in-doors to their injury. Many have but a slight hold on life to begin with. Confinement in school from day to day makes them nervous and diseased. Their bodies are dwarfed because of the exhausted condition of the nervous system. And if the lamp of life goes out, the parents and teachers do not consider that they had any direct influence in quenching the vital spark. When standing by the graves of their children, the afflicted parents look upon their bereavement as a special dispensation of Providence. By inexcusable ignorance, their own course had destroyed the lives of their children. Then to charge their death to Providence is blasphemy. God wanted the little ones to live and be disciplined, that they might have beautiful characters, to glorify him in this world, and praise him in the better world. In order to be in accordance with fashion and custom, many parents have sacrificed the health and life of their children. <RH, July 14, 1885 par. 12>

Parents and teachers, in taking the responsibilities of training these children, do not feel their accountability before God to become acquainted with the physical organism, that they may treat the bodies of children and pupils in a manner to preserve life and health. Thousands of children die because of the ignorance of parents and teachers. Mothers will spend hours over needless work upon their own dress and that of their children, to fit them for display, who plead that they cannot find time to read, and obtain information necessary to take care of the health of their children. They think it less trouble to trust their bodies to the doctors. <RH, July 14, 1885 par. 13>

To become acquainted with our wonderful organism, the stomach, liver, bowels, heart, bones, muscles, and pores of the skin, and to understand the dependence of one organ upon another, for the healthful action of all, is a study that most mothers have no interest in. The influence of the body upon the mind, and the mind upon the body, she knows nothing of. The mind, which allies finite to the infinite, she does not seem to understand. Every organ of the body was made to be servant to the mind. The mind is the capital of the body. Children are allowed flesh-meats, spices, butter, cheese, pork, rich pastry, and condiments generally. They are allowed to eat irregularly, and to eat between meals, of unhealthful food, which do their work of deranging the stomach, and exciting the nerves to unnatural action, and enfeeble the intellect. Parents do not realize that they are sowing the seeds which will bring forth disease and death.

<RH, July 14, 1885 par. 14>

Many children have been ruined for life by urging the intellectual, and neglecting to strengthen the physical. Many have died in their childhood because of the course pursued by injudicious parents, and teachers of the schools, in forcing their young intellects by flattery or fear, when they are too young to see the inside of a school room. Their minds have been taxed by lessons, when they should not have been called out, but kept back until the physical constitution was strong enough to endure mental effort. Small children should be left free as lambs to run out of doors, to be free and happy, and be allowed the most favorable opportunities to lay the foundation for sound constitutions.



Parents should be their only teachers until they have reached eight or ten years of age. They should open before their children God's great book of nature as fast as their minds can comprehend it. <RH, July 14, 1885 par. 15>

The mother should have less love for the artificial in her house, and in the preparation of her dress for display, and find time to cultivate, in herself and in her children, a love for the beautiful buds and opening flowers, and call the attention of her children to their different colors and variety of forms. She can make her children acquainted with God, who made all the beautiful things which attract and delight them. She can lead their young minds up to their Creator, and awaken in their young hearts a love for their heavenly Father, who has manifested so great love for them. Parents can associate God with all his created works. Among the opening buds and flowers and nature's beautiful scenery in the open air should be the only school room for children up to eight or ten years of age. And the treasures of nature should be their chief text-book. These lessons, imprinted upon the minds of young children, among the pleasant, attractive scenes of nature, will not be soon forgotten. <RH, July 14, 1885 par. 16>

It is a duty we owe to our Creator to cultivate and improve upon the talents he has committed to our trust. Education will discipline the mind and develop its powers, and understandingly direct them, that we may be useful in advancing the glory of God. <RH, July 14, 1885 par. 17>

## August 18, 1885 Our Lord's Command to Watch

\*[A sermon delivered at Healdsburg (Cal.) College, March 14, 1885.]

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By Mrs. E. G. White.  
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Text.--Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded his porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch. Mark 13:33-37. <RH, August 18, 1885 par. 1>

In these words of the Saviour is brought before our minds the importance of being always on guard. And when we take into consideration the value of these words, uttered by Him whom we expect soon to see coming in the clouds of heaven with power and with great glory, we should be vigilant, lest he come and find us sleeping; and hence the admonition, "Watch," "watch; . . . lest coming suddenly he find you sleeping." There is no safety in a state of stupor or calm indifference. There is no safety in placing our affections upon the earth or earthly things. We want to work for our best interest, not only for time but for eternity. We should act like sensible men and women, working not from impulse, nor from passion, but from an exalted sense of duty. We do not want a sensational nor an emotional religion, but one that leads to the performance of sacred duties, and that brings us into daily communion with God,--a religion that enlists in his service all our powers and all that we possess; one that leads us to do his will, and not our own; to forsake our carnal inclinations, and be led by the divine mind. <RH, August 18, 1885 par. 2>

There is an important work for every one to do; and that work must be performed with reference to the decisions of the Judgment and the coming of the Son of man in the clouds of glory. Whatever else may take our attention in the common affairs of life, we want to constantly be mindful of our duty and obligation to God. The things of God must not be suffered to drop out of mind, though a thousand other things may press themselves upon our attention. Our great work here is to press the triumphs of the cross of Christ to the very gates of the enemy. Such a work requires untiring vigilance. And to do this, we must have a living connection with Jesus, the great conqueror. <RH, August 18, 1885 par. 3>

Christ said to his disciples: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." This is the work we have to do, let our light shine, that others may see our good works, and glorify God. This is one of the express claims which is binding upon us, to keep all the commandments of God; and this claim is to be satisfied only by a thorough obedience to his divine law, in the first four precepts of which is set forth the duty of loving God supremely, and in the last six, our duty to our fellow-men. This holy law of rectitude and right, how just are all its requirements! We must acknowledge its claims, and seek to form characters that will be in harmony with the will of Him who gave it, doing all we can to help others do the same. If we are indifferent to his claims, we not only imperil our own souls but those of others around us. <RH, August 18, 1885 par. 4>

Some seem to think that there is a certain amount of virtue in expressing their dissatisfaction in whatever is being

done by others; and those who do the least to properly represent the cause of the Master, and who will not bear responsibilities, are the very ones that will do the most grumbling. To them things either go too slow or too fast. Some one takes hold of the truth; they take upon themselves the work of criticising them. They neglect the interest of their own souls, neglect to make straight paths for their own feet. They fix their eyes upon the errors of their brethren, talk about them, exaggerate them, brood over them, and live upon them; and it is like living upon husks; they receive no strength, and their souls are as destitute of the love of God as were the hills of Gilboa of dew or rain. <RH, August 18, 1885 par. 5>

There was Judas; Christ permitted him to be a member of the church, notwithstanding his covetous, avaricious character. He had some traits that might have been used to the glory of God; but he did not try to overcome the defects in his character. Christ bore with him long and patiently, setting before him in his lessons general principles; but he failed again and again, until finally all the strength of his moral powers was gone. He had the same lessons set before him that were given to the other apostles, which would have set him right had he made a right use of them; but he did not sustain a right relation to Heaven. Christ knew his true condition, and gave him an opportunity. He connected John with the church, not because John was above human frailties, but that he might bind him to his great heart of love. If John overcame his defects of character, he would stand as a light to the church. Peter, if he corrected his faults, would inherit the promises of God. And Jesus said to him, after his resurrection, notwithstanding that he had but a few days before denied him, "Feed my sheep," and "Feed my lambs." He could trust Peter now; for he had obtained an experience in the things of God, he had found out that he could trust no longer in his own strength, that his strength must be in God. <RH, August 18, 1885 par. 6>

You know how it was with John; when he saw his Master slighted by the Samaritans, he was indignant, and inquired of Jesus if they should not call down fire from heaven upon his enemies; but Christ said he had "not come to destroy men's lives, but to save them." John was constantly learning to copy the life of Jesus. He was learning in Christ's school. He says, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Thus it was, lesson after lesson Christ gave to his disciples, that they might know the will of the Father, and shine as lights in the world. John and Peter were men whom God could trust, but Judas was not. They had received and heeded the lessons, and gained the victory; but Judas had failed at every trial. He saw his faults, but instead of correcting them revenged himself by picking flaws in others around him. And you see by his sad fate, my brethren, that that is not a safe business for the sons and daughters of God to engage in. I counsel you to be kind, to be courteous, to let no feelings arise against your enemies. You can gain no spiritual strength by talking about the defects of those around you; but if you continue to do this, like Judas you will eventually separate yourselves from God and his work. Paul says to Timothy, "Take heed unto thyself;" that is, seek God first for thyself. Let us individually turn our attention to ourselves, diligently guard our own souls, and set a Christ-like example before those whom we would criticise. <RH, August 18, 1885 par. 7>

Let us remember that others' faults and defects are very poor food. Christ said, "If ye shall eat my flesh and drink my blood," ye shall have eternal life. We must grow up into Christ, we must be partakers of his divine nature. Just as the branch is joined to the vine, and partakes of the nature of the vine, so we must be daily receiving nourishment from the True Vine, our Lord Jesus Christ. We must be in Christ and he in us; then the defects will disappear from our characters. The closer we live to Jesus, the more we shall reflect in words and character his image. And the farther we separate from God, the farther we live away from the light of life, and, as the sure result, become perverse, dictatorial, hard-hearted. We should make it a life work to gather up the divine rays of light that come from the throne of God, and scatter them upon the pathway of others. Many choose the darkness, and walk in it. If you separate from Jesus and walk in the darkness, where he cannot impart his strength to you, you are alone to blame; and then you complain of your cold and fruitless lives. Jesus does not want you to be unhappy. I beseech you, come close to him, and freely receive from him his grace and peace and love, that you may be filled with light, and go forth shedding that light upon all around. When you have sanctified your own life, your every act will be to attract others, not to yourself, but to Jesus. <RH, August 18, 1885 par. 8>

It is in this time of probation that we are to prepare either for eternal life in glory, or for perdition. It is here that we are engaged in the work of character-building; and if we succeed, we shall merit from the Master the welcome, "Well done, thou good and faithful servant." Christ has gone into the most holy department, and has left us word to watch and pray, lest he return suddenly and find us sleeping. The character which we are now making will come in review before God before Christ leaves the sanctuary. Here God will see what characters we have been building for time and eternity. How shall we stand before the great Eternal? How many sheaves will we have brought to the Master through our earnest efforts? <RH, August 18, 1885 par. 9>

To every man is given his work, and that work is not to be looking for faults in others, nor to be seeking to imitate the world. Says the apostle, "Ye are dead, and your life is hid with Christ in God." This means more than we think it does;

dead to worldly interests, dead to worldly ambitions. What a position is this! Christ died that all heaven might be brought within our reach, that we might through such a divine provision be able to form characters for the future immortal life. We now have it our work to climb the ladder of progress, and urge our ways into the kingdom of heaven. We are to go on from strength to strength, and make it our first consideration to seek the kingdom of God and his righteousness, pursuing such a course as will stimulate others to do the same. <RH, August 18, 1885 par. 10>

All have defects of character to overcome, and therefore no human being can be your pattern. You should not feel content to do merely as others do. If they do not live out the truth, will it excuse you for disobedience? You should not imitate their example; you should try to help them by a right course of living before them. Individually you stand before God as though Christ died for you alone; and you must render your account to him for yourself. But not only for yourself alone are you responsible, but for that soul over whom you have an influence, and for whom God has paid such a price. If you neglect your duty in this matter, what will be your portion in the day of God? How do you think the unfaithful ones will feel to see the nations of the saved walking within the portals of the city of God, and they themselves shut out? But how shall we feel, if we can look around and see many in the kingdom as the results of our labors? We shall be able to swell the songs of glory, saying, "Worthy, worthy, is the Lamb that was slain, and liveth again." No one shall go into the city unless he is pure in heart. Everything that is polluting, everything that defiles, is outside the city. All who enter there pass in as conquerors. They hold the palm branch of victory in their hands, and they wave it before the throne, singing praises to the Lamb of God. <RH, August 18, 1885 par. 11>

The greatest conquest for every one of us will be to overcome self, to bring self into obedience to the law of God. This is our work; are we doing it? Are we working to save others by our influence? Do we hold ourselves as God's servants to labor for others? Do we entreat them to flee from the wrath to come? Do we convince them by our course of action, by our every word, that we have been made partakers of the divine nature, and that we are copying after the divine Pattern? If so, we shall surely win souls to Christ, we shall be living epistles known and read of all men. Even if you should never utter one sentence to tell others of the truth, yet if you are circumspect in all your ways, they will see that you have been with Jesus, and learned of him. They know you, for you are read of them. Just as surely as you come into this condition of consecration to God, you will be daily unfurling the banner of Christ, and presenting the light of truth wherever you go. But the truth will burn in your hearts so that you cannot keep still, you are obliged to give it utterance; you must advocate it to all who will hear you. <RH, August 18, 1885 par. 12>

There never was a more solemn and important time than this present period. You may look back, and you will see that there has never been a time when we were doing as much as we are today. Notwithstanding this as a people, the lay members of the church especially are not doing one fiftieth part of what they might and ought to do. From all the ships sailing to all parts of the globe, the truth might reach all nations of the earth. Those who are doing this work will bind it off with their prayers; and, mingling their tears with their prayers, they will labor and weep before God, that these communications may reach the people and affect their hearts, and that the power of the truth may teach the word to the people. But we want greater consecration, hearts that will intercede with God, and have self sacrifice and zeal in this work. And when you desire to make presents, when you want to devote means to gratify and please yourselves, when you want to hoard your means, fearing you will come to want, I want you to think of that eternity that is before you, and the work you have to do before you can enter into it. I want you to think of that Judgment before which you are to stand and render an account to God for the deeds done in the body. And with the Judgment before your eyes, I want you to think of the money you are spending foolishly, to please the taste or for worldly gratifications, and of the souls that are perishing all around you for the truth which God has intrusted to you to spread over the earth, that others may not famish for the word of God. I have no time nor means to spend carelessly. Men and women are taking sides. The law of God is almost entirely made void in the land; and God calls for every man, woman, and child to fight the good fight of faith. He calls for every talent to be employed now. It will be fatal to your souls to be indolent or slothful servants. He has not left it alone for those who minister in the word and doctrine, to bear the burdens and employ their talents. He wants every one of you to put your powers to work for the upbuilding of his kingdom. <RH, August 18, 1885 par. 13>

The third angel's message must go over the land, and awaken the people, and call their attention to the commandments of God and the faith of Jesus. Another angel unites his voice with the third angel, and the earth is lighted with its glory. The light increases, and it shines out to all the nations of the earth. It is to go forth as a light that burneth. It will be attended with great power, until its golden beams have fallen upon every tongue, every people, and every nation upon the face of the whole earth. Let me ask you, What you are doing to prepare for this work? Are you building for eternity? You must remember that this angel represents the people that have this message to give to the world. Are you among that people? Do you really believe that this work in which we are engaged is truly the third angel's message? If so, then you understand that we have a mighty work to do, and that we ought to be about it. We must sanctify ourselves by a strict obedience to the truth, placing ourselves in right relation to God and his work. As the

truth goes forth, Satan intensifies his zeal to defeat its progress by presenting pleasing delusions. As we urge the truth, he urges his errors. He will stir up his agents, in view of the coming of the Lord, to go out and cry, "Lo! here is Christ, and lo! there is Christ. And here arises this superstition, and there arises that heresy. And tell me, what are we to do about it? I will tell you: we can become familiar, with the Bible, and read what saith the Lord. Not only the ministers but all who love and fear God are to do the Master's work; and that is to let the light that he has given you shine before all. Here are two companies; one of them is being bound in bundles to burn, the other is being bound by the cords of truth and love. Satan is binding his followers with the work of iniquity; Christ is binding together his people in love and faith in the keeping of his commandments. And this work will increase more and more, and Satan will work to divide and separate God's people one from the other. And while he is doing this kind of work, be careful that none of you are found helping him. We want to put away our cold-heartedness, and let love, tender compassion, true courtesy, and the spirit of tenderness come into our midst. Here we are in the waiting time, in the day of God's preparation. Here in this world we are to fit up for these great trials that are soon coming upon us. And yet some of us act as though we had a whole millennium before us in which to accomplish the work. But, says the text, "Watch and pray; for ye know not when the time is." And what Christ said to his disciples, I say unto you, "Take ye heed, watch and pray," that when the Master comes to reckon with his servants, you may receive from him the crown of life laid up for the overcomer, and rejoice with him in his kingdom. <RH, August 18, 1885 par. 14>

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## **August 25, 1885 The True Standard of Righteousness.**

\*[From a sermon delivered in the tent at Worcester, Mass., July 31, 1885.]

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**By Mrs. E. G. White.**  
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The world is to be no criterion for those who follow Jesus. He has said, "Marvel not . . . if the world hate you." "It hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Again, it is written, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing engage not in their unholy practices, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." <RH, August 25, 1885 par. 1>

The question now to be asked is, Are the professed followers of Christ complying with the conditions upon which the blessing is pronounced? Are they separating in spirit and practice from the world? How hard to come out and be separate from worldly habits and customs. But let us look well to it that Satan does not allure and deceive us through false representations. Eternal interests are here involved. God's claims should come first; his requirements should receive our first attention. Every child of fallen Adam must, through the transforming grace of Christ, become obedient to all God's requirements. Many close their eyes to the plainest teachings of his word because the cross stands directly in the way. If they lift it, they must appear singular in the eyes of the world; and they hesitate, and question, and search for some excuse whereby they may shun the cross. Satan is ever ready, and he presents plausible reasons why it would not be best to obey the word of God just as it reads. Thus souls are fatally deceived. <RH, August 25, 1885 par. 2>

One of Satan's most successful deceptions is to lead men to claim to be sanctified, while at the same time they are living in disobedience to God's commandments. These are described by Jesus as those who will say, "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"? Yes, those who claim to be sanctified have a great deal to say about being saved by the blood of Jesus; but their sanctification is not through the truth as it is in Jesus. While claiming to believe in him, and apparently doing wonderful works in his name, they ignore his Father's law, and serve as agents of the great adversary of souls to carry forward the work which he begun in Eden, that of making plausible excuses for not obeying God implicitly. Their work of leading men to dishonor God by ignoring his law, will one day be unfolded before them with its true results. The conditions of eternal life are made so plain in God's word that none need err, unless they choose error rather than truth because their unsanctified souls love the darkness rather than the light. The lawyer who came to Christ with the question, "Master, what shall I do that I may inherit eternal life?" thought to catch Christ; but Jesus laid the burden back upon the lawyer. "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy

heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Then said Christ, "Thou has answered right; this do, and thou shalt live." These words meet the individual cases of all. Are we willing to comply with the conditions? Will we obey God and keep his commandments? Will we be doers of the word and not hearers only? God's law is as immutable and unchangeable as his character. Whatever men may say or do to make it void, does not change its claims, or release them from their obligation to obey. <RH, August 25, 1885 par. 3>

We need divine enlightenment daily; we should pray as did David, "Open thou mine eyes that I may behold wondrous things out of thy law." God will have a people upon the earth who will vindicate his honor by having respect to all of his commandments; and his commandments are not grievous, not a yoke of bondage. David prayed in his day, "It is time for thee, Lord, to work; for they have made void thy law." <RH, August 25, 1885 par. 4>

Not one of us can afford to dishonor God by living in transgression of his law. To neglect the Bible and give ourselves up to the pursuit of worldly treasure is a loss which is beyond estimate. Eternity alone will reveal the great sacrifice made by many to secure worldly honor and worldly advantages, at the loss of the soul, the loss of eternal riches. They might have had that life which measures with the life of God; for Jesus died to bring the blessings and treasures of heaven within their reach, that they might not be accounted poor and wretched and miserable in the high estimate of eternity. None who have had the light of truth will enter the city of God as commandment-breakers. His law lies at the foundation of his government in earth and in heaven. If they have knowingly trampled upon and despised his law on the earth, they will not be taken to heaven to do the same work there; there is no change of character when Christ comes. The character building is to go on during the hours of probation. Day by day their actions are registered in the books of heaven, and they will, in the great day of God, be rewarded as their works have been. It will then be seen who receives the blessing. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." <RH, August 25, 1885 par. 5>

Those who make a raid against God's law are warring against God himself; and many who are filled with the greatest bitterness against the commandment-keeping people of God, make the loudest boast of living holy, sinless lives. This can be explained only in one way: they have no mirror in which to look to discover to themselves the deformity of their character. Neither Joseph, Daniel, nor any of the apostles claimed to be without sin. Men who have lived nearest to God, men who would sacrifice life itself rather than to knowingly sin against him, men whom God has honored with divine light and power, have acknowledged themselves to be sinners, unworthy of his great favors. They have felt their weakness, and, sorrowful for their sins, have tried to copy the pattern Jesus Christ. <RH, August 25, 1885 par. 6>

There are to be but two classes upon the earth, the obedient children of God and the disobedient. Upon one occasion Christ thus set before his hearers the Judgment work: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." <RH, August 25, 1885 par. 7>

Thus Christ identifies his interest with that of suffering humanity. Every attention given to his children he considers done to himself personally. Those who claim modern sanctification would have come boastingly forward, saying, "Lord, Lord, do you not know us? Have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" The people here described, who make these pretentious claims, apparently weaving Jesus into all their doings, fitly represent those who claim modern sanctification, but who are at war with the law of God. Christ calls them workers of iniquity, because they are deceivers, having on the garments of righteousness to hide the deformity of their characters, the inward wickedness of their unholy hearts. Satan has come down in these last days, to work with all deceivableness of unrighteousness in them that perish. His Satanic majesty works miracles in the sight of false prophets, in the sight of men, claiming that he is indeed Christ himself. Satan gives his power to those who are aiding him in his deceptions; therefore those who claim to have the great power of God can only be discerned by the great detector, the law of Jehovah. The Lord tells us if it were possible they would deceive the very elect. The sheep's clothing seems so real, so genuine, that the wolf cannot be discerned only as we go to God's great moral standard and there find that they are transgressors of the law of Jehovah. <RH, August 25, 1885 par. 8>

If ever there was a time when we needed faith and spiritual enlightenment, it is now. Those who are watching unto

prayer, and are searching the Scriptures daily with an earnest desire to know and do the will of God, will not be led astray by any of the deceptions of Satan. They alone will discern the pretext which cunning men adopt to beguile and ensnare. So much time and attention are bestowed upon the world, upon dress and eating and drinking, that no time is left for prayer and the study of the Scriptures. <RH, August 25, 1885 par. 9>

We want the truth on every point, and we must search for it as for hid treasures. Dishes of fables are presented to us on every hand, and men choose to believe error rather than truth, because the acceptance of the truth involves a cross. Self must be denied; self must be crucified. Therefore Satan presents to them an easier way by making void the law of God. When God lets man have his own way, it is the darkest hour of his life. For a willful, disobedient child to be left to have his own way, to follow the bent of his own mind, and gather the dark clouds of God's judgment about him, is a terrible thing. But Satan has his agents who are too proud to repent, and who are constantly at work to tear down the cause of Jehovah and trample it under their feet. What a day of sorrow and despair when these meet their work with all its burden of results! Souls who might have been saved to Jesus Christ have been lost through their teachings and influence. Christ died for them that they might have life. He opened before them the way whereby they might, through his merits, keep the law of God. Christ says, "I know thy works; behold, I have set before thee an open door, and no man can shut it." How hard men work to close that door; but they are not able. John's testimony is, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Beneath the mercy-seat, within the ark, were the two tables of stone, containing the law of Jehovah. God's faithful ones saw the light that shone forth to them from the law, to be given to the world. And now Satan's intense activity is to close that door of light; but Jesus says that no man can shut it. Men will turn from the light, denounce it, and despise it, but it still shines forth in clear, distinct rays to cheer and bless all who will see it. <RH, August 25, 1885 par. 10>

God's children will have a fierce conflict with the adversary of souls, and it will become more exceedingly bitter as we approach the close of the conflict. But the Lord will help those who stand in defense of his truth. Many who see the light will not accept it, fearing to trust the Lord. Jesus says, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow? they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." The great Master Artist has provided the beautiful things in nature as an expression of his love to us. He has given the delicate tint to the flowers, and if he has done so much for a simple flower, "which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." <RH, August 25, 1885 par. 11>

God so loved the world that he gave his only begotten Son to die that he might redeem man from the power of Satan; and will he not care for man, formed in his image? Many see the reasons of our faith, but they dare not risk the consequences of obeying it. They fear that if they do, they cannot support their families; and so they settle back into unbelief, and continue in transgression of the law. They lack faith in God; they dare not trust his promises. Such are rebuked by the lessons of Christ, in which he teaches that God notices the fall of even the sparrows; not one of them falls to the ground without his notice. Our heavenly Father will not leave his children who put their trust in him, and venture out upon his promises although the outlook is dark and forbidding. He understands every circumstance of our life. He sees and knows how we are situated. He is acquainted with all our sorrows and griefs. He knows us each by name, and is touched with the feeling of our infirmities; for he has been tempted in all points like as we are, and knows how to succor those who are tempted. Jesus is our helper, and he will have a care for all those who trust in him. <RH, August 25, 1885 par. 12>

God has intrusted to us individually talents that are to be increased by use. Reason has been granted us with which to glorify God. In everything we are to show our allegiance to him. Our powers were not given to us merely to be employed for ourselves. They are to be used to accomplish certain ends, to love God supremely and our neighbor as ourselves. Christian principles must be interwoven with our life and our experience. The life we now live must be by faith on the Son of God. We must live to please Jesus; by thus living our faith and confidence in him will grow stronger day by day. We will comprehend what he has done for us, and what he is willing to do for us, and will possess a cheerfulness as well as an earnest desire to do something to show our love for Jesus. Doing will thus become habit. We will not question whether we will obey, but will follow the light, and work the work of Christ. We will not study convenience, nor question whether our temporal interests will be improved if we obey. Those who love Jesus will love to obey all his commandments. They will search the Bible closely to know of the doctrine. Naught but truth will satisfy them, for they are Christ's representatives on earth. <RH, August 25, 1885 par. 13>

Christ declared, "I am the way, the truth, and the life." His followers must be as near like him as possible. We cannot

speaking as he spoke, and yet we are to imitate him; for he is our pattern. We are to erect no false lights, present no heresies for truth. We must know that every position we take can be sustained by the word of God. It is a day when the commandments of men are everywhere urged upon the people as the commandments of God. But it is a solemn, a fearful thing to teach false theories, and lead minds away from the truth which sanctifies the soul. <RH, August 25, 1885 par. 14>

We want the truth on every point. We want it unadulterated with error, and unpolluted by the maxims, customs, and opinions of the world. We want the truth with all its inconvenience. The acceptance of truth ever involves a cross. But Jesus gave his life a sacrifice for us, and shall we not give him our best affections, our holiest aspirations, our fullest service? Christ's yoke we must wear, Christ's burden we must lift; but the Majesty of heaven declares that his yoke is easy and his burden light. Shall we shun the self-denying part of religion? Shall we shun the self-sacrifice, and hesitate to give up the world with all its attractions? Shall we, for whom Christ has done so much, be hearers and not doers of his words? Shall we, by our listless, inactive lives, deny our faith, and make Jesus ashamed to call us his brethren? The ten commandments came from the highest authority, and are we obeying them? They are the will of God made known to man. It was Satan that commenced to war against them, and it is he that inspires men to keep up the warfare. <RH, August 25, 1885 par. 15>

None will enter the holy city, the paradise of God, but as conquerors,--those who have separated themselves from the world, and stood in defense of the faith once delivered to the saints, and have fought the good fight of faith, looking constantly to "Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Then let us, like Christ, work unselfishly to bring souls to a knowledge of the truth. Our whole heart, body, soul, and strength, are required in this work; and if we labor with fidelity, irrespective of the applause or censure of the world, we shall hear the "well done" from the Majesty of heaven, and receive the crown, the palm branch of victory, and the white linen which is the righteousness of the saints. <RH, August 25, 1885 par. 16>

## September 1, 1885 Christian Courtesy.

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By Mrs. E. G. White.  
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Whatever may be the surroundings of the Christian, whatever may be his temptations, he should not be uncourteous. Affection, kindness, and forbearance were designed of God as a preparation for the society of heavenly angels. <RH, September 1, 1885 par. 1>

Very many who are seeking for happiness will be disappointed in their hopes, because they seek it amiss. True happiness is not to be found in selfish gratification, but in the path of duty. God desires man to be happy, and for this reason he gave him the precepts of his law, that in obeying these he might have joy at home and abroad. While he stands in his moral integrity, true to principle, having the control of all his powers, he cannot be miserable. With its tendrils entwined about God, the soul will flourish amid unbelief and depravity. But many who are constantly looking forward for happiness fail to receive it, because, by neglecting to discharge the little duties and observe the little courtesies of life, they violate the principles upon which happiness depends. <RH, September 1, 1885 par. 2>

Bible rules must be written on the heart and carried into the every-day life. The Christian may lift up his soul to God for strength and grace amid every discouragement. Kind words, pleasant looks, a cheerful countenance, throw a charm around the Christian that makes his influence almost irresistible. This is a way to gain respect, and extend the sphere of usefulness, which costs but little. It is the religion of Christ in the heart that causes the words issuing therefrom to be gentle and the demeanor condescending, even to those in the humblest walks of life. A blustering, fault-finding, overbearing man is not a Christian; for to be a Christian is to be Christ-like. It is no mark of a Christian to be continually jealous of one's dignity. In forgetfulness of self, in the light and peace and comfort he is constantly bestowing on others, is seen the true dignity of the man. The one who pursues this course will not complain that he does not obtain the respect due him. <RH, September 1, 1885 par. 3>

He who drinks in the spirit of Christ will let it flow forth in kind words, and be expressed in courteous deportment. The plan of salvation is to soften whatever is harsh and rough in the temper, and to smooth off whatever is rugged or sharp in the manners. External change will testify of an internal change. The truth is the sanctifier, the refiner. Received into the heart, it works with hidden power, transforming the receiver. But those who profess the truth and at the same time are rough, and sour, and unkind in words and deportment, have not learned of Jesus; all these manifestations show that they are yet servants of the wicked one. No man can be a Christian without having the spirit of Christ, manifesting

meeekness, gentleness, and refinement of manners. <RH, September 1, 1885 par. 4>

Enoch was a marked character. Many look upon his life as something above what the generality of mortals can ever reach. But Enoch's life and character, which were so holy that he was translated to heaven without seeing death, represent what the lives and characters of all must be, if, like Enoch, they are to be translated when Christ shall come. His life was what the life of every individual may be if he closely connects with God. We should remember that Enoch was surrounded with influences so depraved that God brought a flood of waters on the world to destroy its inhabitants for their corruption. Were Enoch upon the earth today, his heart would be in harmony with all God's requirements; he would walk with God, although surrounded with influences which are the most wicked and debasing. The palm tree well represents the life of a Christian. It stands upright amid the burning desert sand, and dies not; for it draws its sustenance from the springs of life beneath the surface. <RH, September 1, 1885 par. 5>

When Christ shall come, our vile bodies are to be changed, and made like his glorious body; but the vile character will not be made holy then. The transformation of character must take place before his coming. Our natures must be pure and holy; we must have the mind of Christ, that he may behold with pleasure his image reflected upon our souls. We are none of us what God would have us, and what we may be, and what his word requires us to be. It is our unbelief that shuts us away from God. Joseph preserved his integrity when surrounded by idolaters in Egypt, in the midst of sin and blasphemy and corrupting influences. When tempted to turn from the path of virtue, his answer was, "How can I do this great wickedness, and sin against God?" Enoch, Joseph, and Daniel depended upon a strength that was infinite. This is the only course of safety for Christians to pursue in our day. Those who profess Christ are too indolent in their religious life to surmount obstacles, and be patient, kind, and forbearing. <RH, September 1, 1885 par. 6>

The lives of these marked men were hid with Christ in God. They were loyal to God amidst infidelity, pure amidst depravity, devout and fervent when brought in contact with atheism and idolatry. By faith they gathered to themselves only those properties which are favorable to the development of pure and holy characters. Thus may it be with us; whatever our position, however repulsive or fascinating our surroundings, faith can reach above it all and find the Holy Spirit. <RH, September 1, 1885 par. 7>

The spirit which Enoch, Joseph, and Daniel possessed, we may have. We may draw from the same source of strength, and realize the same power of self-control; and the same graces may shine out in our lives. By reflecting the light of Christ to all around us, we shall become the light of the world. Said Christ, "A city that is set on a hill cannot be hid." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." A surly, fault-finding, selfish, uncourteous person cannot have this sacred influence. <RH, September 1, 1885 par. 8>

Pleasant, kind, and well-bred Christians will have an influence for God and his truth; it cannot be otherwise. The light borrowed from Heaven will shed its brightening rays through them to the pathway of others leading them to exclaim, "O Lord of hosts, blessed is the man whose strength is in thee." The words we speak, our daily deportment, are the fruit growing upon the tree. If the fruit is sour and unpalatable, the rootlets of that tree are not drawing nourishment from a pure source. If our affections are brought into harmony with our Saviour, if our characters are meek and lowly, we evidence that our life is hid with Christ in God; and we shall leave behind us a bright track. The Christian life will be in such marked contrast to that of unbelievers and children of darkness, that beholders will discern that we have been with Jesus and learned of him. <RH, September 1, 1885 par. 9>

The Christian need not become a recluse; but while necessarily associating with the world, he will not be of the world. Christian politeness should be cultivated by daily practice. That unkind word should be left unspoken, that selfish disregard for the happiness of others should give place to sympathy and thoughtfulness. True courtesy, blended with truth and justice, will make the life not only useful, but fragrant. It is no evidence that the Christian has lost his religion, because he has a good report from those who are without. Virtue, honesty, kindness, and faithful integrity make noble characters; they will win esteem even of unbelievers, and their influence in the church will be very precious. God requires us to be right in important matters, while he tells us that faithfulness in little things will fit us for higher positions of trust. <RH, September 1, 1885 par. 10>

There is a very great neglect of true courtesy at the present time. The good qualities which many possess are hidden, and instead of attracting souls to Christ they repulse them. If these persons could see the influence of their uncourteous ways and unkind expressions upon unbelievers, and how offensive is such conduct in the sight of God, they would reform their habits; for a lack of courtesy is one of the greatest stumbling-blocks to sinners. Selfish, complaining, sour Christians bar the way, so that sinners do not care to approach Christ. <RH, September 1, 1885 par. 11>

Could we look beneath the surface of things, we should see that half life's misery is created by frowns and unkind speeches, which might be prevented as well as not. Many make a hell upon earth for themselves and for those whom they might comfort and bless. These are not worthy of the Christian name. These will not dwell in heaven, in the society of pure angels who are always kind, courteous, and considerate of others. <RH, September 1, 1885 par. 12>



I call upon these dissatisfied, mourning, fretting ones to reform before it shall be too late. There is still time for you to learn of Christ. You have greatly injured his cause, you have kept many souls from the kingdom of heaven; but you may yet repent and be converted. Lay off the yoke which you have placed upon your own neck, and accept the yoke of Christ. Many are sensible of their great deficiency, and they read, and pray, and resolve, and yet make no progress. They seem to be powerless to resist temptation. The reason is, they do not go deep enough. They do not seek for a thorough conversion of the soul, that the streams which issue from it may be pure, and the deportment may testify that Christ reigns within. <RH, September 1, 1885 par. 13>

All defects of character originate in the heart. Pride, vanity, evil temper, and covetousness proceed from the carnal heart unrenewed by the grace of Christ. If the heart is refined, softened, and ennobled, the words and actions will testify to the fact. When the soul has been entirely surrendered to God, there will be a firm reliance upon his promises, and earnest prayer and determined effort to control the words and actions. <RH, September 1, 1885 par. 14>

Some persons speak in a harsh, uncourteous manner, that wounds the feeling of others, and then they justify themselves by saying, "It is my way; I always tell just what I think;" and they exalt this wicked trait of character as a virtue. Their uncourteous deportment should be firmly rebuked; it is something of which they ought to be ashamed,--a cruel practice, which is born of Satan, and is not in the least akin to Heaven. Much is said concerning the improvements which have been made since the days of the patriarchs. But those living in that age could boast of a higher state of refinement and true courtesy than is possessed by people in this age of boasted enlightenment. <RH, September 1, 1885 par. 15>

Integrity, justice, and Christian kindness, blended, make a beautiful combination. Courtesy is one of the graces of the Spirit. It is an attribute of heaven. The angels never fly into a passion, never are envious, selfish, and jealous. No harsh or unkind words escape their lips. And if we are to be the companions of angels, we too must be refined and courteous. And we have none too much time to change our wrong habits, reform our defective characters, and obtain a fitness for the society of those with whom we expect to associate not long hence. All harshness and severity, coarseness and unkindness, must be overcome in this life; for they are Satanic. Now is the very time for us to do the work. We can have no second probation. If we do not improve these hours of privilege, we would not improve a second probation should it be granted to us. It is now, while it is called today, that we are not to burden our hearts and continue to make Christ ashamed of the unsanctified words and deportment of us who bear his name. <RH, September 1, 1885 par. 16>

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## September 8, 1885 Bible Examples of True Courtesy

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By Mrs. E. G. White.  
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In order to perfect Christian character, the whole man must be molded after the standard of Heaven. Kindness and amiability are essential qualities in the child of God; but hollow-hearted, hypocritical courtesy, which is so common among worldlings, is not the genuine grace of Christian politeness. Courtesy cannot take the place of a holy life; neither can the life be perfect in the absence of this fine filling up, which is like the delicate penciling in a picture. Those who open their hearts and homes to invite Jesus to abide with them, should keep the moral atmosphere unclouded by strife, bitterness, wrath, malice, or even an unkind word. Jesus will not abide in a home where are contention, envy, and bitterness. <RH, September 8, 1885 par. 1>

The Holy Scriptures give us marked examples of the exercise of true courtesy. Abraham was a man of God. When he pitched his tent, he at once erected his altar for sacrifice, and invited God to abide with him. Abraham was a courteous man. His life is not marred with selfishness, so hateful in any character, and so offensive in the sight of God. Witness his conduct when about to separate from Lot. Though Lot was his nephew, and much younger than himself, and the first choice of the land belonged to Abraham, courtesy led him to forego his right, and permit Lot to select for himself that part of the country which seemed to him most desirable. Behold him as he welcomes the three travelers in the heat of the day, and hastens to provide for their necessities. Again observe him as he engages in a business transaction with the sons of Heth, to purchase a burying-place for Sarah. In his grief he does not forget to be courteous. He bows before them, although he is God's nobleman. Abraham knew what genuine politeness was, and what was due from man to his fellow-man. <RH, September 8, 1885 par. 2>

The great apostle Paul was firm where duty and principle were at stake; he preached Christ with great boldness; but he was never harsh and impolite. He had a tender heart, and was ever kind and thoughtful of others. Courtesy was a

marked trait of his character, and this gave him access to the better class of society. <RH, September 8, 1885 par. 3>

Paul never doubted the ability of God or his willingness to give him the grace he needed to live the life of a Christian. He exclaims: "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?" His language is that of faith and hope, not of doubt and despair: "He loved me, and gave himself for me." "I know whom I have believed." He does not live under a cloud of doubt, groping his way in the mist and darkness of uncertainty, complaining of hardship and trials. A voice of gladness, strong with hope and courage, sounds all along the line down to our time. Paul had a healthful religious experience. The love of Christ was his grand theme, and the constraining power that governed him. <RH, September 8, 1885 par. 4>

When in most discouraging circumstances, which would have had a depressing influence upon halfway Christians, he is firm of heart, full of courage and hope and cheer, exclaiming, "Rejoice in the Lord always, and again I say, Rejoice." The same hope and cheerfulness is seen when he is upon the deck of the ship, the tempest beating about him, the ship going to pieces. He gives orders to the commander of the ship and preserves the lives of all on board. Although a prisoner, he is really the master of the ship, the freest and happiest man on board. When wrecked and driven to a barbarous island, he is the most self-possessed, the most helpful in saving his fellow-men from a watery grave. His hands brought the wood to kindle the fire for the benefit of the chilled, ship-wrecked passengers. When they saw the deadly viper fasten upon his hand, they were filled with terror; but Paul calmly shook it into the fire, knowing it could not harm him; for he implicitly trusted in God. <RH, September 8, 1885 par. 5>

When before kings and dignitaries of the earth, who held his life in their hands, he quailed not; for he had given his life to God, and it was hid in Christ. He softened, by his courtesy, the hearts of these men in power, men of fierce temper, wicked and corrupt though they were in heart and life. He did not forget his position, or the importance of the occasion. He was zealous for the truth, bold in advocating Christ; but propriety of deportment, the grace of true politeness, marked all his conduct. When he stretched out his hand, as was his custom in speaking, the clanking chains caused him no shame nor embarrassment. He looked upon them as tokens of honor, and rejoiced that he could suffer for the word of God and the testimony of Jesus Christ. Surrounded by philosophers, kings, and critics, he was God's ambassador. His reasoning was so clear and convincing that it made the profligate king tremble as Paul dwelt upon his experience, showing what had wrought the change in his religious views which aroused the malice of the Jews. He exalted Jesus Christ as the world's Redeemer. Grace, like an angel of mercy, makes his voice heard sweet and clear, repeating the story of the cross, the matchless love of Jesus. <RH, September 8, 1885 par. 6>

Paul attracted warm hearts wherever he went; his soul was linked to the soul of his brethren. When he parted with them, knowing and assuring them that they would never see his face again, they were filled with sorrow, and so earnestly besought him to still remain with them that he exclaimed, "What mean ye to weep and to break mine heart?" His sympathetic heart was breaking as he witnessed and felt their grief at this final separation. They loved him, and felt that they could not give him up. What Christian does not admire the character of Paul? Firm as a rock when standing in defense of the truth, he was affectionate and gentle as a child when surrounded by his friends. "But his rebuke of sin was terribly severe, especially to those who professed to believe in Christ and yet dishonored their profession. His heart was aglow with love, and yet when duty demanded he could be stern with holy indignation. Let the example of Paul, whose life was in accordance with the life of Christ, be a lesson to us. <RH, September 8, 1885 par. 7>

But in Christ a greater example has been given us than that of either patriarch or apostle. Here we have genuine courtesy illustrated. This virtue ran parallel with his life, clothing it with a softened and refined beauty, and shedding its luster over every action. He bids the weary and oppressed come to him, and find rest and peace in bearing his yoke and lifting his burden. He invites them, "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." His heart of sympathizing love longs to quiet restless, oppressed, and suffering minds that can find peace only in learning the lessons of his meekness and lowliness. Their fluctuating, changeful, mournful experience is anything but rest. It is labor, pain, and sorrow. To bear insult, reproach, and abuse without retaliating and without arraying themselves in opposition to those who would injure them, is the lesson he would teach them. He would have them lay off the yoke of pride, so galling to the neck, and take his yoke, which is easy, for it is the meekness and gentleness of Christ. <RH, September 8, 1885 par. 8>

What great condescension is here manifested by our Lord. No matter how poor and wretched the applicant, the relief he asked was always given. The Saviour uttered no word of reproach or censure, though he was constantly besieged and his hours for repose and retirement broken in upon. In the streets of the crowded city, in the groves, or by the lake-side, he was ever greeted by the complaints and requests of suffering humanity. <RH, September 8, 1885 par. 9>

The leper was required to dwell apart from the habitations of men, and at the approach of any person he must utter the mournful cry, Unclean, unclean! lest the traveler approach near enough to be endangered by contagion. But as the leper discerns in the stranger Jesus, the Mighty Healer, that cry is hushed, and a most imploring prayer bursts from his lips,

"If thou wilt, thou canst make me clean." Never was such an appeal made in vain. The answer comes back to him, "I will, be thou clean." Publicans and sinners throng about the blessed Saviour for one word of hope, for one touch of his finger to heal their various maladies. He had a kind word and look for every one. Though he was the Majesty of heaven, he did not proclaim his exalted character, and claim the reverence which rightfully belonged to him. But he traversed the earth, weary, hungry, and often sad, because men did not feel their need of the blessings he came to give them. <RH, September 8, 1885 par. 10>

This is the example of true courtesy which we must all copy if we would be indeed followers of Jesus. The Christian's character will surely correspond with the name. Those who have no care in regard to their words or actions, and thus bring unhappiness to all around them, must learn of Jesus to be meek and lowly of heart. Rough ways and coarse manners dishonor the Christian name and misrepresent Christ. Many will not be fitted to enter heaven, because they do not see the importance of imitating the perfect Pattern. Some term roughness, careless ways, and untidy dress humility and freedom from pride; but humility is disgusted with such companions and will not be seen in their society. <RH, September 8, 1885 par. 11>

Those who make a profession of sanctification are frequently the most proud, selfish, and over bearing. What an account will such have to render to God for their influence! They profess that their conduct is in harmony with heaven, while they manifest the evil promptings of their natural hearts. They in no way resemble Enoch, Joseph, Daniel, Paul, or Christ, the perfect Pattern. They bring Bible sanctification into contempt. Their course of conduct is uncourteous, and many times really unkind and uncouth. Such are like signboards at cross-roads which mislead the traveler by pointing in the wrong direction. <RH, September 8, 1885 par. 12>

Though these persons claim perfection, they know not experimentally what it means. No one is attracted to them, and made better by their example. Those who profess sanctification, and yet do not the requirements of God, have not put on Christ; they do not wear the grace of humility, and exhibit Christ in words and actions till men shall be charmed by his perfections and be led to glorify God by seeing their good works. <RH, September 8, 1885 par. 13>

Christ is pleased with his followers when they show that, though human, they are partakers of the divine nature. They are not statues, but living men and women, whose warm hearts, invigorated by the dews of divine grace, open and expand as the beams of the Sun of righteousness shine upon them. The light which falls upon them they reflect upon others in works which are luminous with the love of Christ. Cold, professedly sinless Christians are like icebergs; they seem to freeze up the cheerfulness of all who are connected with them. Their influence upon the cause of Christ is always deleterious. Nothing is so offensive to God as the atmosphere of those who profess holiness of heart, but whose lives have a bad flavor. Unsavory actions make the Christian repulsive. <RH, September 8, 1885 par. 14>

Instead of isolating themselves, Christians should associate together. Their influence upon one another may be salutary. We should learn lessons of Paul, who was often found relating his experience. There is too little conversation upon the facts of religious experience, and the mercy and goodness of God. Love and gratitude are not cherished in the heart as they should be. Little, delicate acts of courtesy are sadly neglected. Words of cheer and encouragement to one another might be spoken with the best of results. There is great need of individual sanctification to God, but we have no sympathy for the spurious article. <RH, September 8, 1885 par. 15>

True sanctification is carried into all the business of life. Pure thoughts, noble aspirations, clear perceptions of truth, elevated purposes of action, yearnings to attain to perfection, will be the experience of every real Christian. These have fellowship with the Father and with the Son. They are constantly increasing in the knowledge of God. They grow in reverence and trust and love; but while they are coming nearer and nearer to perfection of character, they will feel more and more deeply their unlikeness to Christ, and have greater distrust of themselves and greater dependence upon God. As these are growing up to the full stature of men and women in Christ Jesus, they will be sought by others, and will be a help and blessing to all with whom they associate. The most Christlike professors are those who are the most kind, pitiful, and courteous; their convictions are firm and their characters strong; nothing can swerve them from their faith or allure them from their duty. <RH, September 8, 1885 par. 16>

A Christian will cultivate a meek and quiet spirit; he will be calm, considerate of others, and will have a happy temper that sickness will not make irritable nor the weather or circumstances disturb. We want to cherish that charity which is not easily provoked, which suffereth long and is kind, which hopeth all things, endureth all things. If this grace be in you, if you are ruled by the spirit of Christ, all who see you will take knowledge of you that you have been with Jesus; and your words and actions will testify that your religion is full of good fruits. The children of God never forget to do good and to communicate. They have the spirit of Christ; good works are spontaneous with them; for God has transformed their natures by his grace. "Herein is my Father glorified, that ye bear much fruit." <RH, September 8, 1885 par. 17>

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## September 15, 1885 Notes of Travel

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By Mrs. E. G. White.

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From California to England.

July 13, in company with my son, W. C. White, and a party of ten, we left California on our long contemplated journey to Europe. For months I had looked forward to this journey with anything but pleasure. To travel across the continent in the heat of summer and in my condition of health, seemed almost presumptuous. Since attending the round of camp-meetings in 1884, I had suffered great mental weariness and physical debility. For months at a time I had been able to write but very little. As the appointed time for starting drew near, my faith was severely tested. I so much desired some one of experience upon whom I could rely for counsel and encouragement. My courage was gone, and I longed for human help, one who had a firm hold from above, and whose faith would stimulate mine. By day and by night my prayers ascended to heaven that I might know the will of God, and have perfect submission to it. Still my way was not made clear; I had no special evidence that I was in the path of duty, or that my prayers had been heard. <RH, September 15, 1885 par. 1>

About this time my son, W. C. W., visited Healdsburg, and his words were full of courage and faith. He bade me look to the past, when, under the most forbidding circumstances, I had moved out in faith according to the best light I had, and the Lord had strengthened and supported. I did so, and decided to act on the judgment of the General Conference, and start on the journey, trusting in God. My trunk was packed, and I returned with him to Oakland. Here I was invited to speak to the church Sabbath afternoon. I hesitated; but these words came to me with power, "My grace is sufficient for you." The struggle was hard, but I consented. I then felt that I must seek God most earnestly. I knew that he was able to deliver in a manner that I could not discern. In thus trusting, my fears were removed, but not my weakness. I rode to the church and entered the desk, believing that the Lord would help. While speaking I felt that the everlasting arms were about me, imparting physical strength and mental clearness to speak the word with power. The love and blessing of God filled my heart, and from that hour I began to gather strength and courage. The next Monday I had no hesitancy in stepping on board the cars *en route* for Michigan. <RH, September 15, 1885 par. 2>

I here learned over again the lesson I have had to learn so many times, that I must lean wholly upon God, whatever my perplexity. He will never leave nor forsake those who commit their ways unto him. We must not depend on human strength or wisdom, but make him our counselor and guide in all things. <RH, September 15, 1885 par. 3>

Although I had prayed for months that the Lord would make my path so plain that I would know that I was making no mistake, still I was obliged to say that God hangs a mist before my eyes. But when I had taken my seat on the cars, the assurance came that I was moving in accordance with the will of God. Friends had come to the depot to see us off. It was a place of great confusion, and I had not been able to bear anything of the kind for months. But it did not trouble me now. The sweet peace that God alone can give was imparted to me, and like a wearied child, I found rest in Jesus. <RH, September 15, 1885 par. 4>

At Fresno, Cal., we were happily surprised to receive a visit from Bro. M. J. Church and his son, who came into the car laden with an abundant supply of peaches, grapes, and melons. The grapes were of the choicest varieties, and the peaches were large yellow ones, some of which measured ten inches around. This supply, so timely, was a blessing to us all the way to Michigan. We enjoyed a pleasant but short visit with these brethren, and then were again on our way. <RH, September 15, 1885 par. 5>

The weather the first part of our journey was exceedingly oppressive. At one place the thermometer stood at 125 degrees in the shade. In Southern California and Arizona the wind was as hot as though it came from a furnace. This was what I had dreaded; but to my great surprise I was not exhausted with the heat. As usual, we carried with us our own lunch baskets, and ate two meals a day regularly. These meals consisted of fruits and bread, without tea or stimulant of any kind. The blessing of the Lord continued to rest upon me, and I grew stronger every day. <RH, September 15, 1885 par. 6>

By special arrangement with the railroad company we had the promise of a car to ourselves from Mojave. This we had, with the exception of three gentleman passengers. The change at this place was made with very little difficulty. The car we were to occupy was drawn up beside the one we were in, and our goods were quickly and easily transferred. We were well accommodated, and felt grateful for the privilege of being where we could erect the altar of prayer and have religious service on the Sabbath. From time to time some of the train men would drop in and listen. My attention was attracted one day to a young man who did not seem to know what to do with himself during the service. At one

time he would seem ready to cry, and at another would manifest great pleasure. He afterward stated to Bro. Lunt that it was the first prayer he had heard for five years, yet in the home of his youth prayer was offered by his parents every day. <RH, September 15, 1885 par. 7>

I am convinced that we lose much by forgetting Jesus when we travel on the cars or on the boats. Those who are Christians will confess Christ in their choice conversation, in their sobriety, in their Christ-like deportment. There will be temptations to let our thoughts and words flow in the same channel in which those of worldlings flow. But it should be kept in mind that "in the multitude of words there wanteth not sin." We cannot while upon the cars enter our closets and there be alone with God; but we can gird up the loins of our minds, and uplift our hearts to God in silent prayer for grace to keep the mind stayed upon him, and he will surely hear us. <RH, September 15, 1885 par. 8>

Whenever our cars stopped long enough, Bro. Lunt would improve the time by doing missionary work near the station. At one place he obtained a subscription for the Review from a man who had been at the Sanitarium at Battle Creek, and was acquainted with the arguments on the Sabbath. He was head machinist in one of the railroad shops, and received a large salary. "But," said he, "what good will money do me if earned at the expense of my soul?" He was anxious to find work where he could keep the Sabbath and have religious society and the privilege of attending meetings. <RH, September 15, 1885 par. 9>

We reached Kansas City Sunday, where we found a chair car in waiting for our party. The change here was easily made, and the next day we reached Chicago. Here we were met by Brn. A. R. Henry and W. C. Gage, who accompanied us to Battle Creek. We can truly say that the journey across the plains was accomplished with as little inconvenience and weariness as we have ever experienced in the twenty-five times that we have passed over the road. The Lord blessed us, and we feel it a privilege to give him all the glory. At Battle Creek I was pleased to meet my dear children, Edson and Emma White, and in their home we found quiet and rest. <RH, September 15, 1885 par. 10>

We spent one Sabbath with the church there. I spoke in the forenoon and in the afternoon attended the social meeting. It was a precious privilege for me to bear my testimony, and listen to the testimonies of the brethren and sisters. The Lord seemed very near, and his presence is always life, and health, and peace. The thought would arise, We shall never all meet here again, but shall we meet around the great white throne? Who of this large congregation will be missing in the paradise of God, and who will be among the conquerors, and sing the song of triumph in that home of eternal bliss? <RH, September 15, 1885 par. 11>

Sunday evening I spoke to a large number of the patients at the Sanitarium. I tried to present before them the high claims that God has upon us individually, and the importance of having all our desires, our appetites and passions, under the control of intelligent reason. The new addition to the Sanitarium makes it a large, commodious building, and it is already well filled with patients. Everything seems to be planned with reference to the health and convenience of those who go there for rest and treatment. Their tables are spread with an abundance of good, plain, nourishing food, and I could but feel that if any were dissatisfied with it, their taste must be very much perverted. <RH, September 15, 1885 par. 12>

Tuesday night we were in meeting till a late hour, seeking to present before the workers there the great good that might be accomplished if they were connected with God. The Lord designs that the Sanitarium should be a means of great good. Regular religious meetings are held there, also a thoroughly organized Sabbath-school. All are invited to attend these services, and as the result many souls are brought to a knowledge of the truth. <RH, September 15, 1885 par. 13>

I feel it to be my duty to here caution my brethren against receiving reports that they may hear against the Sanitarium. We have been upon the ground, and we believe that those who act a leading part there are trying to work from a Christian stand-point. Those who complain have but little knowledge of the cares and perplexities that the real workers bear, and oftentimes are ignorant of the efforts that are being made for their welfare. If complainers would pray more, and fret and murmur less, we believe that they would improve not only their spiritual condition but also their physical health. This institution is one of God's instrumentalities, and we would warn our brethren to be cautious how they say one word to lessen its influence. It is easy to take a surface view of matters, and to slightly misrepresent the work and the workers. Much harm is often thus done. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Here not only the one who makes the complaint is condemned, but the ones who take up this reproach, who cherish it, and repeat it. If reports come to you against the Sanitarium, do not receive them till you have positive evidence that they are true. <RH, September 15, 1885 par. 14>

Wednesday noon, July 29, we resumed our Eastward journey. At the request of friends, we stopped over a few hours at Rome, N. Y., where we had a profitable visit with Brn. Miles and Brown, and Bro. Whitney and family. We were pleased to see the arrangements that have been made here for doing missionary work. A small but neat and well arranged building has been erected, the lower floor of which is used for mission work and a reading room. The

basement contains a small job press, while the upper floor is fitted up for a school. It is not expected that this school will require a large amount of means to carry it forward, but it is to meet a present necessity, to educate missionary workers, and to prepare the children to enter the Academy at South Lancaster. Everything has been done with thoroughness and neatness, and yet I saw no evidence of extravagance. The brethren in New York are abundantly able to sustain this mission nobly, and we feel sure that none who have the cause of God at heart will feel that the plans made to bring the light to those in darkness are too ample or too expensive. Those things which concern our eternal interest are of infinite importance, and should be exalted above every temporal interest. May the God of wisdom guide the ministers and workers in this important field, and may every member of the church feel that the work is his, and do all that he can to sustain it. <RH, September 15, 1885 par. 15>

We left Rome about ten o'clock at night, expecting to take a sleeper; but on account of some train having missed connection we were not able to do so, and were obliged to change cars twice during the night. Our next stopping-place was at Worcester, Mass., where Eld. Canright was holding tent-meetings. We reached this place about half past eight, and found an appointment out for me to speak that night. I was weary, but the Lord gave me strength to address the people. The next day was Sabbath and about eighty were present. Some of these were keeping the Sabbath for the first time. Sunday evening the tent was well filled, and the people listened with the most respectful attention. Quite a number in this place are fully established in the truth. The work moves slowly in the large cities, for it has great opposition to encounter. <RH, September 15, 1885 par. 16>

Monday, Aug. 3, we went by private conveyance to South Lancaster. This ride of seventeen miles was a rest to me, as were also the few days spent in the quiet home of Sr. Harris, although most of my time while there was spent in completing important writings that I was anxious to leave with the brethren before sailing. Thursday I again visited Worcester, held a meeting with the missionary workers there, and then returned to Lancaster. <RH, September 15, 1885 par. 17>

A short ride on the morning of the seventh, brought us to Boston. The steamer on which we had secured our passage did not leave the dock till Sabbath morning; but we were allowed to go on board with our baggage Friday evening. Although we had secured tickets at quite a low price, we were accommodated with very pleasant, roomy state-rooms, well furnished and well located. As we commenced the Sabbath with prayer the Lord seemed very near, and his peace and blessing came into our hearts. The day was one of rest and quiet. <RH, September 15, 1885 par. 18>

The weather the first part of the journey was quite pleasant, and we spent much of the time on deck; but the fourth day out was very rough, and we felt best in our berths. The last part of the way we had a great deal of fog, which caused us to run slow, and made the journey somewhat monotonous. Although the ocean was so rough for several days that the port-holes had to be closed, I suffered less from seasickness than I had anticipated. The arrangements for ventilation were excellent. <RH, September 15, 1885 par. 19>

I cannot speak too highly of the steamer *Cephalonia*, which was our home for nearly eleven days. The captain and all the officials were kind and accommodating. The cooking was more sensible, the food more palatable, than will usually be found on board boats. The bread, both white and graham, was excellent, and fruits, vegetables, and nuts were served liberally; while those who enjoyed meat could have it prepared in almost every shape. The motion of the boat was not so great but that I was enabled to write over one hundred pages of important matter during the passage. <RH, September 15, 1885 par. 20>

The evening of the 13th we arrived at Liverpool. Here we were met by Brn. Drew, Wilcox, and O'Niel, and taken to the comfortable home of Bro. Drew. After a season of thanksgiving to God for his preserving care during the journey, we retired to rest. The next morning, accompanied by Bro. Wilcox, we took the cars for Grimsby, the headquarters of our publishing work in England. We went at once to the mission house, or office of the *Present Truth*. Here we met our old friends, Bro. and Sr. Mason, from Woodland, Cal., Eld. Lane and wife, and Sr. Jennie Thayer. With these dear American friends we feel quite at home, and expect to tarry a few days. <RH, September 15, 1885 par. 21>

I look back on my journey with surprise and with feelings of gratitude for the strength I have received. Since leaving California I have traveled over seven thousand miles, written over two hundred pages, and spoken thirteen times; and my health is much better now than when I started. To the Lord be all the praise. It is no longer a question with me whether I am in the path of duty. Europe is a vast missionary field, and there is a great work yet to be done.

*Gt. Grimsby, Eng.* <RH, September 15, 1885 par. 22>

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## September 22, 1885 The Teacher and His Work.

**By Mrs. E. G. White.**

To the teacher is committed an important work. While cultivating the intellectual powers and forming the manners of his pupils, he is constantly exerting an influence upon their habits and characters. Their destiny in this world and the next may be decided by his instruction and example. <RH, September 22, 1885 par. 1>

It is not enough that the teacher possesses natural ability and intellectual culture. These are indispensable; but without a moral and spiritual fitness for the work, he is not prepared to engage in it. The teacher should see in every pupil the handiwork of God--a candidate for immortal honors. He should seek so to educate, train, and discipline them that each may attain to the highest standard of moral and intellectual excellence of which he is capable. <RH, September 22, 1885 par. 2>

Many assume the position of a teacher without a proper sense of their responsibility and without due preparation. They are not actuated by that lofty purpose which an enlightened conscience and a love for souls would inspire. They teach merely to earn a livelihood, and do not realize the danger of marring the work by indulging their own peculiarities and revealing their defects of character. Hence their lack of self-control and wise discipline exerts upon pupils an influence which no after-effort can wholly counteract. <RH, September 22, 1885 par. 3>

The teacher should not enter upon his work without careful and thorough preparation. He should feel the importance of his calling, and give himself to it with zeal and devotion. It is not his duty to exhaust the energies of mind or body in other branches of labor which may be urged upon him. This would unfit him for his specific work. <RH, September 22, 1885 par. 4>

Every educator should daily receive instructions from the Great Teacher, and should labor constantly under his guidance. It is impossible for him rightly to understand or to perform his work, unless he shall be much with God in prayer. Only by divine aid, combined with earnest, self-denying effort, can he hope to fill his position wisely and well. <RH, September 22, 1885 par. 5>

The teacher should carefully study the disposition and character of his pupils, that he may adapt his teaching to their peculiar needs. He has a garden to tend, in which are plants differing widely in nature, form, and development. While a few may appear beautiful and symmetrical, many others have become dwarfed and misshapen by neglect. The preceding gardener has not done his work faithfully. By proper cultivation these plants and shrubs might have been made to grow up comely and beautiful; but those to whom was committed the care of the tender plantlets, left them to the mercy of circumstances, and now the work of training and cultivation is increased tenfold. <RH, September 22, 1885 par. 6>

The teacher must bring to his difficult task the patience, forbearance, and gentleness of Christ. His heart must glow with the same love that led the Lord of life and glory to die for a lost world. Patience and perseverance will not fail of a reward. While his best efforts will sometimes prove unavailing, the faithful teacher will see fruit of his labor. Noble characters and useful lives will richly repay his toil and care. <RH, September 22, 1885 par. 7>

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 the ages. In its wide range of style and subjects, there is something to interest and instruct every mind, to ennoble every life. There is history of inestimable value and absorbing 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 admiration and wonder 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, September 22, 1885 par. 8>

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, the buyer and the seller, the borrower and the lender, parent and child, teacher and student,--all may here find lessons of priceless worth. <RH, September 22, 1885 par. 9>

But above all else, the word of God sets forth the plan of salvation; shows how sinful men 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, September 22, 1885 par. 10>

The great book of nature, ever open before the student, invites his thought and study. While the teacher explores with his pupils the wonders of the invisible universe, and the laws by which it is governed, he should lead them to behold on every hand the power, the wisdom, and the love of God. <RH, September 22, 1885 par. 11>

Physical training also should receive careful attention in the school-room. The teacher is, to a great degree, responsible for the health of the students under his care. The foundation of many ailments is laid in early life. Nothing is unimportant which affects physical health; for without this, mental training will be of little value. <RH, September 22,

Disease is often induced by over-study, confinement, and lack of exercise. Care should be taken to avoid these evils. Children, especially, should have frequent change of position and occupation. <RH, September 22, 1885 par. 13>

Impure air is a frequent cause of disease. Above all other places, houses of worship and school buildings should be thoroughly ventilated. In the church congregation and in the crowded school-room are persons affected with scrofula, consumption, and almost every other form of disease. Impurities generated by these disorders are exhaled, and also thrown off by insensible perspiration. Unless there is most thorough ventilation, these impurities will be taken into the lungs, and then into the blood, and thus endanger health and even life. Yet sudden changes of temperature are to be avoided. Care should be taken that students do not become chilled by currents of air from open windows. It is unsafe for the teacher to regulate the heat of the school-room by his own feelings. His own good, as well as that of the students, demands that a uniform temperature be maintained. <RH, September 22, 1885 par. 14>

The teacher should be familiar with the principles of physiology and hygiene, and should put his knowledge to practical use in the school-room. He may thus guard his pupils from many dangers to which they are exposed through ignorance or neglect of sanitary laws. Thousands of lives are sacrificed because teachers do not give attention to these things. <RH, September 22, 1885 par. 15>

More harm than good results from the practice of offering prizes and rewards. It is the ambitious pupil who is stimulated to greater effort. Those whose mental powers are already too active for their physical strength, are urged on to grasp subjects too difficult for the young mind. The examinations also are a trying ordeal for pupils of this class. Many a promising student has suffered severe illness, perhaps death, as the result of the effort and excitement of such occasions. Parents and teachers should be on their guard against these dangers. It is unwise to develop the intellectual at the expense of the physical powers. <RH, September 22, 1885 par. 16>

Students should be encouraged to exercise in the open air. Such exercise, with the invigorating influences of the fresh air, the sunshine, and the scenes of nature, will cool the fevered brain and soothe the excited nerves, and the student will return to his task with renewed vigor and fresh courage. <RH, September 22, 1885 par. 17>

No one branch of study should receive special attention to the neglect of others equally important. Some teachers devote much time to a favorite branch, drilling the students upon every point, and praising them for their progress, while in everything else these students may be deficient. Such instructors are doing their pupils a great wrong. They are depriving them of that harmonious development of the mental powers which they should have, as well as of knowledge which they sorely need. <RH, September 22, 1885 par. 18>

In these matters, teachers are too often controlled by selfish, sordid motives. While they labor with no higher object, they cannot inspire their pupils with noble desires or purposes. The keen, active minds of the young are quick to detect every defect of character, and they will copy such defects far more readily than the precious graces of the Holy Spirit. <RH, September 22, 1885 par. 19>

It is the meekness and love of Christ that is needed by teachers and pupils, by parents and children. The currents of spiritual life must not become stagnant. The water of the living fountain should be in us, a well of water springing up into everlasting life, and sweeping away the selfishness of the natural heart. What our schools and our homes need is the inflowing of heavenly life, so full and free as to impart a truly fervent spirit. The heart that is imbued with the love of Christ will reveal that simplicity and godly sincerity which was manifested in the life of our Saviour. That heart will be as a pure fountain, sending forth pure, sweet streams. <RH, September 22, 1885 par. 20>

No man or woman is fitted for the work of teaching who is fretful, impatient, arbitrary, or dictatorial. These traits of character work great harm in the school-room. Let not the teacher excuse his wrong course by the plea that he has naturally a hasty temper, or that he has erred ignorantly. He has taken a position where ignorance or lack of self-control is sin. He is writing upon many a human soul lessons which will be carried all through life. <RH, September 22, 1885 par. 21>

Constant association with inferiors in age and mental training tends to make the teacher tenacious of his rights and opinions, and leads him to jealousy guard his position and dignity. Such a spirit is opposed to the meekness and humility of Christ. A neglect to cherish these graces hinders advancement in the divine life. Many build up barriers between themselves and Jesus so that his love cannot flow into their hearts, and then they complain that they do not see the Sun of Righteousness. Let them forget self and live for Jesus, and the light of Heaven will bring gladness to their souls. <RH, September 22, 1885 par. 22>

Above all others, he who has the training of the young should beware of indulging a morose or gloomy disposition. This will cut him off from sympathy with them, and without sympathy we cannot hope to benefit. We should not darken our own path or the path of others with the shadow of our trials. We have a Saviour to whom each may go, into whose pitying ear we may pour every complaint; we may leave all our cares and burdens with him, and then our labor will not seem hard nor our trials severe. <RH, September 22, 1885 par. 23>

The fact that Jesus died to bring happiness and heaven within our reach should be a theme for constant gratitude. The



beauty spread before us in God's created works, as an expression of his love, should bring gladness to our hearts. <RH, September 22, 1885 par. 24>

We open to ourselves the flood-gates of woe or joy. If we permit our thoughts to be engrossed with the troubles and trifles of earth, our hearts will be filled with unbelief, gloom, and foreboding. If we set our affections on things above, the voice of Jesus will speak peace to our souls; murmurings will cease; vexing thoughts will be lost in praise to our Redeemer. Those who dwell upon God's great mercies, and are not unmindful of his lesser gifts, will put on the girdle of gladness, and make melody in their hearts to the Lord. Then they will enjoy their allotted labor. They will stand firm and faithful at their post of duty. They will have a placid temper, a trustful spirit. <RH, September 22, 1885 par. 25>

To the teacher is committed a great work--a work for which, in his own strength, he is wholly insufficient. Yet if, realizing his own weakness, his helpless soul shall cling to Jesus, he will become strong in the strength of the Mighty One. <RH, September 22, 1885 par. 26>

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## October 6, 1885 Notes of Travel.

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By Mrs. E. G. White.

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The English Mission.

The first two weeks after we landed in Liverpool we spent in visiting among the churches and unorganized companies of Sabbath-keepers in England. In Grimsby we found a pleasant temporary home among old friends at the Mission, or office of the *Present Truth*. The building which they occupy is convenient, well lighted, and pleasantly located. All the work on the paper except the press work is done in this building, and most of the workers live here. There is also a good-sized room in the house which is used for meetings, but which will soon be too small. We believe that the time will soon come when it will be necessary to purchase a press upon which to print the paper, also tracts and leaflets, so that the light may shine forth in more distinct rays to every part of the kingdom. <RH, October 6, 1885 par. 1>

Friday evening I spoke in Temperance Hall on the subject of temperance. The idea that it is necessary to commence the work of instruction in self-denial and temperance in childhood, seemed new to the people. The most respectful attention was given as I tried to impress upon parents their accountability to God, and the importance of their laying the foundation of firm principles in their children, thus building a barrier around them against future temptations. <RH, October 6, 1885 par. 2>

Sabbath forenoon, when the little company of Sabbath-keepers assembled for worship, the room was full, and some were seated in the hall. I have ever felt great solemnity in addressing large audiences, and have tried to place myself wholly under the guidance of the Saviour. But I felt even more solemn, if possible, in standing before this small company, who, in the face of obstacles, of reproach and losses, had stepped aside from the multitude who were making void the law of God, and had turned their feet into the way of his commandments. In the afternoon a Sabbath-school and social meeting were held. I spoke about thirty minutes in the meeting, and others followed. As I listened to the testimonies borne, I could but think how similar is the experience of the followers of Christ in England and in America. There is but "one Lord, one faith, one baptism." <RH, October 6, 1885 par. 3>

Sunday forenoon we had another meeting of the brethren and sisters, and in the evening I spoke in the Town Hall. This, the largest audience room in the place, was crowded, and many were obliged to stand. Those who were best acquainted with the hall estimated that there were twelve hundred present. I have seldom seen a more intelligent, noble looking company. The "Union Temperance Prize Choir" volunteered to come and sing. This choir, which was composed of about fifty voices, did justice to the English love of music by singing seven pieces, three at the opening, two at the close, and two after the benediction. All knew that I was from America, and I did not try to appear English by imitating English customs and practices. Not being ashamed of my country, I still conformed to my simple American manners. The subject of the evening was the love of God; and as I reflected that not until the last great day would I again meet all there assembled, I tried to present the precious things of God in such a way as to draw their minds from earth to heaven. But I could only warn and entreat, and hold up Jesus as the center of attraction, and a heaven of bliss as the eternal reward to the overcomer. <RH, October 6, 1885 par. 4>

Monday we visited Ulceby, where a little company of Sabbath-keepers has been raised up through the labors of Bro. John. These manifested the deepest interest as their attention was called to the importance of searching the Scriptures to ascertain what is truth. The acceptance of truth ever involves a cross, but the only safe course is to follow the light God

permits to shine, lest by neglect it shall become darkness. One lady who had been convinced of the truth, but who was still in the valley of decision, there decided to obey all the commandments of God. <RH, October 6, 1885 par. 5>

Wednesday, accompanied by Bro. Lane, we went to Riseley, a small town about forty miles from London. Here Brn. Lane and Durland had been holding a tent-meeting for four weeks. The tent seated about three hundred, and in the evening it was full and a large number stood outside. My heart was especially drawn out for this people, and I would gladly have remained longer with them. Of the audience it could be said, there were honorable women not a few. Several of these had commenced to keep the Sabbath. Many of the men were convinced of the truth, but the question with them was not whether they could keep the Sabbath and have the conveniences and luxuries of life, but whether they could obtain bread, simple bread, for their children. Some conscientious souls have begun to keep the Sabbath. The faith of such will be severely tested. But will not He who careth for the ravens much more care for those who love and fear him? God's eye is upon his conscientious, faithful children in England, and he will make a way for them to keep all his commandments. <RH, October 6, 1885 par. 6>

Thursday we took the cars for London. Here we had the pleasure of meeting Eld. W. M. Jones, publisher of the *Sabbath Memorial*, and pastor of an S. D. Baptist chapel in London, where he has stood for many years in defense of the Bible Sabbath. We appreciated his kindness in accompanying us to the British Museum, and in explaining to us many things of interest. It would have been pleasant and profitable to spend considerable time among these interesting relics, but we were obliged to leave to meet appointments at Southampton. <RH, October 6, 1885 par. 7>

Southampton is where Eld. Loughborough lived most of the time while he was in England. It is an old town, and, with its suburban villages, has a population of over one hundred thousand. Here we saw the old Roman wall and gates with towers above, which were once used as courts of justice. Although built over nine hundred years ago, the wall in many places has not been impaired by age. While here I spoke to the church Friday evening and twice on the Sabbath. Appointments were out for Sunday evening in a large hall, but Sunday morning found me sick with a severe cold. I could sit up but little. During the day we rode out, and I came near fainting. The brethren saw that it would be impossible for me to speak that night unless the Lord should work in a special manner. I tried to pray over the matter, and decided to do my part. I rose from the bed, rode to the hall, and stood upon my feet, and the Lord gave me strength as he had many times before under similar circumstances. The pain in my head ceased the soreness in my throat was removed, and I spoke for more than an hour with perfect freedom. The Lord's name shall have all the glory. Monday I was able to return with our company to London, where we remained two days, on our way to Switzerland. <RH, October 6, 1885 par. 8>

Although England covers a small territory, it has a vast population, and is a large missionary field. Hundreds could find room to work here if they had the missionary spirit. But where, oh where, are the men who love the truth and precious souls enough to give themselves with unselfish devotion to the work? Men are wanted who are willing to leave their farms, their business, and their families, if need be, to become missionaries. There have been men who, stirred by the love of Christ and the love of souls, have left the comforts of home and the society of friends, even that of wife and children, to go into foreign lands, among savages and heathen idolaters, in hope of sowing the seeds of truth. Many have lost their lives in the attempt, but others have been raised up to carry the work forward. Thus the work has progressed step by step, and the seeds of truth sown in sorrow have borne a bountiful harvest. The knowledge of the Bible has been extended, and the gospel banner has been established in heathen lands. The Protestant martyrs endured every hardship that they might get the word of life before men who were bound up in ignorance and superstition. <RH, October 6, 1885 par. 9>

Salvation was brought to us at great self-denial and infinite cost by the Son of God. Some have followed his example, and have not let farms, or pleasant homes, or even loved ones, stand in their way. They have felt all for Christ. But I am grieved and astonished that there are so few that have the real missionary spirit at this time. The end so near, the warning of a soon-coming Judgment yet to be given to all nations, tongues, and people, yet where are the men who are willing to make any and every sacrifice to get the truth before the world? Some who do go forth as missionaries are so grieved to leave the things they love that they keep in a state of sorrow and depression, and one half of their usefulness is destroyed. They are not called to go among heathen or savages, to suffer for food or clothing, nor are they deprived of even the conveniences of life; and yet they look upon themselves as martyrs. They are not bold soldiers of the cross of Christ. They do not give him willing service. <RH, October 6, 1885 par. 10>

There is abundant opportunity, even in England, to get the truth before the people. It has been thought that tent-meetings could not be held here; but the experience of Brn. Lane and Durland this season has proved that in many places this is the very best means of reaching the people. Open-air meetings are quite common. If conducted on right principles, they are good. Jesus placed himself in the great thoroughfares of travel, where his voice was heard by thousands. The precious words that fell from his lips found a lodgment in many hearts, and caused them to search and see if these things were so. It is most difficult in England to reach the higher classes. The barriers are built up high and

firm between the wealthy and the workers. Wealth is greatness and power; poverty means little less than slavery. The truth will often find its way to the noblemen by first reaching the middle and poorer classes. This was the case in Paul's day. The truth found its way into Caesar's household through one who was held in bonds, and men and women of high rank became disciples of Christ. Some who are servants and ladies' maids are quietly working to get the truth before those for whom they labor. Thus through servants or relatives the truth will reach the highest as well as the lowest.

<RH, October 6, 1885 par. 11>

The work in England is yet in its infancy; but we have faith to believe that if the workers make God their wisdom, and trust in him, we will soon see a much greater work done than has been accomplished in the past. Means are needed to extend the work. The gold and silver belong to God; the cattle upon a thousand hills are his also. He has intrusted means with his stewards so that they may use it in advancing his cause. If those who profess the truth would live nearer to God, their senses would not be so confused with the things of this world that they would not discern the wants of the cause for this time. We must pray in faith that God will move upon men who have means, to use it to extend his work on earth. We must also pray earnestly that the Lord will raise up more men who have ability, and who will feel the burden of his work, and carry it forward. God will accept of hundreds of laborers if they will give themselves and their means to the work. He will hold men accountable who have received great light and yet are not aroused to see the importance of engaging in personal efforts for the salvation of their fellow-men. Energy and a spirit of self-sacrifice and denial are needed in entering the missionary field. I know whereof I speak. Resolute and unyielding men will accomplish much. We have had an experience in the work from its commencement. It began in weakness, but we can testify that wonders can be accomplished by resolute perseverance, patient toil, and firm trust in the Lord God of Israel. There is scarcely a limit to what may be achieved, if the efforts are governed by enlightened judgment, and backed up by earnest exertion. The apostle exhorts us to have respect unto the recompense of the reward. Life, eternal life, will be the reward of the faithful, true worker. May the Lord bless the labors of the faithful few who are trying to spread the truth in England, and may he grant to speedily raise up more laborers and greater facilities for advancing the work. <RH,

October 6, 1885 par. 12>

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